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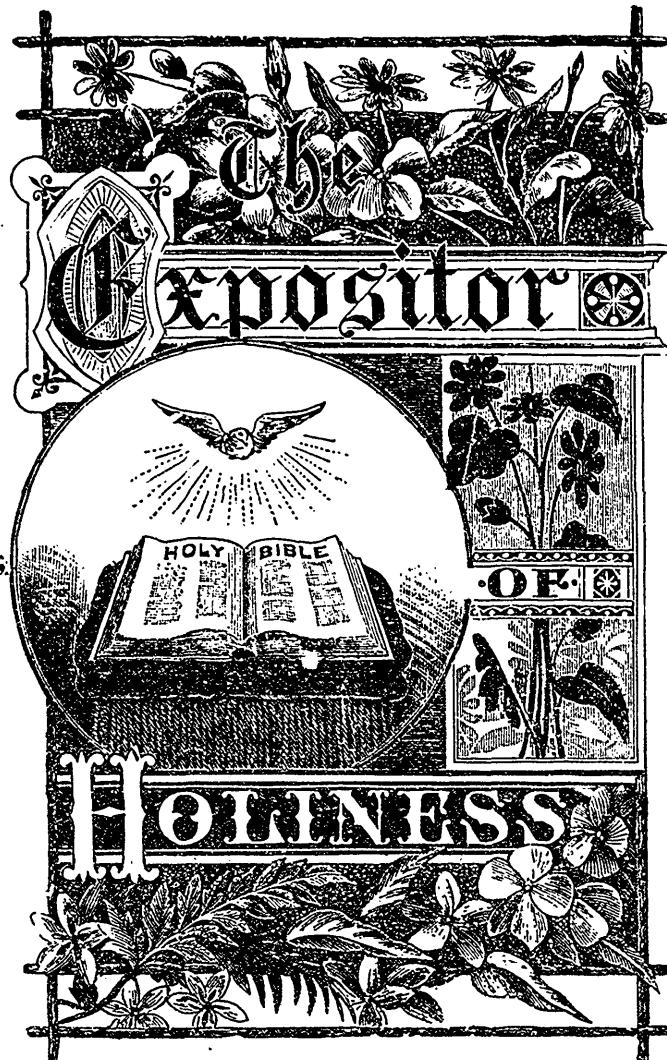
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THE FALLOW FIELD.

BY REV. HENRY BURTON, M.A.

The days were bright, and the year was young,

As the warm sun climbed the sky ;
And a thousand flowers their censers swung,
And the larks were singing high ;

For an angel swept on silent wing
To the grave where the dead earth lay ;
And the Easter dawned as the angel Spring
Rolled the rugged stone away.

Then the fields grew green with springing corn,
And some with flowers were bright ;
And each day came with an earlier dawn,
And a fuller, sweeter light.

So the year grew older noon by noon,
Till the reapers came one day,
And in the light of the harvest moon
They bore the sheaves away.

But one field lay from the rest apart,
All silent, lone, and dead ;
And the rude share ribbed its quivering heart
Till all its life had fled.

And never a blade, and never a flower
On its silver ridges stirred ;
The sunshine called, and the passing shower,
It answered never a word.

It seemed as if some curse of ill
Were brooding in the air ;
Yet the fallow field did the Master's will,
Though never a blade it bare :

For it turned its furrowed face to heaven,
Catching the light and rain ;
It was keeping its Sabbath—one in seven—
That it might grow rich again.

And the fallow field had its harvest moon,
Reaping a golden spoil ;
And it learned in its ever-brightening noon
That rest for God was toil.

—*Divine Life.*

“THE PROMISE OF THE FATHER.”

MORE FULLY DISCUSSED.

We propose in this and some following articles to take up this subject and discuss it in a more exhaustive manner than in former papers.

We request the careful co-operation of our readers, not only in attentive perusal of what is written, but also, and chiefly, in earnest prayer that the result may tend to establish us who have received our Pentecost and to bring many into like blessing.

PRESENT FACTS.

Is it not true, we ask, that very few Christians at the present time claim this experience ? How few there are who take the position in their experience, that whatever it was that Christ promised in this expression, and whatever it was in its fulfilment on and after Pentecost, as illustrated in the lives of the apostles and early Christians, that that experience they now have.

How many members of our evangelical Churches, either ministerial or lay, would leave the statement unchallenged, if it were announced publicly that they professed to have received the “promise of the Father” in Pentecostal fulness, and were now living from day to day in that blessed experience ? We know it as a matter of observation that, even amongst those who profess to enjoy the

blessing of holiness, but a small proportion witness to the reception of the abiding Comforter in Pentecostal fulness and power.

Mr. Moody proclaims it as a fact that this experience has all but died out of the Church. Pulpits resound with funeral orations over its demise, and Christian papers are burdened with laments over its conspicuous absence from its former abode, and grow fervent over what might be if again this crowning experience were general amongst Christians; but few alas! announce the glad fact of its possession.

From all this we infer, and we will presume our readers with us, that we are considering the most momentous question connected with the welfare of the Church and the world.

DIFFERING VIEWS.

We shall only allude, in the passing, to some of the erroneous views held by professing Christians concerning this experience.

Some teach that the Christian, at conversion, necessarily obtains the *promise of the Father*. Now our only answer to this is the challenge to test the matter in actual life. Here are a thousand converts, we will say a few months after their clear satisfactory conversion, with their Bibles open, and the parts which relate specially to this subject, as, for instance, the gospel of John and the Acts fully studied and understood. Now let the question be put to them in the light of such knowledge obtained, even as Paul did to the twelve disciples at Ephesus, "Have ye received the Holy Ghost since ye believed?" and how many, we ask, will give a clear emphatic answer in the affirmative, as from the witness box of a court of justice?

We have been watching this matter closely for many years, and have yet to meet the first satisfactory witness of this kind. Hence we maintain that an argument, or a doctrine if you choose to call it, that does not produce satisfactory evidence in the witness box should be left out of the practical consideration of this theme.

Others hold that all who receive the blessing of holiness receive this experi-

ence. Here again we call up the witnesses. What say they of themselves? Now, as a matter of history, the great majority of such witnesses do not claim this experience in its fulness. True, there are many who seem to, in a round-about way, but when placed in the box, with the facts of the Acts, and the definite promises of Christ before them, their evidence is, as a rule, not satisfactory. So that, judged by facts, the modern testimony concerning full salvation does not carry with it testimony to the abiding presence of the *promise of the Father* in Pentecostal fulness and power.

From this our contention is that it is right and proper to discuss this grand theme apart from conversion or sanctification, and we maintain that, whilst the terms which are usually employed to denote the blessing of entire sanctification are by the writers of the Scriptures used interchangeably to denote the blessing of justification, and whilst it is really a difficult if not hopeless task to satisfactorily classify them, no difficulty whatever is experienced in classifying the experience now under discussion, as clearly distinct from all others, as peculiar to itself.

THE LEADING THOUGHT.

This we shall look upon as the leading object of this first paper, viz., to establish the fact that whatever Jesus meant by the *promise of the Father*, was something distinct and separate from any experience possible under the former dispensations.

THE PROPHECIES.

A general argument comes to us from the prophecies. Many of the glowing descriptions of the prophets imply that in the last dispensation some soul experiences were to come to man which were impossible then.

Take, for example, the thirty-eighth chapter of Isaiah: "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose," etc. Now this and kindred passages seem to promise some grander experiences than those with which the rapt seer himself was conversant. But we know that the consciousness of sins

forgiven and of obedient walk with God were often exemplified in the experiences of the saints of that dispensation. David's experience of sins forgiven, judged by his testimony, lacked no element of positiveness or satisfaction realized at the present day. No more emphatic testimony to a holy, blameless life can be given now than that given of Zacharias and Elizabeth "walking in all the commandments and ordinances of the Lord blameless." If then these prophecies referred to Pentecostal times, then some distinctive blessing was bestowed and is now possible over and above all former soul experiences.

Now St. Peter expressly declared that the spiritual blessings realized or made possible on the day of Pentecost were the fulfilment of prophecy, noticeably that of Joel.

It is not necessary for our argument to go into this inviting subject more minutely. All we wish to emphasize here is that, according to prophetic utterance, some definite blessing was to be made possible to us on and after Pentecost, which the experience of the Psalmist concerning pardon, or of Enoch, Isaiah or Elizabeth concerning a holy, obedient life could in no wise measure up to, and therefore that any definition, or experience of holiness which takes in even the best of the saints of the former dispensations as illustrating it, leaves out and falls far beneath the experience indicated by the heading of this article.

To live a holy life was the privilege of all under every dispensation. The commands of God imply this, for the command, "Be ye holy, for I am holy," enforced by Peter, was but emphasizing that given long before the last dispensation commenced, and the ability to love God supremely was fully recognized at Mount Sinai. Therefore we repeat the thought, that those writers and speakers who discourse on this theme and connect the experiences of the Old and New Testament saints, as on the same plain, are not necessarily including the subject we are now discussing, in their writings and sayings.

JOHN'S TESTIMONY.

John the Baptist, in portraying the

character of Christ to the people, particularized this experience as the main result of His advent. So much did John dwell on this as the great essential characteristic of Christ, that none of the evangelists, in their short notice of John's ministry, have left it out; all four agree in making John say that this was to be the great and essential blessing to man as the result of Christ's coming into the world.

THE PROMISES OF CHRIST.

The Saviour Himself put the utmost emphasis on this blessing, as the main result of His life, death, resurrection and ascension. We would here refer the reader especially to the conversations between Christ and His apostles, as related in John's gospel. If one reads, even superficially, the 14th, 15th and 16th chapters, he cannot fail to notice that the burden of the conversation was concerning the "promise of the Father," and it will be noticed what great importance He attaches to the subject. He alludes to it as the Comforter sent by the Father in His name, as the Spirit of truth, as the Comforter which is the Holy Ghost, as Counsellor, as Guide into all truth, as bringing to their remembrance things He said to them. He even tells them that His advent would be to them more precious and valuable than His own continued presence with them. Elsewhere He likened it to a well of water within, to a river of living water, and in connection with this simile it is expressly stated that the reference was to this promised gift of the Holy Ghost, which could not be realized till after His ascension.

Again, after His resurrection, Jesus drew the attention of His disciples to this promise, requiring them to remain at Jerusalem till its advent, and discoursing to them concerning its vast importance to them. His instructions were most implicit in this matter. "For John truly baptized you with water; but ye shall be baptized with the Holy Ghost not many dayshence." And again, "But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria, and unto the uttermost part of the earth."

Nothing can be clearer than that some distinctive blessing was to be theirs, over and above all the spiritual blessings possible to them up to that time.

TO WHOM MADE.

Now let us study the characters and experiences of the persons to whom these promises were made. Many varying opinions are expressed by writers concerning them, and too often, we fear, the tendency is to make their experiences harmonize with preconceived views. But it is evident we only know of them as far as is written of them by the evangelists. According to these records, they were honest, sincere followers of and believers in Christ. True, we have the account of their defection, when He was arrested by command of the high priest, but no blame is attached to them because of this, as Christ expressly arranged for it, when he checked the zeal of Peter, and requested of His captors that the disciples might *go their way*. Peter's serious fall and Judas' apostasy only are condemned. But after the resurrection all the disciples are presented to us as vastly improved. They followed him now with unquestioned obedience. Luke tells us that from the time of the ascension to the day of Pentecost they were of one accord, and spent most of their time in the Temple praising and blessing God.

Now if such disciples were not living holy lives, where are we to look for an illustration of holy living? Their love for Christ, their crucified but risen Saviour, was evidently of the highest order; their obedience to all His commands was unquestioned, and their happiness in God was manifested by the praises which constantly flowed from their hearts.

