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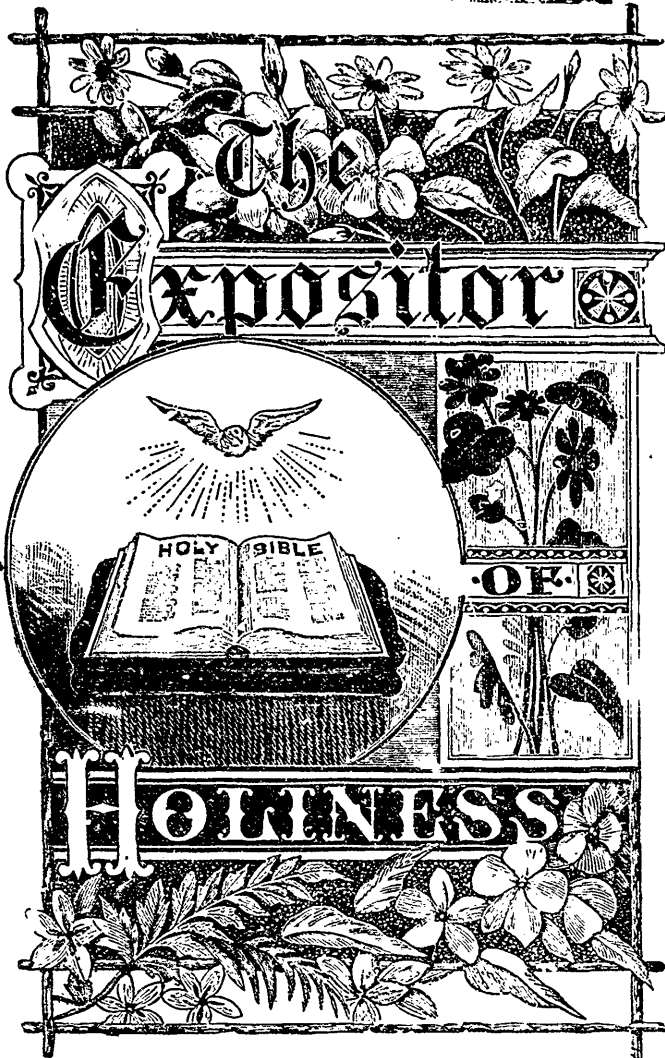
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THE

# Expositor of Holiness

AND

## BAND WORKER.

Vol. IV.

OCTOBER, 1885.

No. 4.

### LEAVE IT WITH HIM.

Yes, leave it with Him,  
The lilies all do,  
And they grow.  
They grow in the rain,  
And they grow in the dew—  
Yes, they grow.

They grow in the darkness, all hid in the  
night;

They grow in the sunshine, revealed by the  
light;

Still they grow.

They ask not your planting,  
They need not your care,  
As they grow,  
Dropped down in the valley,  
The field, anywhere—  
Therefore they grow.

They grow in their beauty, arrayed in pure  
white,

They grow, clothed in glory, by Heaven's own  
light,

Sweetly grow.

The grasses are clothed  
And the ravens are fed.  
From His store;  
But you who are loved,  
And guarded and led,  
How much more

Will He clothe you and feed you, and give you  
His care!

Then leave it with Him, He has everywhere  
Ample store.

Yes, leave it with Him;  
'Tis more dear to His heart,  
You will know,  
Than the lilies that bloom,  
Or the flowers that start  
Neath the snow.

Whatever you need, if you ask it in prayer,  
You can leave it with Him, for you are His  
care—

You, you know. —Selected.

### THE ANNUAL CONVENTION.

The Seventh Annual Convention of the Canada Holiness Association will be held (D.V.) in the C. M. Church of Galt, on the 10th, 11th, 12th, and 13th days of November next.

The business meeting of the Association will be held on Friday afternoon (13th) at 2.30 p.m.

Friends intending to be present should communicate promptly with Rev. A. M. Phillips, B.D., pastor, notifying him of that intention, and requesting a certificate to secure reduction in their railroad fare. By arrangement the fare will be reduced to a fare and a third for both trips.

Please don't wait till you are certain you can go. If there is even a probability of your going send for a certificate.

Even if the distance is small do not neglect to send a card to Bro. Phillips, for the double purpose of notifying him of your possible presence and of securing the railway certificate.

We anticipate a large gathering of friends from a distance to unite with the friends in Galt in waiting upon God for increased spiritual power to forward the work of holiness in the churches.

Let much prayer be made for the success of this seventh gathering by all the lovers of holiness. Let our faith grasp mightier results than at any former Convention, for according to our faith it shall be done unto us.

Friends who read the letter of Bro. Phillips in the *Christian Guardian*, of the 14th inst., will see that, backed by enthusiastic friends, he is prepared to furnish homes to all who may attend.

## TO SEEKERS OF FULL SALVATION.

### FAITH.

Theoretically, faith is the same whether exercised for pardon or purity; but, practically, there is a difference. For example, we cannot, with the same confidence, urge the unconverted to believe for pardon as we can Christians to believe for cleansing, for there are risks of harm in the one case which are not incurred to the same extent in the other. To dwell on faith too much when dealing with the unsaved, is liable to drift into Plymouthism, that is, substituting an intellectual assent of the mind to Bible truths for true evangelical faith.

For example, it would be unsafe to quote the apostle's words to the repenting jailer, "Believe on the Lord Jesus Christ and thou shalt be saved," to an unconverted man, implying that if he simply accepted the fact that Christ died for his sins so many centuries ago as a truth, and as true in his case, that then he was a saved man, and safe for heaven.

But it is somewhat different with believers who are seeking full salvation; for here the seeker has turned away by repentance from sin, has the witness of the Spirit to his adoption into God's family, and is now honestly seeking the further work of grace which we teach, under the name of full salvation, as a possible blessing for all believers.

When the apostle beseeches believers, by the mercies of God, to present their bodies a living sacrifice to God, as their reasonable service, he all but pronounces the offering *holy* by anticipation. (See Rom. xii. 1.) So, whilst we would not recommend a mere intellectual faith at this point of Christian experience, we would emphasize an intelligent faith as peculiarly needed. St. Paul, in the fourth chapter of Hebrews, more than intimates that the reason why the Israelites failed to gain the earthly Canaan was want of faith; and from their failure, he earnestly warns Christians to fear, lest a promise being left us of entering into His rest—into the very experience which we are consider-

ing—any should fail after the same example of unbelief.

To understand, then, the way of faith is of the utmost importance.

We shall presume, dear reader, that you have presented your body a living sacrifice to God, as your reasonable service. So far good. But, however complete the consecration, unless faith claims the promise we fail to obtain our hearts' desire. Now faith is not a mere chance act of the mind. It is not that we go through the formality of presenting ourselves in different ways until, by some fortuitous arrangement of circumstances, the exact attitude of the soul is found when the faith which secures the blessing may be in order.

When we are consciously converted to God, and realize in the searching presence of the Holy Spirit that there is no defect in the act of full surrender to God for entire sanctification, then, at any moment, it is our privilege by faith to accept our inheritance.

### FAITH A POSITIVE QUANTITY.

But this faith, constituting as it does an essential element in the transaction, can surely be apprehended as a positive quantity. It must have some substantial qualities which can be expressed in words, and understood by the mind; and so it has, although the proper Scriptural statement of it is apt to awaken the serious alarm of those who do not realize through faith their full privileges in the Gospel.

Our blessed Saviour has put faith in language so simple and strong that none need fail to apprehend its full value. Take for example the statement, "What things soever ye desire when ye pray, believe that ye receive them and ye shall have them." In the new version these words are even stronger. Of course, this precept is guarded in every direction by being confined in its scope to things concerning which the will of God is made known to us, either in the Scriptures, or by particular revelation. But nothing is more clearly revealed than that it is the will of God, even our sanctification. Therefore, if any one petition is in order in claiming this promise, the prayer for full salvation is,

and hence a minute following of Christ's own words cannot but be right.

Therefore, the consecrated soul may believe that God does accept him for full salvation just now, as he asks for it. But let it be well remembered what such faith implies. It implies that we can abide all the tests that are necessary to prove it genuine. For example, accepting faith is ready to testify to the fact of such acceptance, on the simple warrant of God's Word, both publicly and privately; to reckon self dead indeed unto sin and alive unto God, and henceforth to do all things heartily unto God as serving the Lord Jesus Christ. In every act of life, both in public and in private, it is conscious of its attitude of full surrender to God, and acceptance of full salvation. Indeed, it looks upon a moment's doubt of these facts as a sin of unbelief, which needs confession and forsaking to secure forgiveness and cleansing.

It is hence a life of faith on the Son of God. It is a fight of faith, and through faith laying hold on eternal life.

#### INTELLIGENT FAITH.

Now this is the intelligent faith which moment by moment accepts full salvation, and is confident of its possession, because of the promise of God, and is independent of frames or feelings. Whatever of joy or peace attends the act of faith, is over and above that evidence which the soul demands as its guarantee of the work being done. We walk by faith; we overcome by faith, and by it alone. The joys of salvation are thankfully received, and testified to, but ever and anon the soul reverts back to the ground of its confidence, which is not the joy received, but the simple, unadulterated word of God. Here the true believer plants himself, and with Paul cries: "Who is he that condemneth? It is Christ that died."

#### NOT A DRY FAITH.

Some have talked of a dry faith. Well, we do not like the term, for the faith which steps thus out on the promises for full salvation, must, in the nature of things, stir the very depths of our being. What if it should not be true? What if the word of God should

fail? Why, then, we risk everything. Why, then, we are of all men most miserable. No man can consciously risk everything he holds dear on one act of his life, especially when that one act necessarily takes in all future life, without intense feeling. However confident he may be that it is safe and right, there will be the profoundest excitement throughout his whole being. He is conscious that that act may send him to Africa some day, that it may materially affect his finances, his friendships, his standing in society, in the Church, in his family. In short, it is one of the most momentous acts of life. Can it fail to be attended with the deepest feeling?

Our Saviour advises the utmost deliberation here, lest a man, after putting his hand to the gospel plough, should look back, and so prove his unfitness for His kingdom. But, nevertheless, all may take this step, and none ever trusted in Him for full salvation and were confounded.

"Faith, mighty faith,  
The promise sees,  
And looks to that alone,  
Laughs at impossibilities,  
And cries, It shall be done."

Yea, the exultant soul exclaims, "It is done," and at once revels in all the abundant joys of conscious possession. For "to patient faith the prize is sure." Without faith it is impossible to please God, but with faith it is possible to please Him, yea, He immediately smiles approval, and the soul of the believer is thrilled at once to the very centre of its being with that smile which brings gladness of soul, the gladness of victory.

Finally, our advice to all truly consecrated souls is, just now have faith in God for full salvation; assume that God gives it you now; say so to yourself; say so to God the giver in thankfulness; say so to all whom it may concern. That is, "Hold fast the profession of your faith without wavering, for He is faithful who has promised." Act it out in life; do all things, great and small, as one who has not only asked for but obtained full salvation. As temptations to doubt increase, strengthen your testimony; as difficulties and trials abound, so multiply your words of con-

fidence. In short, fight the good fight of faith, for you have laid hold on eternal life.

MATT. 18:19.

REV. B. SHERLOCK.

The words of this passage are exactly the same in the new Revised Version of the New Testament as they are in the old Authorized Translation. They are as follows, "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven." Alford's translation substitutes "by" for "of" and "who" for "which" in the last sentence of the passage. The Rhemish New Testament in the former part of the passage puts "consent" instead of "agree," and "concerning" instead of "as touching." These slight variations in verbal form serve to confirm the conviction that the form of words in which the translators of 1611 and the revisers of 1880 so perfectly agree, must be the best representation in English of the words of the original. We have been thus particular in order that the reader's attention should be sharpened, and then directed to the precise words of the text. Every word of the Bible is important, and especially is this true of the words of Jesus, and we ought to make it a point of honor and honesty, a point of loving duty, not to quote his words incorrectly. Words are more than the mere dress of thought: they are to thought what the body is to the spirit, the very organism by which mind affects mind in ordinary life. And if any of us have, through a defect in our early education, or through a careless cast of mind, formed the sad habit of quoting the Word of the living God carelessly, or rather giving words of our own instead of the words of God, then holiness demands the correction of that habit; and in answer to importunate prayer, and by the state of mind which such praying induces, the fault will assuredly be corrected.

Can any one tell how it has come to

pass that this passage, or a part of it has been so largely and generally misquoted? Doctors of Divinity, ordinary preachers, class-leaders, earnest private members, at camp-meetings, at Conferences, at family prayers, on both sides of the Atlantic Ocean, in solemn and earnest prayer may be heard urging upon God, as though they were His own words, as though they were undoubtedly the words of Jesus in this passage; a whole sentence which is not in any version of the passage that I have ever seen. Instead of "as touching anything that they shall ask" the words "as touching My kingdom" are used, and sometimes the Almighty is pressed with petitioning argument, the whole force of which turns upon that wording—which is nowhere to be found in our Bible. It is hoped that no reader of this paper will be caught in that error in the future.

I regard this passage as one of the most valuable of the verses into which our Bible is divided. I look upon it as a mighty lever which the Master has left for His workmen to use in the overturning of Satan's kingdom. Grand indeed have been the achievements of single-handed faith in prayer, all along the religious history of our race, from the time that Moses turned the Nile into blood, and again swept the locusts into the sea, by his single intercessions; and Elijah shut and opened the windows of heaven by the same means. But in these glorious days in which we live—days in which it is difficult to find a really solitary believer—what mighty victories for God would continually gladden the hosts above, if everywhere that a plurality of disciples exist, everywhere that the possibility of using this lever exists, the twos should take hold of it in faith and work with it to the glory of God!

The important speciality of this passage centres on the agreeing. I take Professor Finney's thoughts as a true exposition. He believes that the words "as touching," include or cover—the time, the place, and the circumstances. The time when the answer sought for is to come, the place where it is to transpire, and the circumstances, or facts in which the answer to prayer is to be made evident. The writer has acted with

success on these principles in a few instances which will now be narrated.

Some years ago, with the help of my colleague, Rev. R. Phillips, I held special services at Macville, Albion Circuit. For a number of evenings the meetings had been held, and the feeling of the people seemed very solemn and favorable to religious decision. But an influence for which we could not account seemed to keep up a steady resistance to every appeal and no one came out for God. Bro. P. and myself took this promise, talked over its terms, and over the situation, agreed to ask one distinct thing—that whatever that influence or power was that was keeping the people from deciding for Christ, it might be destroyed that evening. There was nothing in the outward appearance of things that evening unusual, no great softening or emotion observable in the preaching, but as soon as the invitation was given, four adult persons came forward all at once, and the work of God went on.

About four years ago, Rev. J. McLachlan and myself were engaged in revival work at an appointment on the Peel Circuit. One evening in his study a little before meeting time, we agreed to ask for a special increase of power in the meeting. As we got on our feet after the benediction a good old Yorkshire Methodist pressed my hand and said with emphasis, "God was here to-night in power, brother." There was nothing external that was remarkable in that meeting, but the spiritual mind felt the increased blessing.

Within a few miles of that place, revival work was being led by Dr. Armstrong, of Barrie, about a year and a half since. One afternoon a few earnest believers called on the Doctor. He soon got them on their knees, to ask that the Holy Spirit might convict every one who entered the door of the church that night. The place was a Bochim that evening; at and about the door where the thoughtless gather at such times, every one felt, and to some extent had to yield to, the all-pervading influence.

A troublesome character came to a love-feast on the Peel Circuit with a design to disturb the meeting. I knew of it, and engaged a brother to join me

in asking God to take care of His own work and people, and not allow any disturbance. There was no disturbance. We got our answer.

In our revival work in Arthur, a few months since, a good brother from Fergus, who was assisting us, joined me in the use of this promise some three or four times with reference to the meetings then being held. We were led to ask something different in each case. We always saw the answer in some unmistakable form.

At the Camp-meeting at Delhi I felt that it was greatly to be desired that one of the workers, who had been a Band leader, should come into the clear light of full salvation. I took another of the Band workers, who was in the light, into the bush, and we agreed to ask that God would begin now to teach and lead him into the light. In about an hour afterwards, the next meeting began, and as soon as the call was made for seekers of purity to present themselves, he came, and after considerable struggle, came out into victory and joy.

In our more recent meetings in Arthur with Brother Savage and his Band, we had blessed victories on the same basis. One evening, a crazy woman came into the meeting walking up the aisle holding a Bible over her head, and came to the platform to speak. I persuaded her to wait awhile, and then requested a brother to join me in asking God to take care of her and of the meeting. She quieted down, went to an ordinary seat, and in a short time calmly went out. The meeting was in nowise disturbed. We got our answer.

In the use of this promise, as in all praying for anything outside of ourselves, we must be sure that we have the guidance of the Spirit. I confess to one failure in the use of this promise, owing to undue haste, and acting by human desire and mere will-power. "As many as *are led* by the Spirit of God, they are the sons of God." Be sure that *you* do not attempt to lead the Spirit, but having the will completely given over to Him, loyally and lovingly allow *Him* to lead *you*.

How blessedly this promise connects earth and heaven together! "Agree on



earth as touching anything that they shall ask, it shall be done for them of my Father which is *in heaven!*" So we, poor mortals, mere pardoned rebels, can have a real, certain, efficacious hold on God, as any angel that sings and shines in His presence.

And the precision of the condition terms, does it not lift the whole matter of prayer and its answer out of the region of vagueness and wonder, and put it in the form of strict science. The instances in which the writer was a party in the union for asking, and a witness to the precise answer to the requests made, have done more to destroy doubt, and to form and confirm the habit of believing God without hesitation than all the rapturous hours enjoyed during a religious experience of thirty-eight years.

### "THUS SAITH THE LORD."

We wish to draw attention to still another burning question which is causing much perplexity amongst professors of holiness.

Like the other questions already discussed, it connects itself most intimately with a precious truth in practical Christian life.

The New Testament doctrine that the Holy Spirit, abiding in every believer whose faith thus accepts the *promise of the Father*, becomes a constant Counsellor and Guide in all things pertaining to life and godliness, is one of the most valuable practical truths of the Bible. We need not expand this thought here, nor set in array the numerous proof texts of Scripture which establish this doctrine. Enough has been written in the pages of the EXPOSITOR on this very important theme to show that we do not undervalue it in the least. Indeed, it is because of the great importance we attach to the subject that we feel called upon to expose imitations and abuses. As Christians, we have too often given ground, and abandoned precious truths because a few extremists have trailed them in the dust of their own evil imaginings.

Abuses of the doctrine of Divine guidance do exist in a very pronounced form.

Many a professor of holiness has a "thus saith the Lord" for things which contradict Bible truth, and which contradict the equally positive "thus saith the Lord" of others.

We once were leading a meeting, and, some at the altar having evidently been blessed, we made the distinct request that the testimony for a short time be confined to those who had come forward as seekers of full salvation. Immediately a sister, who was not included in the request of the leader, for she had not come to the altar, and was not a seeker, but a professor of this grace, arose and said that the Spirit told her to give her testimony, which she did. We had no fault to find with the testimony, but we could not understand how the Holy Spirit could inspire St. Paul to write to Christians to obey them that were over them in the Lord, and then tell her to disobey the leader of a meeting, providentially for the time being placed over her in the Lord. Our confidence that St. Paul was right was in nowise shaken by the fact that said witness, at the close of her testimony, swooned away and fell on the floor of the church. Many times we have witnessed professors of holiness attempt to take the leadership of a meeting out of the hands of a properly appointed leader, and back up their usurpation by a "thus saith the Lord," whilst a species of superstition would tie the hands of said leader, and keep him from doing his duty towards those over whom the Holy Spirit had made him for the time being overseer—afraid, forsooth, that he might grieve the Holy Spirit by putting a regulating hand on irregularities.

It is true that the position of a leader under such circumstances is sometimes rendered much more difficult by the strong sympathy of many in the audience for all such irregularities, but does not relieve him of responsibility in the matter.

### ITS PROVINCE DEFINED.

All that is implied in a "thus saith the Lord" is harmless to others if it is confined to its proper place. In the first place, it implies that men may know that what they do or propose

to do harmonizes with the will of God, and may thus enter upon a course of action with perfect confidence — so confident that their faith in its ultimate success will not be weakened by any *apparent* failure. They shall be all taught of God, or have a “thus saith the Lord,” for everything is the plain teaching of the Bible. In the present dispensation, as described in the glowing language of Isaiah, one has not to say to his neighbor, “Know ye the Lord?” having the purpose to inquire at the mouth of the Lord through him, for all may know Him from the least to the greatest; not simply know Him by reputation, or as a passing acquaintance at conversion or sanctification or at times of special visitations, in the closet or the public assembly, but know Him as an intimate acquaintance, with the privilege of inquiring at the mouth of the Lord any and every moment. Now the public utterance of a “thus saith the Lord,” in connection with any line of conduct, is simply to be looked upon as the profession of faith in this Bible truth. When a man professes his faith concerning converting grace, it is understood that he testifies to his belief, that it is possible for all to have their sins forgiven through faith in Christ, and that he has tested the doctrine and found it true.

So, when one professes to be led by the Holy Ghost in any particular instance he thereby professes his faith in the general doctrine of Divine guidance, and testifies that in this particular instance he is so guided. It is simply a profession of faith—nothing more, nothing less.

When it goes beyond this, and commands the following, or even the attention of others, because of a “thus saith the Lord,” the speaker has gone beyond the record, and is on dangerous, because unscriptural ground.

#### ITS ABUSES.

Now, here is just where the doctrine of Divine guidance is made to stand sponsor to many abuses.

One may start well in this experience and then go sadly astray if he imagines that since the Holy Spirit guides him into a certain truth, that therefore when he speaks of his experience every person

should accept his utterance as oracular and as binding on them. But this not only has no scriptural warrant, but is the very essence of infallibility. No Protestant would trouble himself about the claims of infallibility on the part of the Pope of Rome if he confined its application to his own action, and in no wise attempted to make his utterances binding upon others. It is simply and only because he affects to bind the consciences of men with the shackles of his “thus saith the Lord,” that the dogma is rejected as having a human origin. Now, we maintain that the least trace of this spirit is wrong, is utterly unscriptural.

If a leader of a meeting proclaims the fact that he is to take a certain course as being led of the Spirit, no one has any cause to find fault with him on this account, even although he may not regard his action as correct. But if he undertakes to teach that his utterances are binding on his hearers, not because of their scripturalness, but because of the personal revelation made to him, then he has taken a ground which every intelligent reader of his Bible must reject. If, however, he simply challenges other Christians to refer the matter to the blessed Spirit, and only accept or reject as He shall teach the inquiring soul, then the doctrine of Divine guidance cannot be compromised. The speaker may himself be wrong, when he can be left in the hands of a merciful Lord to discover to him his error, but in the meantime the consequences of his error will be confined chiefly, if not exclusively, to himself.

But we repeat the statement, if this party demands attention or compliance with his wishes because he backs his utterances with a personal revelation, then he is playing the role of infallibility, and is on the sure road to personal harm, whilst his conduct tends to damage the work of the Lord.

Here is where the true distinction between the doctrine of the Spirit's guidance into all truth, and the dogma of infallibility exists, and if this is accepted and made prominent by all who teach or practise or even discuss the doctrine of Divine guidance into all truth, there shall no harm result to any

one from this source, whilst the immense practical blessings which are wrapped up in it, will become, as they should be, a more general possession amongst God's people.

It requires but a little thought to see how the abuse of this doctrine, after the manner mentioned above, may lead to fearful extravagance and perplexities.

Disorder would become rampant in all our assemblies if the "thus saith the Lord" of any hearer be exalted to equal importance with Bible rules concerning the managing of a meeting, for then they would become the prey of every wandering crank who has the hardihood to say the Lord tells me to do thus, or so, and God would be made the author of confusion.

#### HOW DISTINGUISHED.

The spirit which characterizes the use or abuse of this doctrine is easily distinguished. In the one case, it exhibits the meekness of Christ's character. If opposed it threatens, it denounces not. If the leader or pastor in charge does not grant the request although backed by a "thus saith the Lord," there is no attempt to secure the object aimed at by unlawful means, but the matter is left in His hands who judgeth right, and there is no confusion or strife the result of obstinacy on his or her part.

But on the other hand, where a "thus saith the Lord" is intended to command attention, or enforce obedience, there will be exhibited, as a rule, obstinacy, despising of authority, denunciation of opposers with hard thoughts either felt or expressed in words, whilst just to the extent that they become hardened in this iniquity so these signs of the absence of the Spirit will abound.

Friends of holiness, let us cherish as a most precious truth the doctrine of the Holy Spirit abiding in us as Counsellor and Guide into all truth, but let us beware of its abuses, and shun them as we would soul-destroying sin.

In a letter of Mr. Wesley's, written in 1761, he refers to the remarkable interest abroad in his societies on the subject of entire sanctification, declares his per-

suation that many persons whom he had met and examined enjoyed this experience, and then guards the whole case by the following words: "These souls dwell in a shattered, corruptible body, and are so pressed down thereby that they cannot exert their love as they would by always thinking, speaking and acting precisely right. For want of better bodily organs, they sometimes inevitably think, speak, or act wrong. I think they need the advocacy of Christ even for these involuntary defects, although they do not imply a defect of love, but of understanding. However that be, I cannot doubt the fact. They are all love, yet they cannot walk as they desire."

#### "CORBAN."

The new version places the meaning of this word much more intelligibly before us than the old version did. (*Vide* Mark vii. 10-14.) And it will be noticed that the family relations, which are instituted by God Himself, are rendered more sacred by this passage than many Christians are disposed to regard them.

It is admitted generally that in the matter of heart service of God, nothing can stand between the soul and its Maker; but there are differences of opinion concerning certain forms of God's service, whether family claims ought or ought not to be set aside for such service.

We once had a young lady ask our advice on a case in point. She was under deep conviction for sin, was an earnest seeker of converting grace, and had gone forward to the altar of prayer with other seekers of pardon. But her father, an official member in another branch of the Christian Church, wrote to her, commanding her not to go forward again. She was in sore distress concerning the matter, and appealed to us for advice. On the one hand she was desirous of honoring her parent by continued obedience; on the other, she had the feeling that going to the altar was the proper method for her in seeking the salvation of her soul.

Would not disobedience to parental authority here have been an illustration of *Corban*; or, as it is expanded in the passage from which the word is taken, "That wherewith thou mightest have been profitted by me is *Corban*, that is to say, Given to God,"—that is, disregarding a parent's command on the plea that it is done unto God.

Many will be inclined to differ from such an application of the passage, it may be, but we invite close attention to the subject.

What about children joining the Salvation Army, when the expressed wishes of parents are opposed to it? What about wives disregarding the expressed wishes of their husbands, when taking up certain forms of church or evangelistic work? What about sons and daughters going to foreign lands against the wishes of those who have the Bible right to claim the honor of obedience?

Will it, in all such cases, settle the matter by crying *Corban*? We trow not. When God calls for work in His vineyard in any special form, it may be presumed that He—the Author of family ties—will not contradict Himself by requiring man to put asunder what He has joined together. Besides, when He calls for work of special character, it is plainly taught in His Word that He will open the door wide for such work.

True, there may be the call to forsake, that is, endure the trial of separation from friends and possessions; but this is a very different matter from taking the case into our own hands, and violently rending the ties of nature against the express commands of the Bible.

What of service or honor, husband or parent or guardian is entitled to, cannot be ignored or got rid of on the plea of profiting God or His cause. Even if those entitled to such honor show signs of abusing it, and are not in sympathy with God's cause, still their right may not be resisted, for the command to all is, "Resist not evil."

When God calls to any special work, all that it implies is willingness to obey when He—not we—opens the way and makes plain the path; and that path

cannot be plain which is obstructed by parents' or husbands' wishes.

What, then, shall be done by a true servant of God when he or she hears a call to devote themselves to special work for God? Why, plainly, to show glad willingness to obey, but to leave it with God to break down every barrier, "For he that believeth shall not make haste."

Friends, those who have, through the abounding grace of God, received a grand uplift into a richer, purer experience of divine things, and who are naturally eager with your fresh, burning zeal to do some great work for God, fully expect that God will grant you all, and more than all, the desire of your heart in this respect; but beware of the *Corban* temptation, beware of running before you are sent; beware of trying to do good in a wrong, that is, unscriptural way, for even apparent success in that course will not finally prove your justification.