Now it was to these holy, happy disciples that the promise was given of some glorious manifestation of the Godhead which was to eclipse all former blessings.

From all of which we maintain that "*the promise of the Father*" is something distinct from all other spiritual blessings, and that the effort to associate it with any other spiritual gift is fraught with grave danger.

In our next article we will discuss the promise fulfilled.

WHY PREACHERS SHOULD BE FILLED WITH THE HOLY GHOST.

We use the word *preacher* to mean every person who undertakes to teach the things that concern the salvation of men through Jesus *Christ*, whether male or female, holding office given by authority of a Church rule and ceremony, or not. For the original idea of preach is almost the same as that of proclamation, with this difference only, that a proclamation is necessarily brief and generally in a set form of words, and by a few persons in each case and at a set time, but the preaching of Christ may be done by any number of persons, in unrestricted variety of places, and in the use of language varied by the difference of individual conception and experience.

Every such preacher of human salvation through Christ should be filled by the Holy Ghost, because—

1. The *subject* in its outcome and application and effect is spiritual, and not physically tangible and measurable. Preaching Christ is stating facts of history which transpired in certain places and at certain times, and were the acts of certain men or the immediate consequences of those acts; and therefore they can be recited by the most graceless and wicked of mankind, but the true result of those facts is a spiritual change or changes that take place in the unseen and spiritual nature of man. Conversion, regeneration, sanctification are not measured by inches or weighed by ounces, they do not alter the stature of the body or the color of the hair, or the arrangement of the different parts of the human organization; they are spiritual changes, produced by spiritual forces, operating primarily on that part of the human being which is spiritual and to the organs of external sensibility intangible. The consequences of those spiritual changes often are tangible, but the changes themselves, although facts in the consciousness of those persons in whom they take place, are not to be appreciated by the same powers by which we appreciate "the things that are temporal." The "wind bloweth where it listeth and thou hearest the sound thereof, but canst

not tell whence it cometh or whither it goeth ; so is every one that is born of the spirit." "The natural man receiveth not the things of the spirit of God : neither can he know them, because they are spiritually discerned." That there may be in the speaker that spiritual discernment, by which "he knows the things that are freely given unto him of God," knows them not by remembering the words used by some other person who has described them, but by having seen them himself, seen them by means of the light which the Holy Spirit sheds on the soul, and the soul's relations to God and man, it is necessary that he be filled with the Spirit. Filled, because if the Spirit's influence is partial only, the light will be imperfect to the same degree, and the vision enjoyed by the soul incomplete, and the conception of what is seen defective, and the teaching that results will suffer to a proportionate degree.

Hundreds of thousands of sermons and printed representations of gospel truth, in which no actual heresy could be detected, have nevertheless been terribly defective and totally unproductive in a spiritual sense, because the preacher or author, not being filled with the Holy Ghost, could not speak as the Spirit therein gave utterance, but spoke as the intellect which, it may be, had in the past been quickened by the Spirit, remembered how it ought to be spoken. And the present uninspired state of the mind would modify, cool, and to some degree distort the representation from what it would be if the Holy Spirit did at the moment completely master the springs of feeling and thought.

2. Teachers of Christianity should be filled with the Spirit, because, He being omniscient in the spiritual world, knows perfectly the spiritual condition of those whom you would fain teach. It is questionable if any one thoroughly understands himself so as to know precisely what he needs. I say *precisely*. In a general way we know that our sinfulness needs pardon and purity for its complete cure, and that it is always in order to ask believably for these blessings to be bestowed, restored or confirmed, but instances are constantly recurring

in which truth, that surprises by its novelty, soon shows itself as just the truth we really needed although we knew it not previously. Afflictions of various kinds are sometimes sent to cure us of some spiritual malady which existed unknown and unsuspected in the soul. And if it is so difficult to gain an accurate and precise knowledge of ourselves, how much more difficult it must be to know what is the real condition of others. But the Holy Spirit knows, and as He is the Spirit of perfect wisdom, when He dominates the talents and will of the believer He will suggest and originate and inspire to the utterance of the most suitable truth to the needs of those who hear. As success in every enterprise depends very largely on the suitability of the means employed, so he who would ensure real and certain success in gospel labour should be filled with the Spirit, that his testimony and his teaching may never be thrown away, his pearls never cast before swine.

3. He who would teach about Christ should be filled with the Spirit in order that his moral standpoint may be on the same plane as that of God Himself. His whole impulsive and intelligent nature being delivered from depraved bias and sinful inclination, there will with him be no adulteration or dilution of the Divine truth that comes before his cognition, that is suggested to him for utterance. He will not tone down the truth that condemns; he will not darken nor chill the truth that invites. The threatenings of the Word will not be shorn of their terror, the invitations of the Gospel will not be robbed of their sweetness. As at the cross of Christ, "Mercy and truth met together, righteousness and peace have kissed each other, so will it be in the testimony of those who are filled with the Holy Ghost." As it was with Isaiah and Jeremiah, "And the Lord said unto me, Behold I have put my words in thy mouth."—Isa. 51, 16; Jer. 1, 9. As it was with Jonah, "Arise, go unto Nineveh and preach unto it the preaching that I bid thee." As it was with the hundred and twenty at Pentecost who "began to speak . . . as the Spirit gave them utterance." As it was in the case related in Acts 4, 23-31,

"Prayer was made for the grace of boldness in speaking the word of the Gospel, and answer was given, and they were all filled with the Holy Ghost, and they spoke the Word with boldness." He who is filled with the Holy Ghost is lifted above the fear of man on the one hand, and on the other delivered from all merely human passion and pride; he will speak the pure truth as God gives it to him. His thoughts and feelings about sin, about redemption, about holiness, about the value of the human soul will be of the same character as those of God Himself, and in such condition of soul, and in no other, is any one a worthy spokesman for God to His creatures.

4. We see in the founding of the Church, as narrated in the Acts of the Apostles, the will of the Head of the Church in this matter. Although the Apostles had completed their studies under the oral teaching of Jesus on the fortieth day after the resurrection of Christ, yet He did not allow them to preach the Gospel of the completed work of the Messiah until the fiftieth day, the day of Pentecost, when, in company with others, they were all filled with the Holy Ghost. This blessing was not more information concerning Christ, but that mysterious anointing, internal illumination, and holy heart impulse which comes from no other source whatever. And whether it is Peter or Philip or Stephen who appears on the scene as preacher in those days, he is filled with the Spirit to qualify him for his work. When Christ's people practically awake to this truth everywhere, the conquest of the world will not be far away.

B. SHERLOCK.

When I read the gospel of Christ, I do not note the sayings and doings of one who has passed away and is now in his grave, but I see a living man, born of the Spirit, moving about and quickening the souls of those about him. As I read, every figure breathes, every scene lives over again, every historic incident is re-enacted, and the recorded words of wisdom vibrate through the soul as the solemn whispers of living prophets.

SOME PLAIN WORDS TO MINISTERS WHO PROFESS THE BLESSING OF HOLINESS.

Dear brethren on the highway of holiness, permit us to discuss with you some of the *peculiar* circumstances surrounding you. We use the word *peculiar* as indicating those things which really or presumably are affected by the distinctive attitude you assume on the subject of holiness.

First, there is your appointment to circuits or stations in the gift of the Conferences. There is an idea very prevalent amongst a certain class of professors of holiness that definite work in propagating the experience of full salvation acts prejudicially on one's appointment.

Of course this thought is only spoken with bated breath, and with the understanding that it must never be so much as mentioned in public. Nevertheless, if it exists in the mind it will, in spite of all resolutions to the contrary, influence the conduct.

Now look at this thing squarely, and it will be found that it is simply one of Satan's phantoms to frighten timorous souls, and prevent them, if possible, from being true to their convictions concerning holiness.

It is true, scripturally true, that those who are filled with the Spirit, and who therefore work only on the lines of His appointing, will ever be misunderstood and antagonized by all who do not so walk in the Spirit, and it is also true that this antagonism may color and prompt many acts which, looked at from the human standpoint, might seem prejudicial to the parties concerned.

But from the standpoint of a holy life all this is changed. Holiness is imperial in its character. It appropriates all the promises of God as so much current coin. Therefore with such promises as, "All things work together for good," "No good thing will He withhold," "All things are yours," "Seek ye first the Kingdom of Christ and His righteousness, and all these things shall be added," etc., etc., to almost any extent, the man of faith who walks worthy of his profession of holiness can only have Christ's pity toward the parties themselves and utter con-

tempt toward any such efforts to harm him; for they can only touch him after they have been transformed into blessings by his Almighty, ever-present friend and protector, Christ Jesus.

Now, when a minister fancies that he has failed to obtain a good appointment because of his profession and teaching on the subject of holiness, it simply argues want of faith in the Almighty of the God of holiness, and should be taken as evidence of his unfitness for more important work than that to which he has been appointed. For the same spirit which would exalt, in his imagination, any Conferential power unduly, would sway him on a more important field of labor. He would see, in opposing forces on the coveted circuit, forms of opposition to thorough work on holiness which would develop his lurking unbelief, and prevent his mastering the situation.

The God of holiness is a God of almighty power; moreover He is a wise general, and must place His forces where every individual can be most effective in combating His foes, He being much more solicitous for the greatest success possible than we can be. So then the entertaining the thought that He, the God of wisdom and power, fails to place us where we can do most in His service, is secret treason against our Sovereign.

St. Paul, writing to slaves, exhorts them to perform their acts of menial service heartily as to the Lord, and thus emancipate themselves from any feeling of thraldom in their appointed labors. How much more should a man, called of God to separate himself from secular employments, and devote his life entire to preaching the gospel of Christ, walk in perfect freedom from all fears concerning the possibility of any power lower than that of the Master acting prejudicially to his true interests.

If not free from all such fears, consider whether or no in obtaining what is called a poor appointment, even that is not given simply because the Master is short of efficient workmen. O, our littleness of faith! Wherefore do we doubt!

Again, is it not possible to make a kind of *fetich* of the appointing powers

of the Church, and consider that obedience to the mandate of a committee is in itself a meritorious action. It is quite possible for the spirit of popery to creep into a minister's life in his attitude to powers of the visible Church. Just as perplexed Christians in the pale of the Romish Church hand over their consciences to a mortal, so a minister can hand himself over to a committee, and throw upon it all responsibility concerning his place in the work of God.

Now we maintain that such a position is not that of true dignity, the dignity that becomes the sons of God. Human organizations are of God, it is true, but they are not to usurp the place of God, therefore the true servant of Christ looks upon all these things, however excellent, as secondary in place, and ever looks through and beyond them, and connects everything with God. If, therefore, he receives, for example, an invitation to a certain field of labor, he takes the matter, first of all, to the Lord, and through the Holy Spirit knows what to do concerning it. But if such a procedure, it is evident that to receive wisdom from the Spirit in dealing with it, he must not be trammelled by any superstitions, that is, undue regard for anything human.

And so of any matter which may come up as affecting his appointment, if instructions are not taken from *Headquarters* he must suffer from all the breezes of uncertainty which come from human actions, rendering him meanwhile a mere reed shaken by the wind.

We have, with much pain, witnessed ministers who have successfully held up the banner of holiness on their circuits become weak as other men at Conference, because, forsooth, there was some uncertainty about their appointment, and by this means they were prevented from working successfully in the cause of holiness at the place where rich opportunities present themselves for such work.

Dear friends, let us go to Conference, "cain in the strength which God supplies through His Eternal Son." Then not only will we illustrate faith in trying times, when God can make it tell to the advantage of our brother ministers,

but we can be used directly to bring others into like precious faith.

Has God been able yet to use your presence at Conference to bring a brother minister into line on holiness? Are you more solicitous about an appointment than about this matter? Let us beware lest something is wrong with our living holiness, even if our profession is clear and decided.

We ought to be so aggressive, at Conference, that the Master could count on us in arranging about our very billet.

THE SAINTSHIP OF JOB.

The character of Job is quite unique among the prominent persons whose lives, as sketched by sacred penmen, give such an attractive power to our Scriptures. No patriarch of God's nation was he, no king or law-giver like David or Moses, but simply a private citizen, although a distinguished one. The lessons to be learned from his religious character, may come with all the greater force, seeing that no great special responsibility arising from official position modified in any way the great needs of his nature and relations to God.

Can we trace in what is recorded of him indications which show that his experiences in relation to sin, salvation and holiness, were substantially the same as those with which progressive Christians are familiar? We think we can.

From the book bearing his name we gather the following facts concerning him:—

1. He kept himself free from idolatry. See chapter 31.
2. He was liberal in his gifts to the poor.
3. He regularly attended to family worship by the offering of sacrifices.
4. He hoped for a future life of blessing.
5. Though greatly afflicted he manifested resignation and trust in God.
6. He is declared to have been perfect and upright, first in the introductory verses of the first chapter, and again at the interviews with Satan and the sons of God.
7. It is also distinctly stated at the close of the account of his great affliction and of his conduct in connection with it, "In all this Job sinned not nor charged God

foolishly." And again, "In all this did not Job sin with his lips."

In his conversations with the men who came to talk with him, he challenges examination of his previous character, and that with complete success. It might possibly be objected that in chap. 7-20, he makes confession in the words, "I have sinned," but the Revised Version gives the wording, "If I have sinned." The same version makes him say, chap. 9-21, instead of "Though I were perfect," (Authorized Version), "I am perfect." The sinning only a possibility, the perfection a fact. We have in this grand character one whom God approves, whom man cannot truthfully blame, and who being assured of his own rightness, is not afraid to avow the truth.

How many modern professors of religion can measure up to his standard?

And yet this perfect and exemplary person needs much improvement, for we find that after he had triumphantly vindicated himself from the accusations of Eliphaz, Bildad and Tophar, and after the harangue of Elihu in a somewhat similar strain to the other three, that the Almighty Himself calls him to account.

The 38th and 39th chapters give the first address of Jehovah to him, and then in a few verses of the 40th a brief and humble reply from Job. The remainder of the 40th and all of the 41st chapter gives another address of God, and again Job's reply occupies just six verses of the 42nd chapter. It is most significant that in all the speech of God to him there is nothing to show that any boast that Job had previously uttered concerning his own righteousness was in the least degree incorrect. Nor do we find in the confessions of Job anything that indicates that he felt guilty when tried by the law he had previously known, or that he had not lived fully up to the light which previous communion with God had given him. It is true that in the Authorized Version he is represented as saying, "Behold I am vile," but in the Revised Version it is rendered, "Behold I am of small account," and his deepest moan of humiliation is reached when he says, chap. 42, 5-6: "I have heard of thee by the hearing of the ear, but now mine eye seeth thee, where-

fore I abhor myself and repent in dust and ashes." The one wrong thing that he confesses is just what many a learned divine had need to confess, what many a theologian who takes for granted things that are not proved, and makes assertions that beg the whole question with a confidence as though a cool and oracular assertion is amply sufficient; had need sometimes to confess, namely, "Therefore have I uttered that I understood not; things too wonderful for me, which I knew not." God had come nearer to him than ever previously, and it was in his case, as it has always been since, that better spiritual and real acquaintance with God, bringing with it greater light and quickening to the human conscience, makes that which formerly appeared indifferent or innocent, take on somewhat of the color and shape of sin to the consciousness. Men speak of all sin being taken away in regeneration, no depravity remaining, God doing a complete work whenever He works at all, and other plausibilities of that kind; and in theory and on paper such reasoning appear to some invulnerable, but let one who discards the necessity of a second blessing, be lifted or drawn into a nearness to God as much superior to previous Christian life as this interview of which we are writing was superior to Job's previous spiritual experience, and he will find that his theory will not stand the test of such experience. There are some who will read this article that will remember the time, not only when they received the "remission of sins that were past," but also that other time when God revealed to their humbled souls the depth of inward corruption still remaining there, and their agonised cry then was, "Create in me a clean heart, O God," and God was "faithful and just to cleanse from all unrighteousness," and gave them "an inheritance among them that are sanctified." It is one thing to theologise oneself into the intellectual conviction or opinion that because of the logical validity of a certain argument I *must* be holy, and quite another thing to get where you see an end of all your previous presumed perfection, because with intenser light you perceive that the commandment of God is "exceeding

broad." Yes, "exceeding broad," and deep and high; too much so to be seen by the infant believer who is just born into the Kingdom; the sight along with the burden of his past transgressions would be too much for the soul to bear. But Job was old enough in religious ways to bear it, and now God reveals to him, that though there was no sin about him in the popular sense of the word, and that he had been according to his light, a perfect man, yet there was an amount of self in him that needed to be taken away in order to the higher life which he designed him to live. It forcibly reminds us of what must have been the experience of Monod, of which he writes:

"Higher than the highest heavens,
Deeper than the deepest sea,
Lord, Thy love at last has conquered,
None of self, and all of Thee."

B. SHERLOCK.

SPIRITUAL GUIDANCE.

Our very caution against fanaticism may switch us off into a disbelief of the actual leading of the Holy Ghost. Our very orthodoxy about the inspiration and sufficiency of the Scriptures may lead us to forget that the Holy Ghost has other teaching offices besides that of an inspirer, and may misguide us to attribute a sufficiency and use to the Bible which it does not claim for itself. In our zeal to consider what the inspired writers *said*, we may overlook what they *prayed*, "the Lord give thee understanding in all things."

There is now an inquiry in many sincere hearts, not as to "whether there be any Holy Ghost or not;" but whether there are any leadings of the Spirit distinct and separate from the light He throws upon Scripture and upon Providence. Does the Holy Ghost guide the soul personally and directly? It is noticeable, too, that while this question falls from the lips of those who love their Bibles and esteem common sense most, nevertheless *it arises from a felt need of just such guidance.* The occurrence of fanaticism is not so much a demonstration that there is no such thing

as a genuine Divine guidance, as an evidence that there is a valuable something in that line which Satan is busy in counterfeiting. Because the universal sanctified judgment tells us that the gift of Inspiration is withdrawn from the Church, it hardly forces us to believe that we are left to the mercy of such misleading light as our own fallible understandings.

Must we not force many of the promises to make them admit of any medium between the teaching Spirit and the taught soul? "I will instruct thee and teach thee in the way which thou shalt go." "The secret of the Lord is with them that fear Him, and He will show them His covenant." "When He the Spirit of Truth is come, He will guide you." "God hath revealed them unto us by His Spirit." "We have received the Spirit which is of God, that we might know the things that are freely given to us of God." Now it does seem that these texts (with a hundred others) meet the sense of need which the earnest and studious soul feels, as it reaches out its hand hoping to take hold of a stronger hand for guidance, as it cries, "Guide me, O Thou great Jehovah!"

And, blessed be God, Christian testimony comes to the stand, and notwithstanding the prejudice with which fanatical error has obstructed its way, it declares "we are all taught of God." "He leadeth me." "He makes every path of duty straight and plain before my face." And, indeed, the fruits of the Spirit which ensue challenge the doubter in multitudes of cases to show that these witnesses are mistaken.

I do not hesitate to say that such guidance is necessary, no matter how complete a knowledge we may have of the Scriptures. Let me show this by a point of experience. The Bible is very complete and explicit upon the matter of gifts and calls to the ministry, and yet all the Bibles in the world could never have satisfied me that I was called to the ministry. What devout Christian has not, in stepping from the general revelations of God's Word to the personal application in their own case, felt the need of something more than their own sanctified judgment or the opinion of their brethren?

We say "the Spirit never leads us farther than the Bible;" true, but He often leads us far beyond our previous knowledge of it. "He never leads in conflict with revelation." Never, but He sometimes leads us right across our biased interpretations of revealed truth. "He never leads us out of harmony with Providence." No, but He does lead us to anticipate Providence and to detect it where we were unconscious of it.

Let us, beloved, while thankful for all the lesser and reflected lights, be not cheated of our privilege of having "God Himself shine in our hearts." Let us be "led of the Spirit," and thus, enjoy the title and heritage of the "sons of God."

But "I am so afraid of running into extremes." You will run a whole eternity before you reach the extreme of Divine love and infinite wisdom. You are now in the extreme shallows of this ocean because you refuse to go beyond the bounds of sense and reason. But "have not many run into fanaticism?" Not here. Spiritual guidance is only promised upon certain heart conditions. Meekness, entire conformity, walking in present light, and a firm intention to obey. What you get on other terms, is not the leading of the Spirit, and these very conditions are in themselves the requisite safeguard against fanaticism.—*Christian Standard.*

"PREPARE TO MEET THY GOD."

I listened to a sermon last Sabbath preached from those five words. It stirred the soul, revived memory, and took me back to the time when in childhood I felt the need of that preparation. And what constitutes a preparation to meet God? To me two leading points seem to be clear: *Ye must be born again*; and, *without holiness no man shall see God*, that is, as a reconciled Father. We read, "The pure in heart shall see God." He is pure and holy, as well as just, and how can we meet His requirements without this purity. Thus I pondered in early youth, and the result was after many years I did find this clean heart.

The question was once asked by a

class-leader, to whom I was relating this item of experience, "Need you have waited so many years?" Of course, the answer was "No; but I did the best I knew."

In my last I left you soon after conversion. I will now try to trace out some special points of experience, dating from 1876, and so on as may seem best. I usually went with my mother to class-meeting. The name of the leader was Ebenezer Griffin, son of Smith Griffin, Esq., and the father of the Rev. Griffin, now in your midst. And here I would stop a moment and relate a dream; it may seem out of place, but to me was of too much interest to be overlooked. I believe it resulted in helping me out of darkness into light, and setting my feet upon the highway of holiness.

Mr. Griffin owned a saw-mill near a thicket of woods. In my dream I found myself lost in that mill. Surrounded by dense darkness, alone I stood, not knowing how I came there or how to get out. In a moment my leader was there with a lantern in his hand. His first salutation was, "Why, child, what are you doing here?" My answer was, "I do not know." "Well," he said, "*Follow me and I will lead you out.*" I followed quietly, and as soon as we were out of the building, there opened to the vision a narrow path through the darkness, but on that path shone a light I have never been able to describe. My leader said, "Follow that, and it will lead you home." I knew not the interpretation then, but some twenty-five years after I entered into the highway of holiness it all became plain. Then that dream, that leader, the lantern, the path lit up by the light of heaven, flashed upon my mind like a Panorama spiritually discerned; and to-day, while I write, sixty years have passed and yet that dream is as vivid as ever, and the experience which it seems to typify grows brighter and brighter. The language of my heart still is, "Praise the Lord, oh, my soul, and all that is within me, laud and magnify His holy name for such wondrous condescension in leading me so tenderly, so graciously, all these years.

M. BRIDGMAN.

CORRESPONDENCE.

Dear Mr. Editor,—Could you allow me space to say a few words describing the work of grace that has taken place in Georgetown during the last month? About the 1st of last August I had made arrangements with Bro. Savage to come with his Band and assist me, but owing, on one occasion, to our not being ready when Mr. Moody's Band could have come, and to prior claims, they did not put in an appearance until the 8th of March, when Bros. McGregor and Farley with Miss Williams came to "break ground." On Tuesday Bro. Ranton arrived, and some others who came to consult Mr. Savage, as wherever he happens to be is headquarters for the time, and Band workers come to consult with him. On Wednesday Bro. Savage himself came, and continued with us over the Sabbath and until the following Friday morning.