#### A REQUEST.

DECEWVILLE, 22nd Sept., 1885.

DEAR BROTHER,—Enclosed find one dollar to pay for *EXPOSITOR* one year—the first number I received was October, 1884.

I consider it richly worth the money, notwithstanding *mistakes*.

Please in your next explain what you mean by *mistakes*. I call an error in judgment a *mistake*, but it may not be a sin. I believe I may live without sin, but don't find a promise by which I may claim infallibility.—Yours in Christ,

E.

We commend the above letter to readers who may take exception to anything they may see in the pages of the *EXPOSITOR*, or for that matter, in any other religious periodical. If the thing is of sufficient importance in your estimation to try to raise a breeze anywhere about it, make at least one effort, by letter or word of mouth, to be sure, in the first place, you have taken the exact meaning of the writer, and, in the second place, if satisfied he is in serious error, to recover him from the error of his ways.

Such a course will be better for all parties concerned.

We think the request of our correspondent is pretty fully met, though without design, in the article on another page entitled "Thus saith the Lord." We simply add that we personally claim the privilege, with our friend, or any other of Adam's descendants, of making a mistake, say in adding up a column of figures, whilst at the same time we claim the privilege of singing

"I have the witness, Lord,  
That all I do is right,  
According to Thy will and word,  
Well pleasing in Thy sight,"

or, which is the same thing, claiming that the apostolic prayer is answered in our life, "That ye might walk worthy of the Lord unto all pleasing." And we have found that the best way to harmonize these things is by actual experience.

#### MISS MAGGIE H. SCOTT.

This gifted young lady, whose remarkable narrative of healing is listened to with such thrilling interest by the audiences privileged to hear it, is at present remaining at her home, Mount Joy, Martintown. We had hoped for Miss Scott's presence with us at some of our larger centres of Band operations. But an invitation to our friend to visit the city of Hamilton, where Band services are to be held in Centenary and Wesley Churches through the month of October, has elicited the following reply:

"DEAR BROTHER IN THE LORD.—Your kind letter just received. Many thanks for it, also for the EXPOSITOR. Not soon shall I forget our meetings in Arthur. Never, indeed. The Lord has been gracious to me in letting me see Band work in at least one portion of the white field of Canada. At present the way is not clear for me to join you in our common work. Not that I have definite plans occupying all the time. But I am needed at home now, and shall be for some weeks during the holidays, and thereafter. The Lord does not lift the veil concerning His designs for me in work. We shall most earnestly pray for

you that great power from on high may be given you, great wisdom and great love, so that by the Spirit's working thousands of precious ones may be brought to Christ, as in Mark 16:15-20, and Acts 4:29-33.—Yours in obedience to the Good Master,

"MAGGIE H. SCOTT."

#### MISS DIMSDALE.

This young lady, whose evangelistic labors were so appreciatively recognized by resolution of the late Toronto Conference, has been working away during the summer months in the country around Barrie. Miss Dimsdale informs us that her work is crystallizing somewhat into Band form. In a letter just received, Miss D. says: "I have organized what I call Christian Working Bands. They wear a blue ribbon badge with the initial letters of the Band. I have formed seven Bands with a membership of between four and five hundred. They have been effectual in doing much good, especially in keeping the young converts. The Master has also used them to win many souls. They hold services wherever invited. . . . My engagements as an Evangelist extend to next March. The work, of course, is arduous, but, thank God, glorious, and daily I have sufficient strength for my labors. . . . If our Bands could co-operate I have not the slightest doubt but a greater sphere of usefulness would be the result. I shall be home resting for a week or two soon, and, if opportunity presents, I shall be happy to attend any of your meetings. May the dear Lord bless our labors, and all that tend to the promotion of His cause."

We hope to have an account soon for the EXPOSITOR from Miss Dimsdale's pen of the remarkable leadings of the Spirit and Providence of God, by which she was last winter brought out into her present line of work.

In his "Advice to the Methodists with regard to Dress," Mr. Wesley says: "I would not advise you to imitate the Quakers in those little peculiarities of

dress which can answer no possible end but to distinguish them from all other people. To be singular for singularity's sake is not the part of a Christian.

### PERSONALS.

Brother Isaac B. Little, whose services as a Band-worker were so acceptable among us last winter, is probably by this time engaged as one of the agents of the American Home Missionary Association in the State of Michigan. We cannot give his address.

Two cards of enquiry have just arrived—with perhaps more to follow—asking if the Brother Jones mentioned in last EXPOSITOR is the dear fellow whose mysterious disappearance from our ranks last winter awakened so much interest and sadness. No. The brother referred to last month is familiarly known among us as Jimmie Jones. The name of our missing brother was Alfred Jones. Both Welshmen, and both full of the love of God. The one is with us, the other we believe will return to us no more.

In giving the names of Band-workers who are passing into the initiatory stages of the Methodist itinerancy, we omitted last month to mention that of our brother Edward B. West, whose name appears in the Minutes of the Guelph Conference as stationed at Dobbington, on the Walkerton District.

Among other workers lately introduced to our ranks may be mentioned the names of Brothers Curtis, Armstrong, and Littlehales, each of them having had some experience in evangelistic work, and all bringing a worthy and honorable record. At this writing these dear brothers are engaged on the Listowel District in association with Brother Sedwick's Band.

All God's promises are arguments for holiness; His precepts are the rules; Himself the pattern: "Be ye holy; for I am holy."

### FAREWELL AT MOOREFIELD.

BY J. SEDWICK.

Nowhere in our experience has the work been more satisfactory, and I believe, thorough, than here. We operated among an intelligent class of people, not ignorant of the great plan of salvation, but fearing to go up and possess the land. But now they are eating of its large, juicy grapes. The meetings have been quiet, and the converts have not begun building a tower without counting the cost. Presbyterian and Church of England people joined in the services with us. Sceptics and some of the rougher class were also at the altar, crying for mercy. Our last meeting will not soon be forgotten. At an early hour the place was filled, and when the time for opening came the church was packed to its utmost. It was a service full of power. Some forty or fifty of the converts gave in their testimony, clear-cut and satisfactory, and when the invitation was given to seekers, the cry went up, "Jesus, thou son of David, have mercy on me." Dismissed the more public service, but nobody seemed willing to go, or if any did, their places were quickly supplied from the crowd that thronged the door. The service closed with a hearty hand-shaking, and many a "God bless you," "May we meet in heaven," "May a double portion of His Spirit rest upon you." Dear Brother McCullagh, the pastor, whose heart is so full in the work, will continue the meetings. May God be with him. Next day, we found quite a crowd gathered at the station for another word of farewell, and we bade good-bye to a people whose kindness and whose fellowship have endeared them to us for ever.

Of controversy Mr. Wesley once said: "Heavy work such as I should never choose; but sometimes it must be done. Well might the ancients say, 'God made practical divinity necessary, the devil controversial.' But it is necessary. We must resist the devil, or he will not flee from us."

## INCIDENTS BY THE WAY.

(*From one of the Tuesday Meetings.*)

**MAKING A BUSINESS OF IT.**—A Presbyterian brother from a neighboring town gave a very interesting account as to the way he obtained full salvation.

His conversion had been clear and satisfactory, and during nearly a score of years he had retained, amid fluctuating experience, the consciousness that he was a child of God and an heir of Heaven. A short time ago he had been brought to see his privilege of obtaining a deeper, richer Christian experience. He rejoiced in what he possessed, but the fact that he was not able satisfactorily to manage his temper, of itself proved to him that there was room for a further work of grace. Once awakened to its importance, he went about seeking it after a business fashion. His first step was to find out some person who enjoyed this state of grace. He knew of none in his own Church, so he went to the Methodists, who had a flourishing church in the same town; but after close inquiry, he only discovered two who knew anything about it, and these acknowledged to him, when he closely questioned them, that they once enjoyed the experience, but did not now.

This, in place of discouraging him, had the contrary effect, for he had found some who knew of it as a possible experience, even if it was a thing of the past with them.

And now he took his Bible, and went with it to God in continuous prayer. It was not long before his soul's hunger was fully met, and he was able to enter into the rest of faith, the Sabbath of perfect love.

**EARNESTNESS REWARDED.**—A sister from a distant town informed us that she had got into a peculiar spiritual difficulty, which it was not needful to explain, and that she was impressed that if she attended the all-night meeting, to be held at the Salvation Army barracks, she would obtain desired relief. She had had a severe and protracted struggle, but towards morning she obtained deliverance.

**ANOTHER INSTANCE.**—Another sister said she, too, came to the city to attend the all-night meeting, but she had not obtained the longed-for blessing, and she urgently called for present assistance. Before the meeting closed she could testify that her earnest seeking had been rewarded.

**NOT MUCH, AND YET A GREAT DEAL.**—One sister, who for some time past has been earnestly seeking full salvation, could not say that she had obtained the desired experience, but she could say that she was more confident that she soon would enter into it. Now this, we maintain, is a decided step in advance; confident that the Lord will soon "into His temple come," is not far from the glad act of faith which welcomes Him to His own.

**GLEN ALLAN.**—We received a sudden call to a four-days' meeting at this village. As usual, the call came just when our work at home had so shaped itself that we were able to go.

**STEADFASTNESS.**—We were delighted to meet a number of the friends who had stepped into full salvation at the Spring Hill four-days' meeting, held on this circuit last winter, and to find that they were holding on their way with ever-increasing joy. They came to the meeting, not to be filled, but "filled with the Spirit," to distribute the gladness of their experience on every hand.

**FRUITS OF THE CAMP-MEETING.**—Here also we found some who had obtained full salvation at the Holiness Camp-meeting at Wesley Park, and rejoiced in their clear testimony to sanctifying grace.

**HELPERS.**—Bros. Teskey and Smith, with their wives, joined forces with us at several of these meetings; as also a number of friends from Linwood; also from other appointments of the circuit. It was no small pleasure to meet with these friends, full of the Holy Ghost, and giving their testimony in power and much assurance. It was a joy, not only to revel in present experiences, but also talk of past victories and thus strengthen one another's hands in the Lord as

we anticipated further battles—and victories.

**THE MEETINGS**—Were well attended, and, everything considered, were satisfactory. Some entered into the experience of perfect love; others started on the way; whilst all sincere Christians were confirmed in their faith. Indeed, at the last meeting a goodly number of unconverted arose for prayers, and the whole church entered into a much more hopeful state concerning the future.

**STRAIGHT WORK.**—In this church were a number of doubters and opponents of full salvation, and, as might be expected, they had to be ferreted out and put in their true place. This required unusually severe methods. But, as is often the case when the blessed Spirit has His way, it was done effectually, although in a way which startled us all; and at the close of the four days we could all say, "Now thanks be to God, who always causeth us to triumph."

**MOUNT OLIVET APPOINTMENT.**—Here we spent two days, holding four meetings.

**A PREPARED PEOPLE.**—And here we found a people willing in the day of God's power. God made bare His holy arm in the sight of us all, in sanctifying and establishing believers.

**ALL WILLING.**—At the first meetings the membership, without exception, ranged themselves on the side of holiness, all coming forward to the altar as definite seekers of full salvation. And so the tide of salvation swept on with delightful increase of power and blessing, the last evening being one of the best we have ever attended,—indeed, Bro. Hall pronounced it the *most* powerful he had ever witnessed.

**VARIETY.**—A singular fact was, that at the first three meetings we had altar services, but none at the last. We were led at the beginning of this meeting to ask that the people might see that God was not confined to altar services in bestowing His blessings; and truly the prayer was answered, for one brother near the entrance-door told us, in his prayer, that he had that evening re-

ceived the "promise of the Father;" and others, in different parts of the house, followed in like testimony, whilst great grace rested upon us all.

We left the many warm friends we have had the happiness of making at this and our former visits with many regrets, but with the satisfaction of knowing that hand in hand we are journeying on to the city of habitations, whose builder and maker is God.

**PARKHILL.**—We were enabled to attend the Holiness Convention announced for this place. We spent several days very pleasantly and profitably whilst here.

Here the Band work, under the leadership of Bro. Savage, had accomplished a great work. A comparatively dead church had been aroused into unwonted activity, and a large number of fresh converts had been gathered from the world.

But, to the pastor's experienced eye, *already signs of a serious reaction* were visible,—the church not only ceased to secure fresh converts, but was proving its inability to retain those already gathered. He felt, as did the founder of Methodism before him, that the only antidote to inevitable reaction and decay was a revival of the experience of entire sanctification.

During the services, although watching closely, we failed to hear one member of the church give what Wesley called *the Methodist* testimony, that is, a clear statement that subsequent to the reception of justifying grace the second blessing, or the grace of entire sanctification, had been received by faith, and was now a positive personal experience. This statement, be it remembered, in no wise depreciates the many rich experiences we listened to, of young converts fresh in the enthusiastic joy of their first love, and the matured experiences of some of the older members, who maintained that their conversion was so thorough that it, in their estimation, amounted to the same thing.

Several friends gathered from different points. Bro. Colling was there to do work as the Master of assemblies might direct, and remained to the end of the



battle. Father Hardie came from Strathroy, and brought some friends from his neighborhood, who all did good service, with their rich experiences, backing up the preached Word in a way that brought it with manifold greater power to the heart and conscience of the hearer. Bro. Harris, of Kirkton, spent a couple of days in helping to order the battle. Bro. Henderson, of St. Mary's, spent the third day with us, preaching in the evening a timely sermon. Before the close of the service he had the satisfaction of knowing that the Word had been owned of God in the sanctification of believers. Other friends from Arkona and surrounding places were present for a shorter or longer time. From the first the work went on in power. True, many of the services were characterized more by sowing than reaping. We felt that the Convention was not so much to get a number into the first stage of a walk with God as to establish holiness in that church. To this end it was necessary that the pastor himself should enter into a larger place spiritually. This he did, testifying before his people to his former need, and to a present fulness of blessing, surpassing all former experiences. A goodly number entered into full salvation, and at several stages of the Convention testified to the fact, especially on the third evening, when the only altar service was held.

The final service was more after the Band pattern. After the sermon a general testimony meeting was held, when nearly all Christians present, in rapid succession, witnessed for the Master. Testimonies to full salvation and to converting grace commingled together as they ever ought to, showing that we all have one Father and one Saviour, Jesus Christ.