The meetings from the first proved to be seasons of great interest and power. It has always been difficult, and, in fact, impossible, to get the unsaved to attend evangelistic meetings in this gospel-hardened place. Even when Harrison, the "Boy Preacher," was here, but few of that class came to hear him. Knowing this, it seemed hard to believe that God would revive His work. As the meetings progressed, however, we sometimes had difficulty, in our large edifice, to accommodate the crowds that came. Had the roads outside of town been passable, we could not have done so at all. Almost from the first souls kept coming, not in large numbers, but a few each night. Upon Sabbath afternoons our friends of the Band attended the Sabbath School, and a good work was done among the children, nearly all yielding to Christ.

Bro. Ranton took charge after Bro. Savage and some of the workers left for St. Mary's, while Mr. McLaughlin, of Moody's Band, and sisters Luttrell and Rudy assisted him. On the night that we intended to close, Friday, some thirteen souls came to the altar and were happily converted. Thinking it would not be best to close just then, our friends stayed with us over Sunday and until

the following Thursday morning. During these four evenings ten others came out, and the converts were greatly strengthened.

As a result of the work, the membership has been wondrously quickened; and about 55 adults and as many children have been added to the Church on trial. Some, of course, went to other Churches, and a few more will unite with us.

In looking back I am led to believe that the power of our friends lies, not so much in the exposition of Scripture, though that was profound, nor in the singing, though that was beautiful, but in their complete consecration to God and His work. Oh, that God would lead all His workers to see the necessity of this, so that they may rise up, not as infants, but "as an exceeding great army of effective soldiers of the Cross."

J. W. SHILTON.

"HE OPENED NOT HIS MOUTH."

REV. DR. G. WATSON.

Did you ever read the fifty-third of Isaiah, and apply it to yourself, as one of the followers of Jesus? Has it occurred to you that nearly all the Scriptures which describe Christ, apply in a degree to His devoted followers, according to the measure of each?

How many times have you been called to follow Him in this passage: "As a sheep before her shearers is dumb, so he opened not his mouth?" If we are His sheep, have we this sheep characteristic? God sometimes places us in circumstances where it is either impossible or utterly useless to defend, or explain ourselves; and we are shut up to the alternative of dumbness, or positive rebellion. But please notice: we are not to be dumb as witnesses for God, but only as witnesses for ourselves. I know a preacher who some years ago was invited to work at a great camp-meeting; his name was printed on posters in large letters, with the names of bishops and missionary secretaries. When the meeting opened, and the manager found that the said preacher followed the advice of Wesley, and preached sanctification strongly and

explicitly, he was allowed to preach but one sermon (which was followed by sixty seekers for pardon and purity), he was snubbed and reflected upon in many ways by the ministers and the camp-meeting managers; he was denied his travelling expenses and free entertainment on the ground. What could he do under such circumstances, but "open not his mouth?" Many contributed liberally to pay his expenses, and never knew but what the managers paid it to him. He was in the hands of his shearers, and had to be a sheep and keep dumb, or else be a goat and push with the horn. The above is only one of a score of shearings which might be mentioned.

Sometimes a woman evangelist, who leads more souls to Christ in a year than a whole conference of clergymen, will attend an annual conference, and quietly listen to presiding elders making flaming reports of revivals in their districts, without even mentioning the name of the lowly evangelist (as Paul did—Rom. xvi. 1-6) who has been the leading agent in the work; and then she listens to the bishop addressing the young preachers, in which he pours forth unmeasured denunciation of evangelists, and especially women evangelists. Her labours have built up many a "hard scrabble" circuit, have swelled the church statistics, have enlarged the collections, have contributed to pay the salaries of those very presiding elders and that very bishop; and now obscurely tucked away in the congregation, she gets the crowning glory of all, by being peeled and shorn like her Master, without uttering a word. "As a sheep before her shearers is dumb." If she were a goat she would resent and likely turn "come-outer," but being a sheep she takes the shearing.

Many of the holiness preachers in South Carolina and Georgia have recently been led to the shearing. In the days of the Spanish Inquisition, wandering priests sat up at night, inventing ways to torture the saintly heretics. In the same spirit, tobacco-chewing, if not wine-drinking ecclesiastics, sit up in a bishop's cabinet, devising how most to afflict and fetter the most pious preachers in the conference.

Brethren, keep dumb; let them shear

off the wool. Remember, sheep are not to grow wool for themselves, but for the shepherd. Our honours soon get too thick upon us ; let the shearers shave us, and then turn us out, ugly and bareboned in our reputation, with our fine coat of wool gone. Let us keep bleating for Jesus, but keep dumb for ourselves.

Let us out upon that pusillanimous spirit which can bear nothing for Jesus. Let us make up our minds to suffer, to suffer anything, to suffer in silence, to toil unnoticed, and die in an eclipse like Jesus.—*Christian Witness.*

WHAT IS NEEDED.

D. L. MOODY.

The gift of the Holy Ghost for service is distinct and separate entirely from conversion. The ministers will bear me out when I state that nine-tenths of the Church members cannot perform any work, because they are not *qualified*. Indeed, so true is this that their pastors will not allow them to talk with anxious souls, for fear of their doing more harm than good. Some have been members of a Church for more than twenty years, and yet they do more to retard the cause of Christ than anything I know of. We have to ask for this blessing, to knock for it, and search and find out why it does not come. If we regard iniquity in our hearts, if we have some hidden sin, God is not going to give it to us ; and if we don't get it, it is as well to stop short and ask the question why He does not give it. It is not because God is not willing or able, not because He does not want to give it—for we all know that He is always ready to impart it—but because there is something wrong with us. We are not “as an empty vessel”—we are not ready to receive the blessing, and it does not come.

How much do you suppose those early Christians would have accomplished had they gone out preaching before the power came ? The rank and file of this world needs this re-enforcement of the Holy Spirit just as much as the preachers. A woman with ten children to take care of

needs it just as much as anybody. A man harassed with business needs it ; there is not a child on earth but needs it. I would rather have one drop of God's power than all the wisdom in the world ; one drop of His power is worth all the wisdom and intellectual strength of this earth.

I believe this gift for service is the thing that the Church has mislaid. Hundreds and thousands come into the Church without even seeking this power. A great many say they have the blessing because they received it ten years ago. * * * A minister came to me today and asked, “ How can I keep free and not be trammelled when I attempt to preach ? ” “ If,” I replied, “ a man is filled with the Holy Ghost, he is not trammelled—he has perfect freedom.” When a man is filled with God, he don't care about public opinion ; he is simply a mouth-piece to deliver God's message.

What the Christian Church needs is to be stirred up. I would rather be the means under God of stirring up the Christian Church than of winning a hundred souls to Christ. If I could stir up a hundred Christians and induce them to seek this gift of service, to get full of the Holy Ghost, it would result in thousands of conversions. There is no doubt about that. Well, let us ask ourselves the question, “ Has the Church this gift ? ” The disciples were ordered to tarry at Jerusalem for ten days, or until they were endued with power from on high, and at the end of that time the power came, and they were ready for God's service. The devil has tried to blind you. He does not care how many Christians there are in the world if they have not got the power of the Holy Ghost. What we want is to tarry at Jerusalem till we get this power. When we were in Philadelphia, a lady said to me, “ Mr. Moody, can women have this power ? ” I told her I saw no reason why any one should not have it that wanted to work for God. Women need it as much as men. “ Well,” said she, “ if I can have it, I want it. I have a husband who is not a Christian. I have also a Sabbath-school class, and they are unconverted.” A week from that time she came to me and said, “ I have got it.

The Lord has blessed me. My husband has been converted, and five of my Sunday-school class." That was the result of that woman's receiving the power of the Holy Ghost. It spread all through the church of which she was a member, and the people seeing she had something which they had not got, began to enquire, and as a result of the quickening of that woman, *five hundred members were added to the Church.*

Stephen was filled with the Holy Ghost, and no man could resist his wisdom; Paul and Barnabas were filled with the Holy Ghost, and many people were added to the Church; the disciples were filled with the Holy Spirit, and great multitudes believed. There will be great multitudes believing everywhere if we get filled with the Holy Ghost. My friends, shall we seek this power? Let it be a solemn question between you and God. How many want this new power? Shall we just stand before God and ask him for this blessing? Let us send up one united prayer that God will empty us of everything contrary to His will, and fill us to-day with the Holy Ghost, that we may be like Barnabas and Stephen, and the Holy Christians that lived in days gone by.—*Selected.*

THE QUEENSVILLE CONVENTION.

To the Editor of the EXPOSITOR.

DEAR BRO.—The second convention of the "Christian Working Bands" was held at Queensville, March 25th and 26th. The meeting was characterized throughout by great spiritual power. We regret the "Bands" were not more largely represented (owing doubtless to the condition of the roads). However, a good number were present. The minutes of the December Convention (already furnished for the EXPOSITOR) were read and endorsed. The tobacco question was discussed for some time; this question generally causes more trouble at first in most of our Bands; however I find that prohibition always results in better work and deeper consecration among the members. If other band workers would like to know the resolution of the convention concerning this they can receive

a copy by applying to the secretary, Geo. Finlay, Cookstown. While receiving copious showers ourselves (and many of the dear boys and girls entered into the blessed realization of "full salvation") we did not forget Bro. Savage and his workers, but earnestly prayed God in their behalf. We missed from our midst the dear brothers laboring at North Bay, but did not forget them nor their work. We rejoice in their success in winning souls for God. I find these conventions almost essential to the well-being and progress of our band work, by bringing the workers together, discussing work, and best means of utilizing talent and influence; also, together seeking for greater spiritual power, entire purity, etc., creates a warm sympathy in each other's spiritual welfare so much needed by our young people, and leads to deeper consecration and renewed energy in the Master's work. Our next convention (D.V.) will be held here in June. For some time I have been taking the Superintendent's work on this circuit (he being laid aside through illness). I find my health unequal to the constant and arduous labors in which I had been engaged for so long, and am now partly resting. In January I assisted in special services here with glorious results. The band, which was an outcome of the services, is doing good work—a more consecrated young people could scarcely be found; many of them are enjoying full salvation, and I am trusting all may soon have a like blessed experience. Since taking the work we have realized a glorious outpouring of God's Spirit at one of the appointments. I realize the constant upholding of Almighty power and His infinite grace commensurate to my infinite needs; my constant prayer is, "Lord, enlarge the capacity that I may be enabled to receive more largely."

May I request the prayers of the many co-workers in our Lord's vineyard for your sister and co-laborer in the Gospel,

L. H. DIMSDALE.

Cookstown, April 6th, 1886.

There is no peace, no power, no holiness, unless the old man is dragged out and destroyed, and divine life is duly evolved and established.

PRAYER.

Believing that all real power in prayer comes through the agency of the Holy Ghost, most sacredly let us heed His slightest call, and at once retire into the soul to learn what He would say to us, or how He would lead us. If the desire is given to retire alone with God, let us watch for His moment, and as the way opens, walk therein.

Fenelon, in speaking of prayer, says, "When you are not permitted to enjoy long seasons of leisure, economize the short ones; ten minutes thus faithfully employed before God in the midst of distractions, will be as valuable as whole hours devoted to Him in your more unoccupied moments. When He gives time, take it, and profit by it, but until then, wait in faith, well persuaded that what He orders is best."

As we bow and wait on Him in His appointed way, we never fail to get comfort and strength. Burdens and victories for souls have thus been given, the secrets of the Lord have been revealed, and many, very many times, have His chosen ones been drawn aside to more closely gird on the armour, and become fortified for some coming event for which especial grace is needed.

I was once greatly exercised by a continual reaching out in prayer, and yet was never satisfied that I had offered the acceptable prayer required. Finally, I threw myself into God to know what He really wanted of me. I expected light and help, and found it in being made free from the pressure, and restful in God. I then knew it was the enemy that had been thus annoying me. Thus was I made more fully to realize our privilege in the Holy Ghost. He never comes in a way to worry and weary one, for the effect of His presence and fulness is "quietness and assurance for ever" (Isa. xxxii. 17). Let us not resist any leading given, but retire into God. If the pressure is from Satan, we shall thus be delivered; if it is of God, we shall come into the place where He can the more fully reveal Himself.

Does any one fear that the devout soul, living the life of faith, would be inclined to neglect needful duties? No, the con-

secrated soul soon learns that the place of blessing is where the Spirit calls it, and in the duties God requires. I once met a man of very emotional nature, who spent much of his time in secret prayer; his morning devotions often lasted till late in the forenoon, causing him to neglect needful duties. His wife and family were thereby in great straits, whereas, by devotion to his trade during business hours, he might have properly supported them. Such a course was a dishonor to the cause of Christ. Upon conversing with him, I found he was not a Bible Christian, for he said, "I enjoy prayer so much that I do not want to stop for work. Self was his motive power; he did not recognize the fact that he was redeemed, and that the Holy One was to control his time and duties. I afterwards found that extreme selfishness ruled him in his daily life. The dear man was sincere, but not governed by Christian principles.

In prayer-meetings, where the enlivening power of the Holy Spirit is wanting, a great silence often prevails, which, from the lethargy that falls upon the people, we know is not a God-given silence; the meeting is only dragging.

When God is about to give an especial outpouring of grace to an expectant and waiting people, there is often a holy hush —God's presence is felt, and when He is recognized and silently adored, the Spirit in His own time leads forth to words or work, and often in a most glorious manner answers the prayer, "Thy will be done on earth as it is in Heaven," and souls are garnered for God.

Those styled leaders of meetings (although the Holy Spirit is the only true Leader) often fear the people will not be edified when the Spirit comes in thus, and instead of exhorting the brethren and sisters to wait on God, they urge them to speak, and one after another talks against time, from a sense of duty rather than from inner promptings, thus making it a servile work rather than a work of love. We thus grieve and resist the Holy Spirit, forgetting that if He answers our prayers, it must be in His own chosen way. * * *

In the passing moment, we want to be so absorbed in the thing before us,

whether it be prayer, or any other form of service, that we forget ourselves. An old writer has quaintly said, "God looks not at the oratory of our prayers, how eloquent they are; nor at their geometry, how long they are; nor at their arithmetic, how many they are; but He looks at their sincerity, how spiritual they are." St. Anthony says, "Prayer is not to be regarded as perfect when he who offers it knows that he prays."

What we want is life and power brought to us by the Holy Ghost. Hugh Miller said, "Prayer is so mighty an instrument, that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and God's goodness."

Every time we offer a prayer, in faith, we put forth influences that will vibrate to all eternity. Let us believably seek, and we shall go forth into the world to rescue the perishing.

"O Thou by whom we come to God,
The Life, the Truth, the Way,
The path of prayer Thyself hast trod,
Lord, teach us how to pray."

—Miss Mosman's "*Steppings in God.*"

PRAISING THE MAN-SIDE.

Recently, at a weekly holiness meeting in Chicago, there was present a pastor, not professing heart purity, who, ever and anon in the meeting, kept interjecting his views and comments upon the testimonies. Those of spiritual discernment noticed that his commendations were always on the human side in religion, with never a word of appreciation for the supernatural and Holy Ghost part in religion. One remark was: "I think the path to holiness is to try to make others better;" which contains two gross errors. In the first place, good works are the fruit of salvation, and not the cause producing salvation; secondly, we cannot save souls, or make them better, but only instrumentally lead them to the Saviour. How long will it be before the ministers all preach that salvation in all its degrees is Divine, and "comes down from the Father of lights," and not *up from* the energies of man.

Another comment of the pastor's was: "My highest ideal of piety is utter self-surrender to God's will;" which was simply lauding the act of consecration—the human side of sanctification; whereas the true Scriptural idea is to be not only surrendered, but divinely "cleansed from all sin," divinely "transformed into the same image" of Jesus, "filled with light," "filled with the Spirit," "filled with all the fulness of God."

Now this pastor did not mean to speak unscripturally, but men absolutely must speak according to the interior state of the heart. Had the experiences of that meeting been only upon justification, that pastor would not have said, "The way to get pardoned is to get others pardoned;" neither would he have dreamed of saying, "My highest ideal of justification, is the total repentance of our sins." Hence, ministers and laymen who have experienced conversion will speak scripturally of justification, and in the very next breath utter the most absurd and unbiblical statements respecting the obtainment, profession, and experience of holiness. It is an evidence of carnality remaining, when people instinctively descant on the human side of religion, and leave untouched—unpraised—the glory of God in purifying, filling, keeping the soul.

And so it comes to pass that those who make low profession in religion, really dishonor God by not magnifying His grace, but are ever expatiating on the human side,—of *their* efforts, *their* intentions, *their* repents, etc., while those who make the much-despised *high professions*, are in reality the only ones who glorify God, by telling how Jesus saves, how the precious blood cleanses, how the Holy Ghost guides and keeps. It is a symptom of spiritual decline, when persons drop down and talk of the human side of religion, and leave the positive, superhuman, saving work of Jesus, unlauded, untestified, and unsung. Listen, and carefully note if you do not hear the man-side spoken of twenty-fold more than the divine.—G. D. W., in *Christian Witness*.

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

INCIDENTS BY THE WAY,

DELHI.—We had the pleasure of spending a couple of weeks at and near the point where the second Band Camp-Meeting was held.

In this county of Norfolk upwards of two thousand professed conversion at the Band meetings held there last year.

We were not able to make a thorough visitation of all points struck by the revival wave, but were enabled to obtain, in addition to what we learned from personal observation, reliable information concerning the after history of the great revival.

A GREAT AWAKENING.—The whole region seems as if it had been roused out of a prolonged sleep. An element of life and energy has been thrown into church work which makes the former torpor-like experience an impossibility. Religious activity must and will characterize this region for some time to come. Wise heads and true hearts are needed at the helm to prevent many a shipwreck.

THE RIGHT METHOD.—Bro. Chapman, one of the Band leaders, is holding special meetings at many of the sites of the late revival, the chief feature of which is clear and forcible teaching on the subject of full salvation. He is thus doing a very important and necessary work in leading the new converts, as well as the older ones, into a more matured religious experience. Others are engaged in this necessary work of caring for the children God has given the churches, so that holiness everywhere is the watchword, and seems floating in the very air.

At Delhi we met the pastor, Bro. Dean, with whom we had close fellowship in spiritual things. Those present at the Dundas Convention may remember the delightful experience he gave concerning the way he had entered into the experience of perfect love a couple of days before leaving home for Dundas. Since then he has been holding up the banner of holiness with firm hand. He has a distinctive holiness meeting at each of his two appointments. We had the pleasure of attending both, as also other preaching, prayer and class-meeting services on the Circuit. The result of his

work was manifest in the great interest evinced by all in the subject of holiness, and in the definite testimonies of many. We felt that the revival work there was in safe hands.

THE COMMUNION OF SAINTS.—How delightful to have heart communion with those who are at one in spiritual things, when without let or hindrance we can abandon ourselves to the closest intimacy in conversing concerning the deep things of God.

A MYSTERY.—It seemed strange to us that his way should have been providentially blocked up, preventing him from attending the Association meetings ever since the Dundas Convention, when he was so eager to be with us, and had planned so industriously to accomplish the desired object. But God's ways are not our ways.

THE DELHI CAMP MEETING.—This meeting was evidently the means used of God to bring the Band movement more distinctively into the work of spreading scriptural holiness, that is, the definite experience of holiness amongst its converts, for it was here that most of the leaders obtained the clear experience of full salvation. Here, too, originated the thought of having the Association and the Bands brought into closer relation by means of a common magazine.

LYNDOCH.—We spent nearly a week on this interesting Circuit, helping in several services, and attending to the special work connected with the Magazine.

A WONDERFUL MEETING.—The pastor, Bro. Thompson, informed us that at the Lyndoch Band services four hundred and fifty professed conversion in a very short period of time. The mighty success seemed at first almost to bewilder him. We were glad to know that he had been bringing the subject of holiness before his people faithfully, and had recently been greatly assisted by Bro. Chapman. During the few services we held together he was enabled to see his privilege more clearly of welcoming the Comforter Divine as an abiding guest and friend, and that the perplexities concerning doctrines were better met and conquered by exalting the promise of the Father to

supreme importance in holiness teaching. Personally we received a mighty uplift in Christian experience whilst here. Thus personal contact makes possible additional spiritual blessings. We are helped by our mutual faith. As in the proverb, when iron comes in contact with iron both are improved in sharpness, so the law ever is, when brethren come together in the spirit of Christ, all are benefited, for the united faith of all is available for each one severally.

We left Lyndoch feeling that friendships in Christ had been formed that would know no end.

CHRISTIANS KEENLY WATCHED.—At one of the holiness meetings a brother who had been rescued from a life of open sin, at the recent revivals, told us how that day he had been conversing with one of his old comrades in sin, who frankly told him that he had been closely watching him to see if he would fall, that he had done his utmost to get him to drink liquor, and that now that he was convinced, after a year's experience, that the change was genuine, he wanted him to help him into the same kind of a Christian life. What a commentary on the power of a Christian example!

PERMANENT RESULTS.—These, judging from what we saw and learned from others on the ground, are, comparatively speaking, satisfactory. That is, comparing them with other revivals. Bro. Chalmers informed us that after careful calculation he found that seventy per cent. of the converts at the Jarvis revivals had remained steadfast. We did not secure such close statistics at other points as these, but are inclined to think that Jarvis is somewhat representative in this respect.

But even the loss of thirty per cent. during the first year subsequent to a revival should awaken serious thought, and prompt to earnest inquiries as to the possibility of improvement in this respect.

A Church where all the members are walking in the comforts of the Holy Ghost, we maintain, would not only retain the converts, but would speedily make each new convert a means to the obtaining of more, so that additions

would ever tend to increase the aggressive power of the Church as a whole.

The Lord would then add to the Church daily.

THE MEETINGS IN THE CITY.—Special interest has been given to the meetings here by the presence, at several of them, of Kev. Mr. Ryder, a preacher amongst the Friends. This brother is at present in charge of the Quaker Church on Pembroke Street, but has been able to attend several of our holiness meetings, and with manifest benefit to all. His teaching is eminently spiritual, and many have been greatly improved in their religious experience whilst listening to his Bible readings. This interest has proved itself by the largely increased attendance, taxing the seating capacity at private houses to the utmost, and swelling small meetings at the churches into congregations. We have welcomed this timely visit with great satisfaction, and feel that it is plainly of Divine appointment, the outcome of which cannot but be greatly beneficial to all concerned.

NOTES.

MISS C. WATSON HEARD FROM.—We have received a paper from Wisconsin, giving full accounts of the labors of this evangelist, in that region. Some of our readers will remember her, and her testimony concerning full salvation, and how she was led into the experience by attending the Tuesday meeting. We rejoice to know that the Master is abundantly blessing her labors, over a thousand converts having been gathered in that region.

ERRATUM.—In the reminiscences of Sister Bridgeman, as published in last number, for first conference *read* one of the early conferences, Bishop Hedding presiding and Dr. Bangs present.

From the East, Bro. Ainsley sends us cheering news of times of refreshing on his field of labor. May the showers descend still more copiously.

THE NEW YORK TUESDAY MEETING.

—The *Guide*, the last two months, has been nearly filled with the report of the late semi-centennial celebration of this mother of holiness meetings. The accounts are extremely interesting, and we are glad to know that they are to be published in book form, of which due notice will be given to our readers.

CHRIST'S WAY OF BLESSING.

Oh, not in strange, portentous way
Christ's miracles were wrought of old ;
The common thing, the common clay,
He touched and tinctured, and straightway
It grew to glory manifold.