We left Parkhill feeling that the assurance of faith given to us ere leaving home, as also to Bro. Colling, was warranted in the results. Holiness as a distinct experience, and of a strong vigorous type, we know is established permanently in Parkhill Methodist church. Glory be to God.

AN INCIDENT.—Father Hardie, in one of his discourses, related the following

incident: An official of our Church once said to him, "The age of miracles cannot pass away while my wife lives." Of course, he looked for an explanation, which was given as follows: When their first-born was a child of between two and three years he was suddenly seized with epileptic fits, although to all appearances quite healthy at the time. The mother, in place of resorting to medicine, betook herself to prayer, and on her knees promised God that if He would cure her child she would devote one day of every week to fasting and prayer. The child immediately got well. She performed her vow faithfully for seven years. Then, thinking that his health was sufficiently established, she ceased to fast and pray at the appointed time. Immediately her son fell into fits, when she went to God in tears of penitence and promised to continue the performance of the vow. At once the boy became well. Again, at the end of another seven years, she yielded to temptation, and gave up fasting and prayer, but with the same result on her son, who was promptly attacked with his former ailment. Once more, by returning to repentance and the performance of her promise, health was given to the subject of her prayers. Another seven years passed away. The son, now a young man, seemed to be established in health, and the well-circumstanced temptation again prevailed with the mother. She gave up her stipulated day of fasting, when, at once, as at former times, her son was taken with fits, which only yielded to obedience to her early vow, but which did immediately leave him, when once for all she resolved to perform her vow to the end of life.

TOO TIRED TO KEEP IT.—A sister, in relating her experience to us, remarked, "Last night at the service I got the blessing, but I was too tired to keep it." However, at the morning meeting we think she learned the necessary lesson that the Blesser, even Christ, not only can give us a desired blessing, but keep us, however tired, and the blessing too. Friends, are we retaining the blessing or the Blesser?

THE BAPTISM OF THE HOLY GHOST.—  
We rejoiced to know that some of the seekers were enabled, before the meetings closed, to witness even as the Spirit gave them utterance, to the conscious reception of the Comforter Divine as a permanent, indwelling guest, not only witnessing to fulness in Christ, but to His willingness to guide them into all truth.

#### IT MATTERS NAUGHT.

It matters naught to me how blow the winds  
how flow the tides;  
Untroubled o'er life's troubled sea my barque  
of being rides.  
I say, "It matters naught," nor does it save  
for others' woes;  
I pity feel for others' griefs, which opening  
wounds disclose;  
But for my own heart wounds deep probed  
by envious darts of hate,  
They cannot move me from my course—I  
steady move as fate.  
Yet not of self, I only am of dust, as from  
the sod,  
Yet in the dust there lies a germ as deathless  
as its God.  
It turns toward the source of all as plant-  
life turns to light;  
God kept, it daily grows and thrives, and  
takes new strength and might.  
Its course is upward, and the weight of  
earth's deep gloomy frown  
May press and hinder for awhile, but cannot  
keep it down;  
For God is more than all: the soul He gave  
to Him returns.  
I know He lives by fire of love which in my  
being burns,  
And as He lives and leadeth me, 'tis well  
with me alway;  
And earth's detaining weights and griefs are  
only for a day.  
And so I say, "It matters naught how  
turneth wind or tide."  
Kept by the Hand that gave it life, my soul  
earth's storms outride.

—Annie Wall.

North Platte, Neb., U. S. A.

It is counted miraculous to find a diamond in a vein of gold, but it is more miraculous to find a pure and precious Christ in the bosom of an earthly Christian.

#### BAND WORK IN PARKHILL.

BY ROBERT PORTE.

The visit of the "Band" to Parkhill will long be regarded as a bright epoch in the religious history of this place, to many homes, heretofore godless and dark, where drunkenness, with its train of evils ruled. It will be remembered throughout eternity as the time when the sunlight of salvation flooded these awakened hearts, and these now converted homes. It may be said here that, as a people, we were rather prejudiced against Band work, and very reluctantly gave consent to have Bro. Savage and his workers invited. The pastor indeed found it difficult to get families willing to entertain the few workers who were expected to arrive. But, thank God, they came. In the space of twenty-four hours the change was so great that, instead of six or seven, one hundred such workers would have been welcomed. The Holy Spirit came with them, and, as a bright cloud of salvation, descended on the place. Bar-rooms, billiard-rooms and such other places of amusement, were deserted; while the house of God could not afford standing room for the crowds of stricken, anxious sinners, who flocked to hear the Gospel message, and to see the wonderful power of God! After hurriedly adding one hundred and twenty sittings to the size of the church, it appeared as strait as ever, so great was the concern of the people for salvation.

The members of the Church, under the influence of the Spirit, went to work with Bro. Savage and his Band, and without noise or confusion, quietly yet earnestly working amongst the people, the unsaved were persuaded to flee from the wrath to come. Never before was there such a moving of the people to the Saviour. Those who came invariably found peace with God in a very few minutes, and at once went out amongst their unsaved friends to lead them to Christ. Forty souls found peace one evening in about an hour and a half. And nearly four hundred professed faith in Jesus in about three weeks. Many of these were from other churches in the village, and quite a number were from the country.

It was said by many, while the work was in progress, that in a few weeks the converts would be back again where they were before. But now, after eight months, what are the facts? In the village about twenty who gave in their names are to-day not where they were then, but in a far more miserable

state. Many of these are young men who were entrapped with drink by designing men, and thus ruined. Several of them are now anxious to return to the Good Shepherd. But the work did not stop here. The quickened soldiers of the Cross, with many young recruits, went out and laid siege to neighboring circuits, and the Lord wonderfully blessed their labors. Through the influence of the workers from Parkhill, under God, several hundred were brought to know the Lord Jesus—over one hundred on the Sylvan Circuit, nearly as many in Ailsa Craig. On the Lucan Circuit, three appointments will report one hundred and seventy; and Granton reports two hundred, nearly all of whom are doing well, and are extending the movement to fields beyond. So the good work is quietly spreading from circuit to circuit. "It is the Lord's doing, and is marvellous in our eyes."

But it is not in the great number of converts alone by which this work should be judged, but as well in the influence it has exerted for good in the churches, and the change it has effected in the general tone of society. Thank God for so many heads of families saved. I am glad to report that the good work does not slacken in its interest. All through the hot weather to the present time, praying Bands are visiting from house to house, and individual Christians are bold in presenting the salvation of the Gospel to those they meet in the ordinary intercourse of life. In the market, at the street-corner, on the public highway, as well as in the private house, may be observed daily some earnest disciple whispering in the ear of some unsaved one words whereby he may be saved. It is no uncommon thing to see two persons conversing on the road, with the tears coursing down the face of one or both. Our regular religious meetings in this small village average about ten in the week, mostly all of which are seasons of refreshing, from the presence of the Lord. And as far as can be ascertained, the same is true of the other fields visited by the Band. May the Lord abundantly prosper the work, and still crown the labors of His servants with great success.

Parkhill, 14th Aug., 1885.

**THE FOUNTAIN-HEAD.**—Perhaps our consolations come sweetest when immediately derived from the fountain-head. Springs fail: the fountain never can nor will.

Love never will kill. It subdues and settles us in God.

## FAITH-HEALING.

DEAR BROTHER BURNS,—I quite agree with your article in the August number of the *EXPOSITOR* on the faith-cure question, and, in addition to what you have said on the subject, with your consent, would submit the following to the intelligent consideration of your readers:—

*Faith-healing*, which is the peculiar privilege of God's people, has, it appears, its enemies even in the Church! "A dangerous doctrine," say they, "savoring of fanaticism, and imperilling the spiritual life of the Church!" But allow me to say, in reply, that there is, in my judgment, a tinge of rationalistic unbelief exhibited by those in opposition to the "faith-cure," that is quite as dangerous (and a little more so) to the spiritual life of the Church as the danger supposed to arise from fanatical extremes by the attempted exercise of a faith which they imagine is not warranted by Scripture. In this sceptical age, tinged as even the Church itself is by the general scepticism, the danger is certainly on the side of unbelief rather than on that of a perversion of faith. The perversion or destruction of faith by its *anti-Scriptural limitation* is, in the present state of human nature and society, what the Church has most to dread, and over which it is its legitimate function and special duty to exercise a godly jealousy.

Do not such passages as the following clearly warrant the exercise of faith for miraculous bodily healing?—"And the Lord will take away all sickness," Deut. vii. 15; "I am the Lord that healeth thee," Ex. xv. 26; "Thou hast brought up my soul from the grave; I cried unto Thee, and Thou hast healed me," Ps. xxx. 2, 3; "I have heard thy prayer, I have seen thy tears, behold I will heal thee," 2 Kings xx. 5. "Promises made to the Jews," you say; but were they more highly favored than God's chosen people under the Christian dispensation? Was the beneficent boon and blessing of bodily healing promised to the Jewish Church, and yet not made the heritage of the Christian, under the present more perfect dispensation of mercy and grace? The psalmist says again: "Bless the Lord, O my soul, and forget not all His benefits: who forgiveth all thine iniquities; who healeth *all* thy diseases"—of body as well as of soul, as David's words above quoted show; but would God grant the *double* blessing of forgiveness of sins, and healing of the body, to the Jew, and deny it to the Christian? Or would you interpret these passages to mean

*physical and spiritual* healing for the Jew, and spiritual only for the Gentile? If so, read further Isaiah liii. 5: "With His stripes we are healed"—physically, as well as spiritually; for so is the passage interpreted by the men who were inspired of God: "And He cast out the spirits with His word, and healed all that were sick: *that it might be fulfilled* which was spoken by Esaias the prophet, saying, Himself took our infirmities, and *bare our sicknesses*," Matt. viii. 16. Christ also couples the two in His command to the "seventy": "And into whatsoever city ye enter, and they receive you, *heal the sick* that are therein; and say unto them, *The kingdom of God is come nigh unto you*," Luke x. 8. 9. This command made to these representatives of the Church has never been rescinded.

And that we have not misunderstood the Divine mind as expressed in these passages, is further evident from James v. 14, 15. Is there not here a specific promise made to the Christian Church under the present dispensation? Now, although the apostles, and those to whom the promise was first made, have passed away, the Church has not; and the prayer of faith which brings healing to the sick is to be looked for, we are told, in the Church, among the elders of the Church; and hence, if the power is not to be found somewhere among them, it ought to be, and the cause of its absence is human, not Divine. God's ordination is, that it exist and be practically exemplified in the Church as occasion may require; and men's faithlessness and unbelief alone, in any age or community, can drive it hence. The Church wants purifying. Throw all worldliness and worldly conformity out of the Church, and it will immediately become, practically, quite a different organization. "Holiness to the Lord" being written upon every heart and every act of every believer, the promises of Scripture will become a really Divine power for the accomplishment of the physical as well as the spiritual ends designed, in and through every branch of the Church. "Faith," too often neither dead nor alive, lies bleeding from the wounds which it receives at the hands of its friends! The *sins* of the Church are the wounds by which its faith is prostrated and kept in a constant state of feebleness. Let faith itself everywhere be healed, and then it will become a healing power in all the churches.

Observe further, the promise in James is made to the Church, not as an organization of doubters, but of believers; not of those whose weakness of faith would fain expunge

or explain away everything that requires its vigorous, healthy exercise; not of the fearful and unbelieving who are afraid to put a plain promise of Holy Writ to the test, lest failure, through their doubting weakness, should add to their other inconsistencies and stumbling-blocks in the way of the world; but of those whose duty and privilege it is to be strong in faith, realize the fulfilment of the promise, and thus bring glory to God, stop the mouths of gainsayers, and convince and satisfy the mind, relative to the truth, of every sincere and truly candid inquirer.

The "prayer of faith," then, in the Divine economy relative to the present dispensation, is still designed to "save the sick," that the Lord may "raise him up," and thus "confirm the Lord with signs following." And this "gift of faith" should be looked for among the elders (it matters not what the denominational name by which they may be distinguished), the Divinely-recognized "elders" of the Church; but the fact that I do not possess this power is no reason why my brother professor may not possess it. Even in the days of the apostles *all* believers did not possess the power to work miracles, Acts ix. 37, 38. The apostle intimates the same in the words, "Have *all* the gifts of healing?" There are still in the Church diversities of gifts and operations; and as "to one is given by the Spirit, the word of wisdom, to another the word of knowledge;" so also to another is given, by the same Spirit, "the gift of healing," Cor. xii. 8, 9. And that it has been effectually exercised in modern as well as primitive times, even through all the ages to the present, the records of the Church, and the experience of God's people, as we shall see in a subsequent paper, furnish abundant evidence.

The *miraculous* and the *supernatural*, in relation to the subject in hand, are synonymous terms; and miracles, we may further observe, may of course be performed with or without human instrumentality, and are doubtless going on in the world every day—not only miracles of spiritual and physical healing, but of other extraordinary providences, such as the special supplying of temporal wants in times of extremity; special protection from accidents, impending dangers, etc., through spiritual and supernatural agency; as, *e. g.*, in the case of the Cornish miner (of whom the Rev. W. Arthur tells us), who, not being able to ascend the shaft in the bucket with his mate, awaited the result of an accidental igniting of the fuse connecting with the powder set in the rock that was about to be blasted.

Committing his soul and body to God in prayer, he was preserved, we are told, "without injury or scratch," and was found by those who descended the shaft to search for him safely enclosed under a roof formed by the fallen rock! What but an unseen hand, a miraculous power, could have guided and arranged those falling rocks so as to form the little enclosure in which the man was found uncrushed and unhurt? Miracles are thus, with or without human agency, doubtless still going on in the world, and have been unceasingly through all the ages. Any supernatural interposition I would regard as a miracle. And any special Divine, or Divinely commissioned, spiritual interposition, I should pronounce supernatural, inasmuch as it is not the product, or the necessary result of, or limited and governed by, any established law of nature with which scientific men are conversant.

It will doubtless be admitted by all Christians, that miraculous interposition was at least at one time a part of the Divinely instituted mode of governing the world, and, in view of the facts of experience, it will be claimed by some that it is so still. Answering the prayer of faith is still a part of God's established way of carrying on His government of the world; and prayer is an instrumentality that is appointed and recognized by Him as a means to ensure a physical end, as a cause to produce a physical effect; as really so, indeed, as are the doctor and his physic each of which alike becomes an efficient means for the healing of disease solely because God has ordained it so. And whether God heals through the physic or through the prayer, He is but using and blessing His own appointed means to an end in the government of His people and the world. By using indiscriminately either prayer or medicine, or both, for the accomplishment of the same physical end, He may bring to nought the wisdom of the wise, who would account it foolishness; but this is nevertheless the wont of Him "who is excellent in counsel and wonderful in working."

If, moreover, in any particular case, we pray for a blessing on any medical means which may be employed, and the means are specially blessed by God in answer to such prayer, and without which such means would not have succeeded in restoring the sick to health, *it is a "faith-cure,"* and "the prayer of faith" is thus shown to be a part of the "established order of instrumentalities and means through which results are brought about." When a disease is pronounced by the physicians chronic and incurable, or when a

patient is just verging upon the brink of eternity, and all hope of his recovery has deserted even the skilful physician, the time for the special manifestation of the Divine power has come, and the special testing time for "the prayer of faith" which brings special glory to the Divine Healer has come. The diseases in either case are incurable, the virtue and power of medicine having in each case alike failed, and in the restoration of either to health and strength, special Divine interposition—in other words, a miracle—is alike needed.

Yours truly,

E. STEPHENS.

MOLESWORTH. August 25th, 1885.

### LOVE.

BY REV. A. J. JARRELL.

"The greatest of these is love."—1 Cor. 13: 13.

Great is love in its power to satisfy the soul of man. I use that word "satisfy" of deliberate purpose, and do so in the very face of all the undying cravings of the soul. Love can satisfy them: it can satisfy them all; and it is the only thing in this wide world that can. If there is a spot on this continent, where the world has done all its utmost to meet the wants of the heart of man, surely that spot is found up the Hudson river for 50 miles above New York city. The matchless scenery, the exquisite beauty and splendor of the homes, and the waste of wealth are bewildering to the eye. As I passed up the river, I said, "Of a surety, here is human happiness to the brim." A friend by my side, who lived in New York, and in Newark, and who knew all these homes, with all their histories, replied: "The man that built that house is in a lunatic asylum; the man that owns that one is separated from his wife; the man that built that one blew his own brains out; the woman that lives there is deserted of her husband, and the couple that live there have not spoken to each other for years." I grew sick at heart and told him it was enough. I saw that neither grassy lawns, nor solid brownstone, nor massive silver, nor sated luxury, nor bewildering bounty could ever satisfy the human heart. It was not intended they should. The soul was not made for such things; and when it is forced to feed on them, and them alone, then comes the wretchedness, the sundered family ties, the derring, and such like.

I have before my mind another picture, in which this world did its utmost to crush out the happiness of a soul that was filled with love. The picture is a French prison, and, through its bars, I see the shining face of one of the rarest and noblest spirits ever born in France. It is Madam Guyon. At the age of twenty-eight years she sought the experience of perfect love. It is not strange that she sought first by works—Catholic as she was. To a man, Protestants do the same thing, in spite of all their training. At last she despaired of ever reaching it by her own works, surrendered everything to Christ and claimed it by faith in His blood. She was filled and thrilled with love; and it was that “perfect love that casteth out all fear.” She began to tell the wondrous story, and multitudes flocked to hear it. They forbade her doing it, but the “love of Christ constrained her.” They shut her up in prison and would not even allow her daughter to see her. In that cell she sang:

“A little bird I am,  
Shut out from fields of air,  
And in my cage I sit and sing  
To Him who placed me there,  
Well pleased a prisoner to be,  
Since, O my Lord, it pleaseth Thee.

Naught else have I to do,  
I sing the whole day long,  
And He whom most I love to please  
Doth listen to my song:  
He caught and bound my wandering wings,  
But still He bends to hear me sing.

Thou hast an ear to hear,  
A heart to love and bless,  
And though my notes were e're so rude,  
Thou would'st not hear the less,  
Because Thou knowest as they fall,  
That love, sweet love, inspires them all.”

For nearly twelve years she lay in that prison praising God. When the sweet-voiced bird came out, its voice was hushed, its wings were broken, and its work was done; but it trilled to the last its own loved song. Love satisfied every longing of her soul, though the world had its cruel heel on her heart.—*Christian Standard.*

I myself hear frequently unscriptural as well as irrational expressions from those at whose feet I shall rejoice to be found in the day of the Lord Jesus. . . . Don't expect propriety of speech from uneducated persons. The longer I live the larger allowance I make for human infirmities. I exact more from myself and less from others.—*J. Wesley.*

## WHAT ABOUT TRANCES?

BY REV. G. D. WATSON.

During the National Camp-meeting at Warsaw, a good brother came to our tent to inquire about trances. He said a certain woman evangelist in Northern Indiana was much addicted to falling into trances; that she was clear and Scriptural in preaching, and thoroughly pious; but that she would often descant on what she saw in her trances, and she held the trance up as something to be coveted, etc.; and that in consequence, certain persons of weak or overstrung nerves, and others with streaks of hereditary insanity, were going into trances, and thus the work of holiness was damaged. He wanted to know what I thought of trances. For all concerned I may say:—

1. I never had, and never care to have one. So far as we know, the overwhelming majority of saints, in all ages, and those most eminent for holiness and usefulness, never had trances.

2. They do not in any way form a part of Christ's salvation. God has used deaf and dumb persons to preach the Gospel; but deafness and dumbness do not form any part of the Gospel. God may at times teach an individual a lesson by a dream, but that does not prove that dreams form any part of religion; and even to admit that some trances are Scriptural, does not prove that they are a part of religion, any more than the miracles of Moses form a part of our personal piety.

3. Trances, like dreams, are mere personal idiosyncrasies, resulting from the mental and nervous states of individuals, and not always from the holiness of the heart. Trances may indicate weakness of mind and nerve, and not strength of piety. Some addicted to trances have been weak, unstable souls, and have afterwards fallen away into infidelity.

4. The devil can produce trances and dreams, and also lead the over-heated mind to fanciful and fanatical interpretations of Scripture. The trance-afflicted Christian may think himself revelling in the third heaven of ecstasy, while at the same moment he may be the poor victim of Satan, who is wrecking the nerves and endeavoring to switch him off into something besides holiness.

5. It is always dangerous to magnify anything which is an oddity, or personal peculiarity, or physical manifestation of religion. We should ever magnify the grace of God, but not a personal and peculiar phenomenon which may be connected with that grace.

One person, under the baptism of the Spirit, loses his bodily strength for a time (as Dr. Fisk and Mrs. Jonathan Edwards); another laughs, another weeps profusely, another is inclined to leap, and others have none of these phases of manifestations.

Cling to salvation, and not to phenomena. Hold up Jesus to the soul, and not some mental or physical peculiarity.—*Christian Witness*.

### THE TRANSFIGURATION OF THE "SECULAR" LIFE.

Among the beneficent changes taking place in our day the gradual transfiguration of the secular life is not the least important or the least interesting.

The notion of a set of "priests," separated from their fellows and charged with a unique and exclusive authority, has collapsed. It is no longer vital; and no amount of galvanism will suffice to restore it to animation. Already it is wisely recognized that "secularity" is not in things in trades or arts, in books or buildings, in days or designs, but in the man; and only in the men who use them. Often we are told that the hackneyed division of life into sacred and secular has lost its significance to him who permeates pleasure and business, worship and work, with a genuine purity, a sublime unselfishness, and a world-helping generosity of gift and of endeavor. For him "secularity" is abolished. "Holiness to the Lord" is the true label of his world; because it is expressive of the spirit in which he makes that world and works in it, Dr. Mozley says. "Men are made up of professions, gifts, and talents; and also of themselves." That last element determines all. Cleanse it, transfigure it, make the "self" sacred, and you make this world and all things therein sacred too.

It was commonly said five-and twenty years ago that the Churches had fixed their attention so absorbingly on that which is spiritual, that they were blind to that which is temporal, and were so determined to make everything and everybody right for the future that they were incurably indifferent to the miseries of time. Science and art, commerce and politics, were becoming separate religions to those engaged in them, because the Churches treated such departments of the ordinary life of men as lying apart from their true vocation, and were so busy building sanctuaries, conducting worship, preaching sermons, and writing theology,

that they allowed corrupting legislation, impure art, and skeptical science to have "free course" almost without protest and certainly without attempting any cure. The accusation was largely true. Christians were fighting against dogmas rather than against drunkenness, battling for creeds instead of for social purity, wasting strength on conflicting Church politics, that if properly used would have developed thrift, extended education, sweetened the breath and nourished the health of the world. Secularists declared with ringing vehemence, the unspeakable value of the life that now is, and poured out rivers of scorn on Churches that seemed to care only for the life to come, and not very intelligently for that.

But though these errors linger, like the decrepit and dwarfed animal forms of the larger and finer life of bygone times, yet it is undeniable that we are advancing a considerable distance in a healthy and hope-inspiring change.

"Christianity in common life" is one of the most familiar themes of the preacher. Science, so fiercely decried by a few, and turned from the door of the church as a burglarious intruder, is now known as a most industrious and capable, though rather self-willed, handmaid, who only needs room in order to do good work for us and our race. Art is asserting itself in our worship, and literature with an energy that needs little stimulus. The divinity of all "callings"—the clerk's as well as the clergyman's, the merchant's not less than the pastor's—is proclaimed with an earnestness that is the sign of widespread conviction; and the necessity for making the Christian Church broad enough to embrace all human interests of any and every name is seriously recognized by many, and is entering into the living and operative faith of more. We see the catholicity of the Incarnation. Christ is "bone of our bone, and flesh of our flesh." He belongs to all men and is brother to all, and in His human nature has sanctified all human life from the cradle to the grave, all all human experiences, from the "ways and means" of obtaining bare subsistence at the carpenter's bench to the loftiest acts of self-sacrifice and devotion on Calvary's cross. "The eternal life" was manifested on earth—seen, handled, shared, as a life for earth, though not of earth, a life actual, positive, knowable, and usable, as we know, in all the affairs of earth without any restriction whatever. Peter's vision is opening in the heavens of every Church, and the lesson is being mastered that nothing is "unclean."

The trend of the thought and action of the Churches is strongly and irresistibly towards the consecration of every department of life, the inclusion of the secular in the spiritual, and the subordination of worship and preaching, Sunday and Bible, to the redeeming, quickening, and enlarging of the everyday life of the world. As the war with intemperance, social impurity, and unthrift was never waged with a steadier resolve or firmer will, so the transfiguration of the secular life never gave clearer or more inspiring prophecies of progress than we see to-day.—*Christian Commonwealth.*

### THE FULNESS OF THE GRACES.

BY G. D. WATSON.

To be filled with the Holy Ghost is to have the fulness of the spiritual graces. The graces of a believer are to be filled out. They are to be made complete in the believer's heart. The gifts of the Spirit are different from the graces of the Spirit. 1 Cor. xii. ch., Paul describes the gifts of the Spirit; in the thirteenth chapter he speaks of the graces, and puts the graces higher than the gifts. These gifts are disposed of just as God pleases, but the graces of the Spirit are for every believer in Jesus. The gifts of the Spirit are temporary; a man may have them one year and not have them the next; but the graces of the Spirit are to be constant and live on forever.

The gifts of the Spirit do not necessarily make us like God. Balaam had the gifts of the Holy Ghost, but did not have the graces of the Holy Ghost. Paul says a man may have faith to remove mountains and yet lack love. It is the graces of the Spirit that make us like God. So when the believer is filled with the Holy Ghost he is also filled with the graces of the Spirit. What are they?

Paul gives us the graces, and Peter gives us the graces. 2 Peter i. says that when we are made pure, and have escaped the corruption of the world, we are to give all diligence to add to our faith virtue, and to virtue knowledge, and to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, to brotherly kindness charity. Then he says a few verses after that, if these things be in you and abound (in you) they make you that you shall neither be barren nor unfruitful. Now it is one thing to have these

graces in you, but it is another thing to have them abound in you. When you are converted the graces are planted in your heart; but they do not fill your heart for the reason that inbred sin still is there. The old carnal nature still remains, and the graces cannot fill your heart until all the carnal mind has been washed away. When the carnal mind has been completely destroyed, only then can these graces fill the soul.

That word "abound" means "a wave," "billow," "flood," "high tide." Now take the apostle's word: if these graces are in you when you are converted, they rise to high tide when you are fully baptized with the Holy Ghost, you will neither be barren nor unfruitful. Now the apostle says that graces must first be in you, and then when you are baptized with the Holy Spirit they abound—they rise to high-water mark. The point is, every believer should have the graces described in the New Testament at high-water mark.

### HIS LOVE TO ME.

To an invalid friend, who was a trembling-doubting believer, a clergyman once said:—

"When I leave you I shall go to my own residence, if the Lord will; and, when there, the first thing I expect to do is to call for a baby that is in the house. I expect to place her on my knee, and look down into her sweet eyes, and listen to her charming prattle, and, tired as I am, her presence will rest me, for I love that child with unutterable tenderness. But the fact is she does not love me, or, to say the most for her, she loves me very little. If my heart were breaking under the burden of a crushing sorrow, it would not disturb her sleep. If my body were racked with excruciating pain, it would not interrupt her play with her toys. If I was dead she would be amused in watching my pale face and closed eyes. If my friends came to remove the corpse to the place of burial, she would probably clap her hands in glee, and in two or three days totally forget her papa. Besides this she has never brought me in a penny, but has been a constant expense on my hands ever since she was born. Yet, although I am not rich in the world's possessions, there is not money enough in the world to buy my baby. How is it? Does she love me, or do I love her? Do I withhold my love until I know she loves me? Am I waiting for her to do something worthy of my love before extending it to her?"