The barley loaves were daily bread,
Kneaded and mixed with usual skill ;
No care was given, no spell was said,
But when the Lord has blessed, they fed
The multitude upon the hill.

Coarse, brawny hands let down the net
When the Lord spake and ordered so ;
They hauled the meshes, heavy, wet,
Just as in other days, and set
Their backs to labor, bending low.

But quivering, leaping from the lake,
The marvellous, shining burdens rise,
Until the laden meshes break,
And all amazed, no man spake,
But gazed with wonder in his eyes.

So still, dear Lord, in every place
Thou standest by the toiling folk,
With love and pity in Thy face,
And givest of Thy help and grace
To those who meekly bear the yoke.

Not by strange, sudden change and spell,
Baffling and darkening Nature's face ;
Thou tak'st the thing we know so well,
And build'st on them Thy miracle,
The heavenly on the commonplace.

The lives which seem so poor, so low,
The hearts which are so cramped and dull,
The baffled hopes, the impulse slow,
Thou takest, touchest all, and lo !
They blossom to the beautiful.

We need not wait for thunder peal
Resounding from a mount of fire,
While round our daily paths we feel
Thy sweet love and Thy power to heal,
Working in us Thy full desire.

—Selected.

A WORD CONCERNING MEEKNESS.

BY THOMAS PAULDING.

Christian meekness being rather a scarce article, and in some quarters of the Christian Church an unknown quantity, our mind has been stirred up to investigate the subject a little.

Our dictionary says the meaning of the word "meekness" is "mildness, gentleness, forbearance, humility, resignation." Such qualities as are here enumerated should be the possession of all men, especially those who are "of the household of faith." And yet we have known, to our sorrow, many who were professing themselves "heirs of heaven" and "followers of Him who was meek and lowly of heart," who were possessed with the exact opposite of "meekness." Such members are a heavy load to carry in our Church work. They block the way of salvation, they make the wheels of the chariot of the Lord to drive hard : and eternity alone will reveal the full measure of loss through their evil doings.

How can our afflicted and afflicting brethren be cured ? There must be a remedy provided. Perhaps some brother, hardly a graduate in meekness, will say, "Turn him and all such out of the Church." In that case we should be returning evil for evil ; and that cannot be the remedy. We want to cure our brother, not to kill him. Another will perhaps say : "Stay away from the meetings, if he is likely to be there. I cannot get any good where he is. The sight of him fills me with bad feelings." O brother, is that the way to cure your troublesome fellow member ? That is a suicidal policy, contrary altogether to the will of God. Must you do wrong because he does wrong ?

"What then will cure him ?" you ask. Just read Colossians iii. 12, 13 : "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering ; forbearing one another, and forgiving one another, if any man have a quarrel (*margin, complaint*) against any : even as Christ forgave you, so also do ye." There is the remedy for all bad dispositions in the Church of Christ. Oh, what a blessed day for the Church, what a harbinger of the millennium it would be, if every Christian would take the Lord's medicine ! Every brother and sister in the Lord, consecrated to Him, their all upon the altar, and kept there, their offering sanctified, and kept so by the Spirit of God, would bring about such a change,

that the attention of the whole world would be arrested, and men would cry in earnest, and not scoffingly, " See how those Christians love one another ! "

Let every fully sanctified brother and sister go on " showing the spirit of meekness " to all. Let the mind of Christ be exhibited in our daily walk and conversation. Return good for evil as often as opportunity offers. By so doing Christ will be glorified, and the proof of your sincerity will be established. Such a life is a public exposition of the motto given in Scripture, " Holiness unto the Lord." —*King's Highway.*

QUALIFICATIONS FOR CHRISTIAN WORK.

BY T. B.

I.—On the part of the worker there must be a consciousness of the guilt of sin, the joy of pardon, and an appreciation of the promises of Christ.

1st.—For directing sinners to Christ use those passages which show the sinner his need; and which are calculated to produce conviction—as follows:—

John 3. 7. Marvel not that I said unto you, Ye must be born again.

John 3. 18. He that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God.

Rev. 21. 8. But the fearful and unbelieving, etc., shall have their portion in the lake which burneth with brimstone and with fire.

Gal. 6. 7-8. Be not deceived ; God is not mocked, for whatsoever a man soweth, that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption ; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

Gal. 5. 19-21. The works of the flesh are these, etc. They which do such things shall not inherit the Kingdom of God.

Ezek. 18. 4. The soul that sinneth it shall die.

Matt. 25. 46. These shall go away into everlasting punishment.

Heb. 2. 3. How shall we escape if we neglect so great salvation.

The above facts should lead the sinner to cry in the words of Luke 18. 13, God be merciful to me a sinner.

2nd.—Use those passages which show the sweetness and fulness of God's promises in Christ to the sinner.

Isa. 1. 18. Come now, and let us reason together saith the Lord : though your sins be as scarlet.

Isa. 53. 6. The Lord hath laid on Him the iniquity of us all.

Isa. 55. 7-9. Let the wicked forsake his way, and the unrighteous man his thoughts : and let him return unto the Lord and He will have mercy upon him ; and to our God for He will abundantly pardon.

Mark 9. 23. All things are possible to him that believeth.

Luke 7. 47. Her sins which are many are forgiven.

1 Pet. 2. 24. Who His own self bare our sins in His body on the tree.

1 Pet. 3. 18. For Christ also hath suffered for us, the just for the unjust, to bring us to God.

1 John 1. 7-9. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness ; and the blood of Jesus Christ His Son cleanseth us from all sin.

1 John 4. 10. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.

3rd.—Use those passages which tell of the joy of pardon.

Psa. 32. 1. Blessed is he whose transgression is forgiven, whose sin is covered.

Rom. 5. 1. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ. O Lord, I will praise Thee : though thou wast angry with me, Thine anger is turned away, and Thou comfortest me.

Isa. 12. 1. Come, all ye that fear the Lord, and I will tell you what the Lord hath done for my soul.

Psa. 66. 16. I count all things but loss for the excellency of the knowledge of God which is in Christ Jesus our Lord.

Phil. 3. 8.

II.—The love of soul must be in us as a passion, for the love of Christ in the soul makes sacrificing a delight.

1 John 4. 16. Brought Christ to earth.

2 Co. 5. 14. Should send us out to seek our fellow-men.

Jer. 20. 9. Will make testifying for Christ a necessity.

Luke 23. 24. Indicates the spirit of Christian labor.

M'rkl 11. 25-6. Teaches our duty.

Matt. 28. 20. Contains our marching orders.

Matt. 28. 20. Promises the best companionship.

III.—Humility of soul is a necessary condition of usefulness.

1 Sam. 2. 30. Contains a promise with a condition.

Acts 9. 15. Speaks of a chosen vessel.

1 Cor. 2. 2. Tells why He was chosen.

2 Cor. 3. 5. Emphasizes the last thought.

Psa. 71. 16. Shows where our power comes from.

James 1. 5. Tells how we may get this power.

IV.—A consistent life must give us influence and secure respect. Life is the mallet that drives home the chisel of the tongue.

Acts 24. 16. Shows Paul's estimate of pure motives and a clear conscience.

Matt. 5. 16. Contains the Saviour's command concerning it.

Rom. 12. 2. Enforces that command.

1 Pet. 3. 15. Shows the effect of consistency.

2 Pet. 3. 11-15. Tells why we should live consistently.

V.—Complete dependence upon God's Spirit for success.

Zech. 4. 6. Says why we must so depend. Ep. 6. 10-13-17. Shows the nature of our difficulties.

2 Cor. 10. 4-5. Tells how we must overcome them.

Phil. 4. 13. Makes impossibilities die away.

Eph. 3. 16. Shows unlimited help.

Luke 11. 13. Makes those resources easy of access.

Isa. 40. 29. Encourages the weakest.

Isa. 61. 1-2. Shows that Jesus needed the Spirit.

Matt. 3. 16. Marks the time of this supply.

Matt. 4. 1. Leads Him.

Luke 4. 14. Shows result of being led.

Luke 24. 49. Says we must wait for it.

Acts 1. 8. Contains a promise of power.

Acts 2. 4. Shows how we get it.

Acts 4. 12. Shows the effect of it.

DIVINE GUIDANCE.

And the third thing that is much borne in upon me is the importance of attending to the leading of the Holy Spirit. I have been surrounded with the lives and journals of the Friends. These men believed in God; they were the Christs of their time, and they were conscious of the constant guidance of God. That is what we need renewing badly just now. The very idea that God can and will guide you and me, as much as He guided any of the ancient notables whose lives got written about in the Bible, is to many absurd. But it seems to me that God has as much work needing doing here as in the Wilderness of Sin, and that there is as much need for God-inspired teachers in this nursery of nations as there was down in Judea. We need to keep our souls more "open on the Godward side," if we would hear the Oracle Divine. But if we do, if we are "Ready, aye, ready," we shall be guided as much as Abraham was when he came from Ur of the Chaldees, or Cromwell when he framed his New Model, or Mrs. Fry when she went to Newgate.—W. T. Stead

BE THOROUGH.

A case comes to our knowledge that deeply impresses us with the necessity of being more thorough in dealing with souls. A brother calls to see us, a leader in the church, a professor of the grace of entire sanctification. We find he had difficulty with his pastor, sharp words and hard feelings. Since then had supposed he had experienced entire sanctification, professed it, and was laboring among holiness people. Under the clear light of God's truth he saw his real condition, a backslidden soul, humbled himself before God, went and became reconciled to his brother, publicly confessed his error, sought the blessing of entire sanctification, and God's power rested upon him, prostrating his body even with its influence when he was thus obedient to God's will. Now see the incalculable damage this brother may have done in many ways. In teaching others, he may have ruined souls, for from his own sad experience he could not have helped others only into darkness. From such an experience, he could not have represented to the unbelieving world the blessed truth of holiness, in any way to commend it to them.

To his own soul, self-deceived, eternal damnation was before him, as certain as God's word is true. Oh! what awful conse-

quences follow superficial work in dealing with souls. Brethren, some one must have erred in dealing with this person when he presented himself as a seeker for entire sanctification, and did not probe the foundations of his fancied justification. Let every one dealing with souls be faithful to discover unto them their true condition, as God's law reveals it, and though this faithful dealing will often be most crucifying and often lead to great antagonism, yet eternity will disclose its value in the eternal bliss of triumphant souls, who have been really saved by the truth. By God's grace this shall be a profitable warning and lesson to us for all future work. BE THOROUGH WITH SOULS.—*Pacific Herald of Holiness.*

THE SCIENCE OF HEALTH.

Regard thy body as a sacred shrine wherein dwelleth the Holy Spirit of God. Keep it clean. Cleanliness is next to godliness. Avail yourself of a large volume of pure and open air. The utterances of nature are the communications of God. Hunger and thirst in the normal condition of the body are the commands of God. Never disobey the calls of nature. Nature is awfully retributive. She always visits every act of disobedience with an adequate penalty.

The mistaken or sanctimonious ascetic or fanatic, schools himself to regard the fleshly body as the organ of the devil. But the devil is not without. It is the evil spirit of disobedience within. Exorcise the spirit of evil within you by God's grace, and then you will see that the body is the temple of God. "Templum is the separated space, cut out of the blue heavens for holy purpose. So the body of man is the portion of dust cut off by the Divine finger for sacred uses. Yesterday its substance was but bread; today it is palpitating vital flesh. What works the transformation? God Himself. We should reference it too deeply to desecrate and defile. We should handle it piously and tenderly, but withal boldly; for it was made for service, and like a high-bred steed yields all its power to a masterly and courageous hand. Be not ashamed of it, nor call it animal and feel like animals in the sense of it, but enjoy the use of it, in the face of the universe and under the smile of God." —*Selected.*

Since I have begun to ask God's blessing on my studies, I have done more in one week than in the whole year before. —*Payson.*

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.*

Good Tidings.