"Oh, I see it," said the sick man, while the tears ran down his cheeks, "I see it clearly. It is not my love to God, but God's love to me I ought to be thinking about; and I do love Him now, as I never loved Him before." From that time his peace was like a river.—*Selected.*

### BEING FILLED WITH THE SPIRIT.

To be filled with the Spirit is to enjoy the presence and operative energies of the Spirit in all their saving and anointing power. The great need of the Christian Church is that all its members be filled with the Spirit. This gives power with God and with men. This quickens the heart into perfect sympathy with Jesus Christ and His cause on earth, and gives it a disrelish for all that is vain and sinful. It is the privilege and duty of each and all to be filled with the Spirit. Those who live beneath their privilege are doing themselves and those around them great injustice. Ministers and laymen alike need this anointing fulness. The minister cannot preach the Gospel as he ought without it. Nothing can atone for the lack of it. There is no adequate substitute for it. The minister with it is a success, while without it, whatever may be his other qualifications, he is a failure. The sooner all ministers learn this the better it will be for themselves, and the Church at large. Time spent in earnestly seeking this divine anointing is always profitably spent. Let all who now feel the lack of it go immediately to Jesus Christ, the only fountain of spiritual blessings, and slake their thirst and find everlasting satisfaction in this heavenly fulness.

Laymen need this heavenly anointing, nor are they fully prepared to discharge their duties without it. God is no respecter of persons. He has given to the Church, as a whole, the great work of converting the world. This endowment of power from on high needs to be definitely and earnestly sought. The apostles waited in Jerusalem for this power, and what wonders they immediately wrought after its reception! All the Church, from the youngest to the oldest, from the least to the greatest, need this same baptism of the Holy Ghost to quicken and direct their activities and make them mighty in this spiritual contest.—*The Missionary Enterprise.*

Never attempt duty but in God's strength.

### A LADY'S VISIT TO A THIEVES' HAUNT.

In the *Sunday Magazine* for December Mr. G. S. Reany writes a brilliant and practical paper on "Finding and Doing One's Own Work," and quotes the following realistic illustration:

"In a street, known for its open profligacy and sin, down which the police paraded toward dusk in couples, turning a deaf ear to many a cry from some wretchedly drunken woman or man, because it was impossible to deal with tens and twenties as they might with individual cases—at the far end of this street stood a house known to be the haunt of thieves. To the door of this house at dusk, one summer's evening, came a worker, whose energy of love made her unmindful of the difficulties which must have driven back one less moved.

"'What do you want here. I should like to know?' said a bloated, hard-faced woman, in answer to the visitor's knock. 'I heard in the next street but one,' was the simple answer, 'that your husband was dying, and I came to see him.'

"'Well, well, that's a joke, if ever there was one,' said the woman, laughing boisterously, and swaying herself backward and forward in her hilarity. 'Come to see my husband, have you? To talk religion to him, eh? Bless me! How would you like, now, if I took you at your word, and really let you see him? May be you wouldn't mind a black eye or two? Why, look at mine; I got one for doing a thing not half as crossing to his temper!' Are you ready for *that*, I say, and abuse into the bargain?'

"'I am ready for anything,' is the quiet answer, spoken in firm tones, although the cheek has blanched somewhat. 'I feel sure you need not fear. Your husband would not behave in less than a gentlemanly way to a lady who is a stranger to him!'

"'What a way of putting it!' exclaimed the woman, with another burst of laughter. 'Well, come along,' she added; 'I'll put you in the way of getting upstairs, but, mind, I don't ask you to go, and I wash my hands of consequences!'

"So saying, she opened an inner door, passed through a low room, furnished, but very dirty and untidy, and motioned to a staircase. 'First door on the right,' she whispered, as she pointed upward.

"With a beating heart but firm step the self-invited visitor ascended. Possibly her very footfall, so gentle when compared with the heavy steps of the wife, arrested the

notice of the sick man pleasantly. As she crossed the threshold he was looking toward the door with an eager, wondering look. This look became, however, dark and almost fierce as his visitor approached the bed. Instinctively his hand felt for a stick which lay within easy reach, there doubtless to be used to knock on the floor did he require anything from below; but the action was a menacing one. Quite undaunted, the visitor said gently, not waiting for him to speak, nor moving from the spot by his pillow, where she paused:

"I am so sorry you are ill. It is hard for women to suffer, but far harder for men. I have come to sing to you something that will comfort you. Listen," and without a moment's hesitation she sang the hymn, beginning:

"I heard the voice of Jesus say,  
Come unto me and rest;  
Lay down, thou weary one, lay down  
Thy head upon my breast.  
I came to Jesus as I was,  
Weary and worn and sad;  
I found in him a resting place,  
And he has made me glad."

"The fevered and almost glaring look in the man's eyes gradually softened before the first verse ended, and toward the middle of the second, tears, large and full (as if the first flowing of some new spring suddenly started in this hitherto barren wilderness of nature), rained down the furrowed cheeks. And the worker's work began. It came simple enough afterward to repeat various portions of Scripture, and to kneel in prayer, and on the sick man's part as naturally to plead, 'You'll come again; please say you'll come again.'

"This illustration touches only one class of work, and that reckoned perhaps the hardest work among the outwardly debased and profligate; but the same principle applies to all life, and therefore to all work. The energy of love creates its own opportunities."

#### LOVE MAKES THE DIFFERENCE.

"O, it is just as different as can be," said one of my young friends.

"What is it?" I asked.

"Why, being a Christian. Everything is so different from what I expected."

"What did you expect?"

"When you used to talk with me about being a Christian, I used to say to myself, 'No, I can't now, for I have to do so many hard things, and I never can do them.'"

"What hard things?"

"Oh, I used to think, 'Now if I become a Christian, I shall have to walk just so; shall have to go to church and prayer meeting; shall have to pray and read the Bible! It is so different from what I thought!'"

"Why, James, what do you mean? You go to church and to prayer meeting; you read the Bible and pray."

"O, yes; but then I love to do them. That makes all the difference. I love Jesus, and I love to do all He wishes me to."—*Sol.*

#### A NOT UNIMPORTANT ERROR.

"Perfect faith," says a writer in the *Christian Witness*, U.S., "brings perfect salvation, with all its attendant blessings. By so much as we lack faith we lack purity; and by so much as we lack purity we lack power. They are all links in the grand spiritual chain, and all go together. We think, then, that the plea of some—that they are pure, but they need a baptism of power—is without Scripture or reason. For none can be pure without perfect faith, which is the opposite of unbelief, which is impurity. But when this condition is met, it brings the Spirit, and with Him all power, and positive purity with every other grace, up to the measure of every man's capacity to receive and use for the glory of God."

"Perfect faith," as we understand the subject, brings *all* that is the specific object of trust at the moment, but not all blessings—those, for example, which are not the specific object of the specific act of faith. The act of faith which obtains justification must be perfect as far as that blessing is concerned. Such faith, however, does not bring perfect sanctification unless this blessing is the specific object of trust. So the perfect faith by which we are "sanctified wholly" does not secure "the baptism of the Holy Ghost"—"the enduement of power from on high"—until "the promise of the Spirit" becomes the specific object of faith. "Positive purity," on the other hand, is the revealed condition, *sin qua non*, of our receiving "the promise of the Spirit." God gives the Holy Spirit "to them that obey Him." "If ye love Me," says our Saviour, "keep My commandments, and I will pray the Father for you, and He shall give you another Comforter." Before the ancient Tabernacle and Temple were filled with the Divine glory they were purified throughout, and specifically set apart for the Divine in-

coming and indwelling. So we must be "cleansed from all our filthiness and all our idols"—saved from all sin, actual and indwelling—before God "will put His Spirit upon us," and "dwell in us, and walk in us," the revealed object of the gift of the Holy Ghost.—*Divine Life.*

### ONLY, YET ALL.

Only a mortal's powers,  
Weak at their fullest strength;  
Only a few swift, flashing hours,  
Short at their fullest length.

Only one heart to give,  
Only one voice to use,  
Only one little life to live,  
And only one to lose.

Poor is my best, and small;  
How could I dare divide?  
Surely my Lord shall have it all,  
He shall not be denied.

All, for far more I owe  
Than all I have to bring;  
All, for my Saviour loves me so;  
All, for I love my King.

All, for it is His own:  
He gave the tiny store;  
All, for it must be His alone;  
All, for I have no more.

All, for the last and least  
He stoopeth to uplift;  
The altar of my great High Priest  
Shall sanctify my gift.

—*Frances Ridley Havergal.*

### Band Tidings.

ENCOURAGEMENT.—Bro. Chapman writes, Sep. 30: We held a re-union service at Howland's last night. We labored there just previous to the Camp-meeting. There were four anxious inquirers at the altar. Young converts all alive. They are having conversions right along in their ordinary services. We had a grand work at Houghton Centre: seventy seekers, mostly all getting into the clear light.

MICHIGAN.—Rev. Walter C. McIntosh writes: I am stationed by Detroit Confer-

ence in the town of Farmington, twenty miles north-west of Detroit. This is a beautiful country, but spiritually quite low—so much infidelity and unbelief. Irreverence seems stamped on many countenances. I am pleading with God for a break among the people. Band work commences at Fowlersville, in this State (D.V.), on Oct. 3rd, under the leadership of Rev. J. D. Hubbell. I think he has some workers from Canada, but don't know who they are. Oliver will be with them for awhile, if all is well. We are asking God to kindle a fire that will spread over this entire State. It has been dark here so long. May daylight soon dawn upon us. We remember you in prayer.

MOUNT ELGIN.—We are now at Ebenezer Church. Have been here over a week. Had six souls last night. Praise God! I do not forget you in my prayers. HUGH.

RIDLEY.—Powerful meetings, deep conversions. But the break has not come yet. Miss Russell and Miss Orr are giving us help for a week. Sept. 28: Very tired and worn, but we have rejoicing in the camp. Last night some twelve or fourteen were at the altar crying to God for help. I feel like praising God aloud all this morning. Sorry to tell you that sister Annie Odell has had to go home very ill. The doctors say both her lungs are affected. Will you bring her case before your Band for prayer. Bro. Fife is not strong, but very much in earnest.

JOHN MURDOCH.

HOUGHTON CENTRE.—Brother Chapman writes: Myself and dear comrades are considerably worn. We have had a hard fight here, but the blessed Lord is working among the people. The Church is waking up. We are pressing Christians to seek holiness. Some are doing so, and a few entering in. Great conviction in the congregation last night. Sixteen at the altar for the first time, nearly all middle aged people. Sept. 26th: Instead of going to Vienna next, we pass to Kinglake, still on the same circuit. God is greatly blessing our labors here. There is a great awakening. Scores are coming to Christ—*sicily* up to last night. We pray for the various Bands by name. Would so like to get a card from each of the dear leaders at least once a week. It would so strengthen me to hear of their success. Love to all comrades.

VERSCHOYLE.—We left Mount Elgin a week ago. Had a good time. Over sixty precious souls. Some were very much against Band work when we began there, but it was not long till they were crying for mercy. The country between here and Springford is all on fire. Bless the Lord. Last Sunday evening this church was filled to overflowing. Quite a number came eleven miles. We had a glorious meeting. The Lord gave us four souls, making seventeen since we commenced here. If you have calls for Band work to the States I am willing to go, or even to the old country. Willing to go or stay.

J. G. TATE.

JERSEYVILLE.—Drove here across country yesterday from Brantford. Comrades billeted in good homes. After two hours' rest, went to church. Congregation gave us a hearty welcome. Powerful meeting; people moved to tears. Held consecration service, all willing to take hold of the work. It seemed as though just at this point Jesus came in, and, bless His dear name, He sent seven precious souls away rejoicing in His love. My heart is full. Oct. 3: Glorious meeting last night. Sixteen seeking salvation, and all professed to get through. Glory to God for His goodness.

K. MOODY.

BRANTFORD.—Sister Hall writes: Praise God for victory. We came to Brantford on Thursday of last week, and have had good meetings. Brother Bird gave us some grand lessons, or I might call them short sermons. But on Wednesday he left us for England. We felt rather down-hearted. But praise the dear Lord, He staid with us. Last night we had a service of song. We had a good crowd, and six precious souls came into the light. Brother Moody is grand in a prayer-meeting, or rather God makes him so. May God bless him, he is so earnest. The Christian people are getting to work here, and I believe there is going to be a great blessing. We all went home rejoicing last night, and give God the glory. Remember me to all comrades.

Bro. Alex. Crawford writes later: We had a glorious meeting last night, Sept. 15th. The church was nearly filled; ten professed conversion. Praise the Lord. Will Moody, brother of our leader, was saved last night. I never heard in any meeting before so many Christians confess that the spark had nearly gone out. Sept. 17th, Brother Moody writes: Good meeting last night; church packed; terrible conviction. The devil has tried in

every way to overthrow these meetings. It has been a hard fight, but with God's help we have sent him howling away. Sept. 18th: Eleven precious souls last night; church packed with anxious seekers. Can hardly get the people away. I have wired brother Stobbs, of Carlisle, to wait for us a week. Sept. 19: Glorious meeting last night; church packed to the door; nine forward. The people are getting very anxious about their souls. We go to Wycliffe Hall tomorrow night, as the church will not be able to hold the people. I am trying to get together a choir of about thirty, and some of the best singers in the city have promised to come. God is surely guiding us. The interest now manifested is wonderful. Some of the most influential men in Brantford are taking hold of the work. We still remember you and the dear comrades. Sept. 22: Church crowded last night; sinners coming to Christ at every service. Sept. 23: Another grand meeting. Twenty-five professed to find peace. Deep conviction. The interest grows. What had I better do? I intended closing on Friday, but the people seem to be just waking up. O may God guide me!

THAMESFORD.—Glad to say our local Band is still pushing on. There are not many conversions, but, praise the Lord, they are all of the right kind. I cannot go into Band work at present. It appears to me I have not been tried enough yet. I feel I am not competent for it, and then again I think if I were deprived of the privilege of working for my Master, life would not be worth living. Oh, how I love Jesus and His work! He is my light and my life, and in Him is all my trust.

ARTHUR L. BEAMER.

OHIO.—Brother Lamb writes: "Would love so much to see you all, and pray the Spirit may use your words and methods to bring souls to the Saviour. How much I wish Brother Bird, or Sedwick, or Moody, or any other of your earnest, efficient workers could be here. At Marietta, the Presiding Elder, is anxious I should open Band work. He says it is just what we need in this section of country. If you feel led to send a good worker, I am sure we will at once have work. I believe God wants me here. Am greatly burdened for souls, and would feel better physically were I winning souls for Jesus. Would love to be with you again, and yet have a longing to see something done in this vicinity."