CAMP-MEETING.—Arrangements have been made with the Rev. W. B. Osborn, President of Wesley Park Camp Ground, for the Annual Camp-meeting and Re-union of Band Workers, to be held on that eligible and beautiful site during the latter half of the month of June. Further particulars will be given, and perhaps a complete programme of arrangements for this interesting gathering may be furnished in next month's EXPOSITOR.

LOCAL BANDS.—At the late convention of Local Bands, held at Hawkstone, the following resolutions were passed. They may prove suggestive to Local Bands in other sections of the country :

1st. That it be clearly understood that the Band is a Church organization, and for the

purpose of supplying the deficiency felt in our churches of giving our young people work, and leading them to deeper consecration.

2nd. That a time be set apart for the installation of officers once every quarter. If the Band desire it, the same officers may be renominated, but the term of office expires every quarter.

3rd. That a visiting committee be formed in every Band to visit absent members, and ascertain the reasons why such persons absent themselves. Visiting committees should observe, as a duty, to always pray with these persons.

4th. That the Captain endeavor to speak to every one present, thereby ascertaining any spiritual difficulty and offering any needed advice.

5th. That every Band have a question drawer in which shall be placed any perplexing questions, names of special subjects of prayer, or any matter for Band discussions. Such matters to be first prayed over, then discussed.

6th. That suitable "Bible subjects" be chosen for study, in which each one is expected to take part.

7th. That during the winter months the Bands hold as many cottage prayer-meetings as possible, always choosing those places where the most work can be done for God. Also that every Sabbath evening, where there is not regular service, the Band hold meetings, ever endeavoring to win souls, and thus augment their own numbers.

8th. It is thought advisable that each Band subscribe to the HOLINESS EXPOSITOR, not only for desirable literature, but as a medium of correspondence, in which each Captain will give a short account monthly of the progress of the Band in his charge. Further that all the Bands, if possible, use the "Band Hymn Book," published by Rev. David Savage, Tilsonburg, Ont.

9th. That once a week each Band hold consecration meetings and roll-call of members. At such meetings none but members or Christians to be admitted, all other meetings open to the orderly public. Further, it is clearly understood that no Band excludes ladies.

10th. That every member is expected to observe the rules already in force. Should any Band desire to supplement they have the liberty to do so. No new members to be received unless they agree to observe every rule.

11th. That the Bands hold semi-annual conventions, at times appointed by the Execu-

tive Committee. Such conventions to be comprised of Captains and delegates from the Bands. Each Band is expected to send a delegate for every twenty members, etc., besides the Captains.

12th. That the motto of every member for the coming year be: "A consecrated life, and souls for God."

HARROW.—I feel somewhat isolated from my co-laborers in Band work. Would be glad to see any of them. We greatly rejoice in the manifest presence of the Master in saving and sanctifying power. The work moves on. About forty souls have sought the Lord thus far. The ground was partially worked before we came here, as many persons in and about Harrow have attended revival services in Oxley and Amherstburg. Thank God for what has been done, and we are looking for further results. I begin my tenth week on this circuit to-day, with the beloved pastor, Rev. W. W. Edwards, and a very kind people. We have seen over 170 seeking Jesus to date, March 22. May the Lord keep them faithful. The roads are at the worst, and we may close on Sunday next. I am trying to introduce the EXPOSITOR AND BAND WORKER. Yours for the Master,

Z. S. FLEMING.

ST. MARY'S.—I left Georgetown on Friday, March 19. The Spirit of God was abroad in the community. Bro. Ranton remained behind with a few workers, and had a week of great blessing. Passing westward, reached St. Mary's on Saturday afternoon. At Berlin Bro. Sedweek boarded the cars *en route* for home. At Stratford Bro. Hugh joined me. Rev. D. McGregor, of the Manitoba Conference, and Sisters Williams and Scott were also of our party. Our first service was held that evening. For Saturday night the attendance was large. Good spirited meeting. On Sabbath morning the pastor, Rev. W. C. Henderson, improved the occasion of the sudden death of a promising young man of his charge, Mr. Johnson Armstrong, a candidate for our ministry, by delivering an appropriate discourse. So we began our work amid the shadows of death, but with the light of immortality breaking through them. Praise God. Very large attendance at night. Our St. Mary's church was built during the pastorate of the late Rev. Samuel D. Rice, D.D., previous to his removal to Winnipeg. It is a most spacious and convenient structure. We found the church, under the faithful supervision of

its beloved pastor, prospering in all departments of its work. From the beginning of the campaign we had blessing. Afternoon services well attended and full of interest. While at night, despite the darkness and storm and mud, crowds gathered in the spacious auditorium of the church, and many came to Christ. It was as forbidding a time of weather and travel as, perhaps, the entire season had produced. But the unfavorable conditions outwardly were more than counterbalanced by the rich displays of Divine power vouchsafed to us from day to day and from night to night. The movement among young men was something exceptional. During the second week they would gather by hundreds, and at the close of the public service have a meeting of their own. The Sunday-school service, on March 28, will never be forgotten by those who attended it. Perhaps 400 were present, and all hearts were moved. Many gave themselves to Christ and found rest. The record of converts all through was left in the hands of the pastor. I should judge there were nearly or quite 200 seekers during the first two weeks. I left on Saturday, April 3, to join Bro. Moody and his Band at Stratford for a few days. Brother Ed., my boy worker from St. Paul's, Toronto, came on with me. The other workers stayed behind to push the battle. I found both pastor and Band were having uphill work in Stratford.

D. S.

WESTON.—It was with fear and trembling that the writer, accompanied by two brothers from Toronto, went to Weston to commence work. The report had reached us that we were not wanted by the members of the church, so it was somewhat of a cross to go. But God said go, and praise His name we could say, "Yes, Lord." We went, but not alone. With us day by day, moment by moment, was the Lord God Almighty, who had promised never to leave us nor forsake us. We were well received by the people, and soon felt at home. The pastor, Rev. P. Campbell, had called the young people of the church together and formed a Band. Its members pledged themselves to speak whenever there was a gap between testimonies, to pray, sing, and work through the congregation. They fulfilled their promise grandly. God bless them. We owe the success of the meetings largely (under God) to the faithful efforts of the young people. Between 90 and 100 came out seeking Christ, the majority, I think, being young men who came out boldly for Jesus. We had clear-cut conversions. Quite a number of the

High School boys were saved. After spending three weeks at Weston we left for Woodbridge. Here the people were strongly prejudiced against Band work. They had two or three kinds of armies there that had done much harm to the cause of Christ, and expected the same from us. One of the leading men sent in his resignation, but, praise God, He soon scattered prejudice to the winds, and after we were there a few nights that man stood up for prayer. We could stay only one week there, and the work was just getting nicely started when we had to leave for Acton.

ARTHUR TROTT.

ORO.—Miss Jennie Day writes: "Must say just a word as to how our Band is getting on. Our numbers are increasing, and the Lord is using His believing children. We are having grand and powerful meetings."

VARNA.—We are holding cottage-meetings throughout the neighborhood, and a great work is going on, two or three every night crying for mercy and receiving the light. Praise God.

THOS. WILEY.

CORINTH.—We had a good day yesterday. The young minister was with us in the morning, and we were left to ourselves the remainder of the day. The Lord did bless us. The church was filled. Six precious souls stepped into the liberty of the sons of God. There is a break among the young men. About 26 have professed conversion.

J. G. TATE.

CARTHAGE.—Although sick in body it is well with my soul, praise God. When we came here, three weeks ago, doubters said there would be no work done. But, thank God, there have been about forty seekers, and to-night, March 26, we form a local Band. Dear Brother Cable and his wife left for home on Monday, so I have been alone this week, but God has been blessing us. We close on Sunday, after which I must rest. So the doctor says. Two or three places are open for work, but I am afraid I must decline going to any of them for the present.

Yours, for God and souls,

H. LITTLEHALES.

LONDESBORO'.—Having a few moments to spare, I write you. We have had glorious times on this circuit, both on the line of holiness work as well as in the conversion of sinners. The pastor is fully in sympathy

with the doctrine and experience of holiness, and we had little trouble in leading the people into the experience of Perfect Love. I have had poor health of late, but have been able, thank God, to work every day. We came to this circuit about six weeks ago. Have worked at two appointments. At one place 150 sought the Lord, and here about 90, and the work still goes on. I have never seen so many young men saved. The majority of the converts here are young men. And every day some one is receiving the blessing of purity of heart. I cannot express my thankfulness to Almighty God for the way He has led me. Sometimes it has been through scenes of deepest gloom, and sometimes through bright and joyful experiences. I have been drawn nearer to my Saviour, and I do not know when my experience was clearer than it is now, though weak in body. I hope to see you at the camp-meeting, for I must not miss that. Sister Holtby has gone home. So has Brother Bartlett. But God is blessing us with those that remain. I want to see a lasting work done here. I enjoy working with Brother Hough; but we are getting tired, having two services a day, including Saturday, and four services on Sunday, beginning at 7 a.m. We go to Blythe from here. With love and prayer for all comrades and yourself, yours, firm for Christ,

FRANK WOODHULL.

STIRTON.—You will be pleased to hear how wonderfully the Lord is blessing my own Band at Goshen. They had an invitation to Teviotdale, where about fifty souls were converted. Then they had an invitation to Rothesay, on Mr. McCullough's circuit, where as many as twenty-five have been seeking the Lord. We have also been visited with revival blessing at the Wesley appointment on my own circuit. To God be all the praise. My health is rapidly improving now. I am now doing full work again.

T. R. FYDELL.

BARRIE.—The revival services, commenced in the Elizabeth Street Methodist Church on Sunday, February 7th, reached a climax last Thursday evening, March 18th, when the names of the converts were read out by the Rev. J. M. Wilkinson, in the Collier Street Methodist Church, to a congregation that completely filled the edifice. It will be remembered that on account of the Elizabeth Street Church being too small to hold the people, the meetings were held in the town hall on Sunday, March 7th, which was crowded to the doors—and from there to the

Collier Street Methodist Church, which is the largest church edifice in Barrie, capable of holding 1,400 people. And yet this church, on Sunday evening, March 14th, as well as last Thursday, was crowded, such being the great interest taken in this good work. After the opening services on Thursday night Mr. Moody addressed a few words to the converts, strongly advising them to join some branch of the Christian Church and keep within the spiritual fold. It was not for him to state what Church they should join, as the object of the services from the first was not to make Methodists any more than Presbyterians or Episcopalians. The fact that they were converted to God in a Methodist church does not necessitate them joining that Church. He then asked the Rev. J. M. Wilkinson to read out the names, requesting each one to stand up and state what Church they desired to join. The pastor of Elizabeth Street then read out 190 names, and stated that he was not able to get the names of all, as there were over two hundred that had presented themselves as seekers. Many were not present at the meeting, not having heard of the farewell. Elizabeth Street Methodist Church will receive about seventy-five of the number, Collier Street about forty; while Trinity gets ten, and the Presbyterian and Congregational Churches some four or five each. Fully a score of the converts were from the surrounding country, who came in to attend the services. Some old Methodists claim this as the grandest revival Barrie has ever witnessed. However, all praise is due the Rev. J. M. Wilkinson for the life he has stirred up in religious matters through his untiring zeal. His work and name will not soon be forgotten, and it is hoped he may continue his labors here for some time to come. The Band left for Stratford on Friday morning where they commence services this week.—*Gazette, March 24th.*

INTERNATIONAL BRIDGE.—You will rejoice at the victory God has given us in this place, which seemed as though it was handed over to the devil. It was a fight—a terrible conflict—but victory has been ours. So far, over fifty souls are soundly converted, not stragglers, but heads of families and leading men of the place. When we came we had to battle against the whole of the town, Church and all. I say *Church*. But there was no Church. It was only a social ring with tea-meeting attachments. But, praise God, these people are coming to Jesus.

J. JONES.

Band Correspondence.

LETTER FROM ENGLAND.

Clifton, March 13, 1886.

Dear Mr. Savage—It seems a long time since I wrote you, but when we are very busy time slips by so quickly, and although yourself and dear comrades are never long out of my mind, yet I get little time to write. After waiting for the Lord a long time the way seems to be opening for my return to Canada, and (D.V.) I hope to sail about the end of the month. I may first visit St. John, N.B. Then I think of passing on to Belleville; then Hamilton. I know Band-work is slack in the summer season. I am, however, prepared to find employment otherwise, and be ready for what is more directly the Master's service when the way opens. The Lord in His mercy has given me rich blessing at home. We are now in the midst of a revival in Bethesda, George Muller's chapel. I had no idea of being kept in England so long. Love to all comrades. Write me, Box 364, Belleville, Ont.

Yours, in the Master's service,
HANDLEY BIRD.

MOUNT ELGIN.—We closed at Corinth after great blessing. Although the roads were bad we always had good congregations. There was a waking up of the church, and about fifty precious souls came to Christ. This included a company of fine young men. Praise God. May He keep them and use them. On Tuesday morning myself and comrades took train for Springfield, where Bro. Davis had arranged a meeting for us. We were glad to meet our dear friends there once more, and felt encouraged at finding the young converts who gave themselves to Christ last June almost all holding on their way to heaven. Of more than a hundred who then started, only some three or four have gone back, and these had failed to connect themselves with any Church. On Wednesday evening we went to Miller's Church, where we had a campaign last autumn. Roads very bad, but a goodly number out. Had a good meeting and two precious souls saved. All but two of the number who gave themselves to God last July are going on their way rejoicing, with some added to their numbers. On Thursday we drove through the mud to dear old Zion, where the Lord wonderfully blessed us last August, saving over eighty souls. Sorry to find some twelve of that number had fallen back. Among other causes for this, the minister was taken ill after the services and

had to go away for a time. A young man, too, of some influence thought he could indulge in a dance and still serve God. He not only fell himself but did harm to others as well. On the whole, however, the work here stands well. They have a good Leader, and there is quite a company of live Christians. One dear old man of nearly eighty, who gave himself to God during the revival, passed away about a week ago fully trusting in Christ. On Friday we passed over to Dereham Centre to dear Bro. Archer, who had arranged a service for us. Roads bad, affecting the congregation, but we claimed the promise and had a good meeting. On Sunday a dear brother drove us over to Ebenezer Church, where we had a full congregation and a glorious meeting. From there we went to Mount Elgin for the evening. A full church and a good meeting. But little falling off on this Circuit. We intend to stay here a few days. After that we go to Avon Circuit, of which Rev. E. Fessant is pastor. We have already had much blessing on that field, and now go to another part of the Circuit, where we also look for great blessing. Pray for us. And with love to all comrades,

Yours in Jesus, J. G. TATE.

WYOMING.—Dear Bro. Savage,—I have often felt like engaging in revival work continuously, and yet have not been able to decide to leave business for that purpose. You know it would be difficult to attend properly to both at once. Yet we have spent a few weeks at different times in helping, in our humble way, to spread the glorious news of salvation. Have recently returned from Marine City, Mich., where we held Band meetings for four weeks, commencing on the last day of January. The Lord blessed our efforts in the salvation of over a hundred souls. We found the place greatly in need of a revival, as indeed many places are. The element to be reached was much different to anything in our experience. A large proportion of the people are sailors, and almost the first and altogether the most common excuse that we had to contend with was, "I cannot sail and live a Christian life." It was really surprising that many seemed actually to believe it. Fine intelligent men, captains of some of the best vessels on the lakes, would say they could not sail and keep religion. It seemed almost too ridiculous to listen to. But many of them, thanks be to God, were brought in penitence to Him who holdeth the world in His hand, "whom winds and waves obey." O how it cheers the heart when

men and women of refinement, wealth and position are brought to Christ, renounce their sins, and give themselves and their influence for God and holiness and heaven. Who can tell the result of the genuine conversion of one such. We hope and trust that from our meeting in Marine City, as well as many other places where faithful and consecrated ones are toiling for the Lord, forces will go out that will act as leaven among the masses of the unsaved in this wicked world. Bro. Williams and Sister Climie were with me from the commencement of the meeting. Brother and Sister Shepherd came afterwards, and Bro. Climie, who has been through the furnace of affliction, and some others were there a shorter time. Thank God for consecrated men and women, "whose souls are all aflame with the love of Jesu's name." How much I feel like upholding the blood-stained banner amid the hosts of sin and exhorting you to push the battle to the gates.

"Redeeming love, redeeming love,
This is the theme of saints above."

And you and I can sing it here. I hope you are having good success in the work. Fight on, toil on, for "joy cometh in the morning." Yours in Christ,

J. W. SMITH.

ROUND PLAINS.—Dear Bro. S.—Yours received. Am glad to hear that the dear Lord is with you, caring for and strengthening you. I don't wonder that you sometimes long for rest. We opened here on Sunday morning. Have had very heavy lifting. Powerful conviction, but few yielding. Perhaps we are making a mistake in going over the ground where Bands have been before. At this point they had a great work last spring. The ministers, however, seem to think the work now being done is perhaps equal to that of last year in its strengthening the Church. Sometimes I feel like running away from old ground to new, and yet I do want to be just where the Lord would have me. Everything seems to point this way at present. We are now engaged until the first of August, except a couple of weeks at Conference time. I have been drawn toward the North-West, but perhaps this is a wild thought, on account of expense; and yet if I knew the Lord wanted us there we would manage the expense. We go next to Vienna, and on the first of May go back to Port Stanley and Sparta. The dear Lord is greatly blessing us in our souls, praise Him forever. We are lying low at the feet of Jesus, to be used by Him, and He does stoop

to use us. I have with me here Bro. Duxbury, a young man of 23 years of age, who has been a local preacher since he was 18. He wanted to come with me for a couple of weeks to get in the way of the Band work. He will make a good worker. Miss Howard, Miss Stewart, and Mrs. Chapman make up my Band. They are all quite well. Congregations here have been large for the bad roads. I will have to write you again before I can tell you just where to address me. It always cheers my heart to hear from you. Love to all the comrades. J. W. CHAPMAN.

OWEN SOUND.—On invitation we visited Sheppardson's, an appointment in the Walters Circuit, where we held four meetings. The work thus begun has been carried on by the pastor, Rev. R. Johnston, and his people with glorious results. Over seventy have joined the Church. Our next field of labor was Woodford, where pastor Thibadeau and the brethren and sisters prepared the way by strong faith and much prayer; and God, who always hears the cry of His children, manifested His power, and gave first mighty conviction to the sinner, then saving grace. It was a sight for men and angels to look upon with joy. The weeping sinner, the joyful saint. Well might we sing,

"There are angels hovering round,
To carry the tidings home."

And each Christian worker realized that the work was sweet—so sweet that "the half can never be told." Our visit to Woodford has resulted in a large number of conversions, just how many it is not possible to say. To God be all the glory. How often have we felt while engaging in this work, what are we that God should so use us; and again we have asked the Lord, "What are we more than these?" But God's own word comes, 1 Cor. 1. 27. And our answer is, Yea, Lord, for it seemeth good in Thy sight.

W. K. IRELAND.

Dear Brother,—I rejoice at the great amount of good that is being done by the Band workers. I had an opportunity lately of learning the results of a year's labor by one (the Hagersville) Band, which was nearly as follows:—They first visited the New Credit Mission—the fruits were about ninety seekers, most of them converted. Their next effort was at DeCew's appointment, on the Hagersville Circuit, resulting in about forty converts and the formation of a Band, which commenced work upon the York mission, and were blessed with about seventy converts. The Hagersville Band's

next move was on the Selkirk Mission—fruits about one hundred souls. They then visited Humberstone Circuit, where their work was blessed by about fifty souls seeking salvation. Thus we see that the result of this self-sacrificing little band has been four hundred and twenty souls—three hundred and thirty of them between four missions—and all without any pecuniary consideration save their actual travelling expenses, which was met by collections. It may be asked in what does their power consist? The reply is, "Ye shall receive power when the Holy Ghost is come upon you, and ye shall be my witnesses," Acts 1. 8. The doctrine of entire sanctification, which had grown almost obsolete, is continually brought before the people as an actual experience, and not a mere theory, and their simple, unvarnished testimony carries a conviction with it which human eloquence and learning could not.

Yours in Christ,

E. DECEW.

Band Testimony Department.

My conversion took place in Ailsa Craig while the Band was there. I was at the lower end of the church among the rowdies. Mr. Savage came down to us and shook hands all round. Thank God my heart responded to his greeting. I went home with that feeling and it never left me. I began to sympathize with the Band boys in their conversations and appeals during the day among worldly people. I continued attending the services. An Ailsa Craig lady, while giving her testimony for Christ, brought tears to my eyes, and I was coward enough to be ashamed of them before my companions. I was afraid to go back to the service next night, but concluded to listen outside the building to what was going on inside. I could not stay outside, however, and before I had been in the building ten minutes my hard heart was melted and tears flowed down my cheeks. J. Sargeant came to me, prayed with me, and left me. My mother, also, and my sister, with others, spoke to me. As the meeting was about to close, dear Bro. Jones asked any one who wished for prayer to lift his hand. Just then the lady whose testimony had so much moved me looked at me encouragingly, and my mother came to my side. My hand shot up. I went home weeping and crying to God for help. Could not sleep that night for the burden on my heart. In the morning I went to work. The news had spread that Charlie Edwards

was one of the converts. But it was of no account to me what was said. Next night I was among the seekers at the altar. I was willing to go anywhere or do anything to become a Christian. I soon found peace and gave my testimony. To God be all the glory. I thank God that the spirit of prayer has been with me ever since my conversion. I know what it is to pray without ceasing. Before my conversion I was an inveterate smoker. During the three days of my distress in conviction the thought of smoking did not come to me. After my conversion I asked God to remove the appetite. He did so. I had also been what is called a moderate drinker. I now prayed for grace to overcome this difficulty, and the desire for drink left me. Praise God for the promise of Mark 11. 24, "What things soever ye desire when ye pray, believe that ye receive them and ye shall have them." That God may bless you in your great work and keep us all faithful to the end, is the prayer of your brother in Christ,

C. EDWARDS.

Asking God's guidance, and fully convinced it is His will, I give the EXPOSITOR a few points of my experience. At the age of six years my dear mother was taken from me, and two years later my father. Only those who have gone through a similar bereavement can fully sympathize with the orphan. My grand-parents and near relatives tried to bring me up right and give me a good education. But I was not inclined that way. Six years of an unsettled life followed. Although a wild boy, I always had a desire to be good, and often tried, but as often failed. Just previous to my conversion I had contracted a love for strong drink, and while under its influence was led to do things which I would now give my right hand to undo. About a month before God saved me I had a loud call to forsake sin. While riding at the Fall Show at Barrie I was thrown from my horse, remained unconscious for hours, and was brought to the verge of death. On Nov. 27th, 1883, I attended a prayer-meeting conducted by Rev. W. McDonald, now of Magnetawan, and at that service I gave myself up to God, who pardoned all my past sins and saved my soul. Since that time I have been trying to tell others what great things the Lord hath done for me. I can truly say, after more than two years in His service, it is good to serve Him. The cry of my heart now is, "Lord use me for Thyself." If these personal reminiscences are made the means of bringing one soul to Christ, I shall greatly rejoice.

ALBERT H. RANTON.

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