SPRINGVALE.—The EXPOSITOR is getting a large circulation through this section, and Band work is increasing on and around this circuit. A fire has been kindled that the Devil cannot quench. After leaving brother Bird and his band, I spent a week at the Niagara Camp-meeting, where I learned so much of God as sealed me and fixed me on the rock. I have lived in perfect peace since. Praise God. Local bands around here are going to have a re-union soon. Will report. Love to comrades. Am praying for you. C. W. FINCH.

Your Band Hymn Books are becoming quite popular, even where Band work has not been carried on.

HARWICH.—We opened fire on the enemies ranks here yesterday in an old unoccupied church. I have Bro. Bartlett and volunteers from Glencoe, and look for other workers from Granton. Good congregation in the afternoon, and one saved. In the evening crowded house. Three seekers, and seven rose for prayers. Praise God. We are going to have a good work here.

FRANK WOODHULL.

A Band leader writes: We had a hard time at —, but it was the best thing ever happened me. It got me down at the Master's feet. Praise His name for ever. I want to be kept there, led and guided by Him. The darkness is over, and I am out in the light. All join me in love and prayer for comrades. Pray for us

HOUGHTON CENTRE.—Bro. Chapman says: God is with us in great power. Souls are turning to God. Some very clear conversions. God is so good to us. Dear Bro. Woolley, who was with us before the Camp-meetings, is coming to us again. He is a good worker. God bless you more and more.

CEDAR SPRINGS.—My heart is full of love and praise to God. I thank him for salvation. Oh, how sweet it is to live at Jesus' feet. We have been at B— one week and have seen eight souls fall at Jesus' feet. Praise God for that. He is blessing me in a wonderful manner. It is very hard fighting here, but it is a pleasure to fight when we are sure of victory. Pray for me that I may be very humble: willing to be used by God at any moment. I do want to be really given up to God *all the time*, so that I may

“My body with my charge lay down,  
And cease at once to work and live.”

Your Band-worker in Jesus,

WILLIE JEROME.

AN EPISODE.—A Band-leader writes: “We had a detachment last night from the Free Methodist Camp. There were seven of them, and they tried to run the meeting. When we began our testimony, their preacher, a lady, rose and spoke for some eight minutes, she got to a fearful pitch of excitement. I had been speaking against liquor and billiards, upon which she declared that flowers and founcces were sending more souls to hell than liquor or billiards. We had to sing her down after allowing her eight minutes. She is quite a shouter. We had a pretty strong chorus, but it seemed the louder we sang the louder she shouted, but at last she got tired and sat down, growling as she did so. I then told the people that we had come to preach Christ, and Him crucified, and not to talk about dress, and that we were not likely to get at the hearts of sinners by howling over flowers and founcces. Then gave an account of my conversion, stating how I was making a God of certain things, and had to give them up. I urged the people to get saved, and God would show them what to wear and what not to wear. I thought *that* was the work of the Holy Spirit, and I did not want to take it out of His hands. This had a wonderful effect upon the meeting. I praise God for His leadings. Some members of the Salvation Army were with us and spoke very nicely.

RIDLEY.—Brother Murdoch says: “We closed at Cedar Springs last Friday evening. Had about eighteen souls in two weeks. We are now laboring with Brother Fife, and have very good meetings. They are coming by twos and threes. The prospects are more encouraging on this circuit than where we have come from. Brother Fife is very poorly, his lungs trouble him so much. I had a postal from Bro. Harris, of Leamington, asking for help. You enquire if I still think of going to Michigan. I expect to. Brother Oliver McIntosh has gone there. Sister Annie Odell went home on Tuesday very sick. Brothers Baxter and Jerome are all the workers I have at present. Your letter made my heart rejoice. I am praying for all the workers.

ARKONA.—We have introduced the EXPOSITOR into our Band. I think we will secure a number of subscribers. I cannot join you in Band work yet. My doctor forbids it on account of the state of my lungs. But if God wants me to work for Him, He can give me health. I want to die in the harness. J. E. R. HODDER.

UXBRIDGE.—A neatly printed card lies before us having the following inscription :

HALLELUJAH BAND OF THE METHODIST CHURCH,  
UXBRIDGE.

Meets every Sabbath, at 4 p. m., and Wednesday Evening at 7.30, in the Basement of the Church.

OUR OBLIGATION.

1. To observe the Rules of the Methodist Church, and abstain from the use of Tobacco.
2. To Work and Witness for God to the utmost of our time and ability.
3. To keep a list of persons whose salvation we seek by prayer and personal effort.
4. To pray daily at noon for each other, the prayer list, the Church, and a general revival.
5. To wear the Badge of the Band signifying our purpose, by the grace of God, to keep our "Obligation."

LYNDOCH.—Rev. D. W. Thompson, writing to Bro. Sedwick, gives favorable reports of the work there as permanent in its results, says the people are hungering after God, and he expects another winter of great blessing.

SINCLAIRVILLE.—We are having glorious times. Came here Sept. 15. There were five forward the first night, and several rose for prayer. Grand opening for work here—so many young men and women not saved. We expect Miss Sargeant to join us to night. There were fifty forward at Caistorville. I send an account of my conversion. May God bless it to your unsaved readers. To think of my spending twenty long years in sin and rebellion against God! But I am saved now, and mean to spend my remaining days in His service, God being my helper.

G. H. McLACHLIN.

MAPLE GROVE—God has greatly blessed us in the work here. About fifty have given their hearts to God. Grand meetings and many bright conversions. To God be all the glory. Dear brother Wilcox left us this morning to go to Michigan, leaving me but one young man and two young ladies. Mrs. Chapman is with me in the work. I suppose the bands all have more work than they can do. We are continually refusing calls for help. We are praying for you and the dear comrades.  
J. W. CHAPMAN.

ENCOURAGEMENT.—A Band leader says : "I am greatly encouraged in this work by hearing from localities where we have been that the work still goes on ; that souls are being converted in the ordinary means, and young converts are doing well. To God be all the glory. I feel that I cannot praise the dear Lord enough for His great goodness to us. He has blessed us as a Band in our own souls so much of late ! We are all seeking, believing, and *living* for more Holy Ghost power, that we may be more effectual in leading souls to Christ. We cannot go to ——. Have more work through this section than we can do. Have you a Band that can go there?"

STIRTON.—Brother Ashbury writes : God is working very powerfully through all this country. Your work has been remarkably blessed. The spirit of inquiry is such as I believe never existed to such an extent before. I feel satisfied that the work has only commenced. May God grant it ! Brother Fydell begins special services (D.V.) at Ebenezer on Wednesday evening. The Goshen Band, numbering about thirty, will assist him. For myself, I can say that my prospects get brighter every day. The Spirit is leading me still on, and I am getting a clearer insight into God's will concerning me. Temptations are very strong, but Christ is stronger. May every blessing be upon you. I became very much attached to each member of your Band.

MOOREFIELD.—Brother Sedwick writes : Last night—Sept. 20—the church was packed with people and the altar filled with seekers. A glorious meeting. Sept. 22: Grand meeting last night. Powerful sense of God's presence—twenty-eight seekers. The hotel-keeper's daughter, a fine intelligent young lady, found peace. I predict a glorious work. Am crying to God for help and guidance. May he raise up workers. Sept. 23: A meeting to-night of unusual power. Quite a number at the altar. One young lady, bright and intelligent, fell like a shot. Thank God for the blessing. The young men are coming by twos and threes. We had an afternoon service of much power. Bros. Buggin and Fydell, with a number of Drayton and Stirton people, were there. Bro. Ferguson and wife were with us to-night. I am looking for ——— to be a good co-worker—one that can stay with me. I feel it so much, changing workers and struggling alone. The people seem to expect so much from us. God help me. Do carry me to

God. May He fill us with power. Sept. 28: Yesterday was a day of Pentecost. Many were pricked to the heart. Eternity alone will reveal the great work wrought in our midst. It was marvellous in our eyes. O the sacredness of those hours as many were led to cry "Men and brethren, what shall we do?" Of course, the old answer was given. I suppose in that densely packed church—crowds had to go away—there were people who never saw the like before. Some of them appeared to be rubbing the eyes of their understanding all night. And the Lord gave them some salve that was very helpful, for many could see trees as men walking, and others "received their sight." Oh, brother, Moorefield saw further into heaven yesterday than it ever did before. The meetings were quiet, but there was the "rushing mighty wind," and men and women "spake and prophesied."

BRANTFORD.—Brother Moody writes, September 24: We are having good success here. Twenty-five souls night before last, and ten last night. Deep conviction. Some twenty young men remained for prayer. September 26: Last night the altar was twice filled with seekers, making about eighty for the week. Thank God for such an awakening. The president and vice-president of the Y. M. C. A. want us to hold a series of meetings for young men. September 30: Sunday was a day of great blessing. Some twenty seekers. We say farewell to-night, and intend to call the roll. Thank God for so bright a lot of converts, principally young men and women. We shall try to get them all into some Church home. There are over a hundred and thirty.

CAISTORVILLE.—Came over here after my run through New York State. Rev. J. E. Hockey gave me a hearty welcome and good billet, which was very acceptable after a walk of seven or eight miles. Had a good rest and then went to the church. Found it well filled. Just as the meeting started Bros. Sargeant and McLachlin came in. We were glad to meet again. Good service—two seekers. We spent two weeks there. Sometimes nine or ten were seeking Christ together. The church received great blessing. We are now at Sinclairville. Church crowded. People coming from miles around. Many seeking the Lord and finding Him to the joy of their souls. The whole neighborhood is moved. God is truly blessing our little band. Yours for earth and heaven,

JIMMIE JONES.

NEW WORKERS.—A Band-leader writes: We have a holiness meeting this afternoon. Brother A—, just from Toronto, will address us. He has a grand, clear conception of the way of faith, and is surely a God-send to Band work, to this people, and to myself. He not only has the shell broken, but is feathered out, is on the wing, and, still further, has a lovely song in his mouth. Brother C— has also come; a grand boy. My prayer is answered. Send three or four additional workers when you can. Brother A— is quite equal to taking charge of a Band.

CAMP-MEETING.—Moorefield writes: We want a camp-meeting here next summer. Brother McCulloch will arrange everything if you give consent. People all wishful for it, and want it understood in time.

INGERSOLL.—A young lady-worker writes: In response to your tele-gram I started for Drayton, via New Hamburg. Got to Haysville and was so ill with severe nervous headache, was forced to return to Ingersoll. A lady friend accompanied me home. Fear my non-arrival has caused some anxiety and inconvenience. I was rather worn out before your request came, having been almost constantly at work while around Haysville. Have been doing what I could in the dear Master's strength at Shakespeare, Caplin's, Hamburg and Bethel. Have had meetings at least three or four nights a week, and, as a rule, crowded houses. My most earnest prayers are always with you, that you may have a harvest of souls and strength to win them. A. C.

HARWICH.—Bro. Frank Woodhull says: Last night, Sept. 27, the Lord came in power. The house was jammed, many could not get inside, but we had the doors open and they could see and hear from the outside. As I stood before the people to read the lesson, I felt like the lad with the loaves and fishes, but God blessed the word. When eleven o'clock came, I asked all who had found the Saviour to arise, and ten stood up to testify of his power to save. Praise God for victory. Myself and Band went over to visit Brother Murdoch and his Band last Friday afternoon. We are only six miles apart. God gave us a "Camp-meeting blessing." We, purpose having a reunion at each church and look for grand services. I think of staying at Delaware on my way north. It will divide the distance and the expenses. We remember you all daily. Love to comrades.

## Band Correspondence.

I have just returned from a two-weeks' visit to New York, for the purpose of introducing Band work in that State, and within the time mentioned I called at twenty-three different cities and towns, and in most of those places I was received well, and had many pressing invitations to come and work. Though the way has not opened yet, I expect it will in a very short time. Once the people understand us, there will be work for five or six Bands. The more I see of the large cities, the more wretchedness and vice I find in them. But, God helping us, we mean to go as a Band, and do all we can for those who are dying (soon to die). Yes, dear brother, though the Red Sea is before us, it must give way, for God says, *Go forward*.

While in New York city my heart at times would melt within me for those who were so reckless, prayerless, and, shall I say, so senseless?—Yes, senseless of their danger and ruin. I stayed in Rochester over Sunday, on my way home, and here again I saw the beer garden crowded, and the places of amusement crowded. I went to church and found very few there. Such feelings came over me for those I had seen rushing headlong downward that my whole spirit was aroused within me to rescue the perishing if it should mean my life. I have given up asking what is to be done, or what *can* be done, but have made up my mind to throw myself into the breach.

Dear reader, are you sitting in discouragement, asking what can be done? If you are, Satan is gaining ground. God can't use you. Get up! Do something. Don't let Satan rock you to sleep with the idle refrain, "What can be done?" JIMMIE JONES.

BRANTFORD.—Promised to let you know about our Sunday services, September 20. Morning meeting one of power. Several times the congregation was moved to tears. Met at the church (Emmanuel) at 6.30 p m for half an hour of prayer; then public service till eight o'clock. Then we adjourned to Wyckliffe Hall. By 8.30 the hall was packed to overflowing. The large folding doors into the reading-room were thrown open. The main entrance was filled out to the landing, gallery packed, and people standing out as far as we could see them. I believe many left unable to get inside. I am looking for meetings of mighty power this week. Seed was sown that will yield rich results. The Y. M. C. A. force turned in grandly to our help. They are greatly in-

terested in Band work, and many of them are joining the local Band. If our meetings continue to grow in interest, we shall need the Hall. It is a lovely building, and cost \$20,000. It has been a heavy, heavy lift to break down the prejudice against our work. Sometimes we have found it very trying. But, blessed be God, He has heard our cry. It would have done you good to have heard the testimonies of the young men at yesterday morning's meeting. I feel very weary—indeed, done out—after yesterday. May God direct you. Comrades are well, and send love. Write soon, if not too busy.

ROBERT MOODY.

## Band Testimony Department.

### JOTTINGS FROM PERSONAL HISTORY.

At Mr. Savage's request I pen a few jottings from personal history; I write from my present position, that of a member of Henry Verrall's class, and of Park Street Church (Methodist), where my family and I were baptized by the Rev. W. S. Griffin ten years ago, and where I have witnessed the power and grace of God manifested in the saving of thousands of souls.

I was born in Dublin, February, 1836, a birthright member of the Society of Friends (Quakers); in my tenth year was sent to their provincial boarding school at Mountmellick. After two years there, spent some time under a Jesuit master, a Mr. Demilt, of Enniscorthy; left Ireland and landed in Chatham, Ontario, in the fall of 1848, which place has been my home since, with seven years amongst Friends in the States at different times and places.

When I came of age I determined to be a Christian, and sought to establish my own righteousness by obedience to God's law as expounded by the Lord Jesus in the Sermon on the Mount, but failed of course. After three years' struggling I gave up to God as a sinner, through a simple Sabbath service, by Rev. B. Clement, in the old Dolsen Church, River Thames, September, 1859. My wife was converted about the same time. I joined my neighbors in cottage meetings and Sabbath-school work, and some years were spent in happy Christian activity, sinners being converted to God.

About two years after my conversion, through Bible study, especially the epistles, and testimonies in the *Guide to Holiness*, I got under deeper conviction for a pure heart



and the power of the Holy Ghost than I had been for pardon and peace. In full consecration and faith I found all I wanted—a full, free and present salvation in Jesus; and *I enjoy Him* in His fulness to this hour. Hallelujah!

Soon afterwards I went to the Rev. George Cochran, volunteering to go to college, enter the ministry, or any other thing for God I was fit for; but a family, and my early Quaker training, unfitted me for a Methodist preacher. In 1866, felt the Lord called me to go home to my Quaker friends and relatives in Ireland and tell them what great things God had done for my soul; visited extensively on foot, found ready access to the hearts and homes of the people, attending monthly, quarterly, and Dublin and New York yearly meetings; also attending the opening of Canada yearly meeting, testifying continually for Jesus.

In the year 1870, settled in Lawrence, Kansas, amongst Friends; engaged in their Sabbath-schools, and taught the Bible class, intending to enter the Indian mission work, but found the field full. In the spring of 1872, Rev. E. P. Hammond, invited by the pastors of Lawrence, began a series of meetings, in which, under God, (according to a report of one of the presbyteries) over five thousand turned to God in three months. My own soul was deeply stirred. "I had never seen it in this wise." I returned to Chatham to do more than ever for God.

When Mr. Hammond visited Canada in the winter of 1879, our ministers invited him here, and God graciously poured out His Spirit, turning hundreds to Himself, many of whom are pillars in the Churches to-day. At the close of these revivals, it was Mr. H.'s plan to form "Evangelistic Unions"—Hallelujah Bands—of those (male or female) who were clear in their testimony, or good singers or exhorters, and place them in shape for continuing the work in their neighborhood. In this way, for two years after, the work went on, in the towns and villages of our county, hundreds turning to God, all the Churches sharing in the blessing. Some of us continued at this work up to the time of the advent in Canada of the Salvation Army, trying to reach non-church-goers.

From letters and publications sent by a friend in England I saw they could reach a class untouched by our Churches. Several from the Churches did unitedly their best, adopting a uniform, drums, etc., to reach this class and win them to Christ and the Church, but without success. We fraternally disbanded, and invited the Army to

try. The Quarterly Board, after some demur, released me to join the Army for the sake of the neglected of our town. I was made a sergeant, and did all I could to promote the work of God; and now, after nearly three years, my heart was made glad this morning as I marched with scores of men and women who were hopeless a few years or months ago. In November, 1883, I was ordered to Grand Rapids, and April following commenced to open other places in Michigan. November, 1884, was called to headquarters to act as treasurer, and a month in the office convinced me my place was the field. Returning home for a rest, with the Band work on my head and heart, not knowing of Brother Savages' work, I innocently thought, as a soldier, I could find an opening in the Churches, but found the way completely blocked. Revs. Messrs. Brown and Scott advised my uniting with Mr. Savage, who wrote me to join him at Ingersoll, where God was doing a great work. I did so, and was banded with six others for three months.

At the request of pastors we visited Strathroy, Hagersville, Springvale, Jarvis, Beamsville, Smithville, Jordan, and Dundas, the Lord saving at every place, and local Bands being formed, not a single jar taking place between the Church and the Band. Now, here I am, behind the same counter I left in 1883, in the same pew, in the same church, with the same spirit of love to God and man, seeing souls brought to God every week through our local Band, and rejoicing in all He is doing throughout the whole earth, and believing this Band work a blessed means of bringing the Churches of Christ into spiritual unity, purity, and power, and bringing thousands of souls to God, to whom I commend it. Amen.

WARREN MARTIN.

May the Holy Spirit help me to relate God's mercy to me, so that it may prove a blessing to some precious soul. The story of Jesus and His love, told one Sunday by the Rev. William Taylor, now Bishop Taylor, made plain with simple anecdotes, touched my heart, and I resolved to give myself to Him who had died for me. At the night meeting I knelt, with several others, at the altar, and sought for mercy. Miserable unbelief crept into my heart, and I expected and waited for feeling in my soul before I believed on Jesus as my Saviour. God's way is to REPENT and BELIEVE on His dear Son. As I did not seek in God's way, there was no Christ for me—no mercy. The meetings continued, and while the Blessed

Master was waiting to speak to my soul and take all my sins away, I was laboring under the delusion that I must first feel I was saved, and then believe it. "Without faith it is impossible to please God" I did enough asking, but no believing. I remained a stranger to the joy and peace that Jesus gives to the trusting soul. I have often wished that I had found Jesus then, for the heart that has not His saving grace to keep it is sure to go astray. My wicked heart led me into sin, and in about a year or less I began to see that whatsoever a man sows, that shall he also reap. God's Spirit then sent conviction home to my soul with double the force I had felt before. Remorse and despair laid their clammy hands on me, and Satan thrust his hell-darts at my soul, and said there was no mercy for such a sinner as me. The language of my heart to God in prayer was, "Save me, for I sink in deep mire, where there is no standing. O God, thou knowest my wickedness. Deliver me out of the mire, and let me not sink: let not the waterflood overflow me, neither let the deep swallow me up: and let not the pit shut her mouth upon me. Oh, hide not Thy face for me, for I am in trouble." And as I was looking up to God for mercy one night in February, 1880, I was able, by grace divine, to trust Jesus for what I was seeking; and, glory to His precious name, He spoke peace and pardon to my weary heart. I could then say, "For peace I had great bitterness, but Thou hast, in love to my soul, delivered it from the pit of corruption, for Thou hast cast my sins behind Thy back."

With rest in Jesus came the impression that I was called into His vineyard to work for Him; but for three long, weary years I did little or nothing for my Master, and everything I touched seemed to go wrong. Nothing seemed to prosper with me. But when I began to do work for Jesus, His chastening hand of love was lifted, the clouds scattered, and the sunshine came in. I praise God that He led me to become one of Mr. Savage's workers. I am happy in the service of Jesus. He cleanses my soul, and fills it with His precious love.

JIMMIE SARJEANT.

It is about six months since Christ lifted the burden of sin from my heart. He said "Come unto Me and I will give you rest."

I came to Jesus as I was,  
Weary and worn and sad;  
I found in Him a resting place,  
And He has made me glad.

One night, after leaving my usual resort, the billiard-room, the Holy Spirit strove powerfully with me. Neither the vain laughter of my companions nor the crack of the billiard balls, still within hearing, could drown the voice of God. I went home and sat by the fire. My dear sister and a friend were conversing over God's blessed Word. As I listened to them talking of Jesus and his love, conviction deepened. There was one tender place in my heart. My mother died when I was a year old, and though I have no recollection of her, my soul was always touched at mention of her name. Dear mother! I hope to meet her in glory. But why not get down on my knees at once and cry to God for mercy? Because there was another spirit striving with me, and that was the spirit of Evil. But God gave me victory. Jumping from my chair, I humbled myself at the feet of Jesus, and from the depths of my troubled heart cried, "God be merciful to me a sinner," and asked my friends to pray for me. I wept and prayed, and prayed and wept. At last it was whispered in my ear, "Trust Jesus to save you." "Trust him not for feeling, but for pardon." I did so, and, glory to God, my load of sin was lifted, and I was free. And, praise the Lord, I am *still* free. I hurried with the good news to my dear father. My heart was and is filled with praises, for "He saved a poor sinner like me."

G. H. McLACHLIN.

When about fifteen years of age I determined to give my heart to God, but I had two or three weeks' hard struggle before I learned how to surrender fully and let the Lord do the rest. Then I received that sweet assurance that all my sins were forgiven. For a while I lived very near to God but I soon found there was something from within dragging me into sin, as well as the outward temptations, and I felt my life was that of a slave, but I thought I had rather be a slave for God and have a hope of heaven than be a free child of Satan, so I strove on. By God's grace I was enabled to crush the enemy, but it seemed like a two-to-one fight; the struggle was hard, and I must confess I too often gave way, and my spiritual life became one of alternate victory and failure.

My religion did not satisfy me, and I longed for some of the pleasures of the world. I was living, as it were, sideways to Christ, looking sometimes to Him for a satisfying portion, and sometimes to the world. I endured rather than enjoyed religion. But,

praise the Lord, He never left me, and when all the world seemed to forsake me, I would fall back upon Him as a never failing friend. I felt all along that there was something holding me in bondage that I would like to be freed from, but thought it impossible until death. So I struggled on until April of the present year when I had the privilege of attending revival meetings at Springvale, carried on by one of the Bands. At one of the afternoon holiness meetings, which was conducted by the Rev. A. Truax, I learned that the great enemy, inbred sin, or heart depravity, could be removed instantaneously by faith, and after three days of doubt and wretchedness I made the entire consecration and received the great blessing of a pure heart.

Since that time my life has been one of continual peace, and although my temptations have been stronger than ever, He has stood between me and all of them. God's will has now become a pleasure instead of an irksome duty, and my desire for worldly enjoyment has completely left me. I now believe the Word where it says, "Ye shall eat the good of the land." I am simply resting on Jesus and He carries me through, and takes all my burdens, troubles, and cares. So I am free, yet my heart is burdened for sinners; content, yet longing to know more of Him and of His love; careful for nothing, yet caring for all things; independent of friends as well as enemies, yet willing to learn from any.

O, I praise God He ever led me into this land of Canaan, and I would persuade all who have heard God's pardoning voice to enter it, and have a foretaste of heaven below.

(C. W. FINCH.

Springvale, September, 1885.

When a boy of twelve I left home to do for myself. As I grew up I wandered into sin; but mother's prayers followed me. (Thank God for a praying mother.) I drifted on and on until the fall of 1875, when the Spirit of God laid hold of me and revealed to me my sinful heart in such a manner that I felt I must yield. How I longed to be set free. At a revival service held at Matlock, conducted by the Rev. John Neelands, I sought and found Christ. At once I felt I must do something for the Master. With assistance I began to hold prayer-meetings from house to house. God blessed my soul in so doing, and made me a blessing. Some years passed away, when I moved to Petrolia, united with the Church there, and was appointed a Sabbath-school teacher. I endeav-

ored, in my weakness, to teach the boys the love of Jesus until about the beginning of the year 1881. Then in some mysterious way I began to be led out of that line of labor. During the summer of 1883 my soul was led out to hunger and thirst after more righteousness, and in the winter of 1884 I laid my all on the altar. God accepted the offering and gave me the baptism of power. Praise God forever. Full of zeal for God and love for perishing sinners, I was led out into the work in which I am now engaged.

For some two weeks in the latter part of March, Mr. Savage left town to assist elsewhere in special services. While he was away my whole desire was to know what to do. To work for God I felt I must; to leave the Church that I loved I felt I could not, and still in the Church I could see no work in the way that God seemed to be leading. I felt I must call sinners to repentance, but my way seemed hedged up.

After many days and nights of anxiety and prayer, I concluded to lay the whole matter before my pastor. On the first Sabbath after Mr. Savage's return, at the close of the morning service, he announced his intention to organize a band of workers, after the pattern of a Hallelujah Band that had been organized in Belleville. While listening to the announcement my heart leaped for joy. At once, when the invitation was given to unite as a member of that Band, I was ready, and once more, on the 16th of April, 1884, I made a full consecration of myself to God for life and eternity. Praise God, he filled my soul again.

The next difficulty was, I had a family to support, and I could not see how this was to be done if I gave myself to the new movement. I had a good situation that I did not see my way to give up, but after a few weeks' work for God, still retaining my situation, I saw I must either quit Band work or secular work. After a good deal of anxiety on this point, I was led to throw up my situation and go out trusting in God for support for myself and family. Since then I have continued in my work for the Master, pressing men and women to seek Christ, and I have had the glorious privilege of seeing hundreds, yes, I may say thousands, brought to Christ.

From that time to the present I have been pushing from place to place as the Lord has led, and to-day I am at the Fountain drinking. Glory to God. I am simply resting in Christ and taking God at His word.

JOHN MURDOCH,

Petrolia.

Band-leader.

# IMPORTANT NOTICES.

## HOLINESS MEETINGS.

The meetings held at 205 Bleeker Street, Tuesday afternoons, as also those held at Bro. Anderson's, 111 Avenue Road, on Sabbath at 3 p.m., and at Sister Hughes', 25 St. James Street, same day and hour, have been resumed after a temporary interruption, caused by the absence from the city of the several families concerned.

## SPECIMEN COPIES.

A large number of the August number of the EXPOSITOR has been sent out as specimen copies to various parties, especially to ministers. Of course we should like to have all receiving them become permanent subscribers.

## PUSH THE CANVASS.


We ask all our interested friends to do their utmost just now to raise a club of subscribers in their neighborhoods. If more convenient, get them to take it for six months on trial. We can furnish it from July to January, 1886, for 50c. If not able to secure a club of subscribers, try and send at least one additional subscriber this year.

## TO BAND WORKERS.

We trust that all earnestness will be used in trying to secure every member of the different Bands as subscribers for the EXPOSITOR AND BAND WORKER, and, if possible, have the magazine go to every family represented by converts who have been brought to Christ by Band work. We believe it will help not a little to their growth and establishment in the faith. Let us look upon this as a solemn duty owed to those thus providentially brought under our care.

## FINANCES.

We do not conceal the fact that the want of the money due by subscribers is seriously felt in managing the business of the EXPOSITOR. The Committee has arranged to have the accounts sent out to individuals by mail, and we trust there will be a cheerful, prompt response. Should any of those receiving them think that there is any error in their account we will do our utmost to reconcile matters, so that no one shall have permanent cause of complaint.

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