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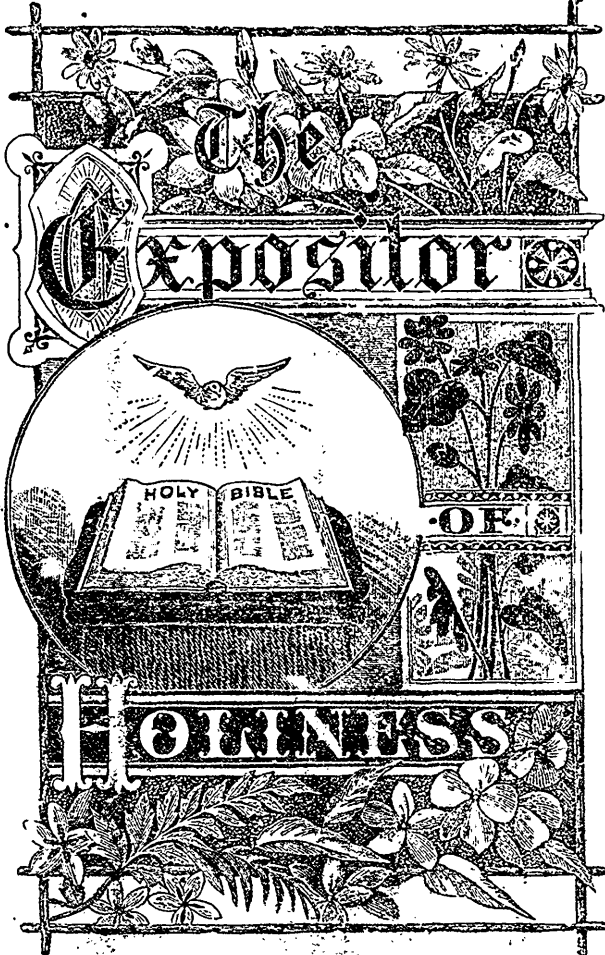
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AND

BAND WORKER.

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No. 2.

READING THE APPOINTMENTS.

No event transpires in the experience of itinerant ministers of greater or more tender interest than hearing the annual reading of appointments. The following rendering of the scene by Rev. Alfred J. Hough, in *Zion's Herald*, will be read with tearful interest by many, and may prove a blessing to all.

I was sitting in a wing-slip, close beside the altar rail,
When the bishop came in softly, with a face serene, but pale,
And a silence indescribably pathetic in its power,
Such as might have reigned in heaven through that "space of half an hour,"
Rested on the whole assembly as the bishop rose and said:
"All the business being finished, the appointments will be read."
Not as one who handles lightly merchandise of little worth,
But as dealing with the richest, most important things of earth,
In the fellowship of Jesus, with the failings of a man,
The good bishop asked forbearance—he had done his best to plan
For the glory of his Master, trusting Him to guide his pen,
Without prejudice or favor; and the preachers cried, "Amen."
"Beulah Mountains—Henry Singer"—happy people, happy priest,
On the dainties of the gospel through the changing year to feast,
Not a church trial ever vexed them, all their preachers stay three years,
And depart amidst a tempest of the purest kind of tears.
"Troubled Waters—Nathan Peaceful"—how that saintly face grew red,
How the tears streamed through his fingers as he held his swimming head,
But his wife stooped down and whispered—what sweet message did she bear?

For he turned with face transfigured as upon some mount of prayer.
Swift as thought in highest action, sorrow passed and gladness came.
At some wondrous strain of music breaking forth from Jesus' name.
"Holy Rapture," said the bishop, "I have left to be supplied."
And I thought—you couldn't fill it, Mr. bishop, if you tried,
For an angel duly transferred to this Conference here below
Wouldn't know one-half the wonders that those blessed people know.
They would note some strain of discord though he sang as heaven sings,
And discover some shortcomings in the feathers of his wings.
"Grand Endeavor—Jonas Laggard"—blessed be the Lord, thought I,
They have put that Brother Laggard where he has to work or die,
For the church at Grand Endeavor with its energy and prayer
Will transform him to a hero or just drive him to despair.
If his trumpet lacks the vigor of the Gospel's charming sound,
They will start a big revival, and forget that he's around.
"Union Furnace—Solon Trimmer"—what a bishop that must be!
They have got the kind of preacher who will suit them to a T;
Metho-Congo-Baptist-Uni—in one nature blithe and bland,
Fire or water, hell or heaven, always ready on demand.
"Consecration—Jacob Faithful"—hand in hand the two will go
Through the years before them bringing heavenly life to us below.
"Greenland Corners—Peter Wholesoul"—but he lost his self control,
Buttoned up his coat as if he felt a cold wind strike his soul,

Saw the dreary path before him, drew a deep
breath, knit his brows,
Then concluded to be faithful to his ordina-
tion vows.
In the front pews sat the fathers, hair as
white as driven snow—
As the bishop read appointments they had
filled long years ago,
Tender memories rushed upon them, life
revived in heart and brain
Till it seemed that they could travel their
old circuits o'er again.
"Happy Haven—Joseph Restful"—how
the joy shone in his face
At the thought of being pastor for three
years in such a place!
"Hard-as-Granite — Ephriam Smasher"—
there the stewards sat in row,
And they didn't want that Smasher, and he
didn't want to go.
"Drowsy Hollow—Israel Wakim"—he is
sent to sow and reap
Where the congregations gather in the inter-
ests of sleep.
As they sit on Sabbath mornings in their
softly-cushioned pews
They begin to make arrangements for their
regular weekly snooze.
Through the prayer a dimness gathers over
every mortal eye;
Through the reading of the Scripture they
begin to droop and sigh;
In the hymn before the sermon, with its
music grand and sweet,
They put forth one mighty effort to be seen
upon their feet,
Then amidst the sermon, throbbing with the
Gospel's sweetest sound,
They sink down in deepest slumber and are
nodding all around.
But I guess that Brother Wakim, on the
first bright Sabbath day,
When he preaches to that people, and is
heard a mile away,
Will defy both saint and sinner on a breast
to lay a chin
Till he strikes the strain of "lastly;" and
I'll warrant him to win,
For by all who ever heard him it is confi-
dently said,
If 'twere possible to mortal, he would wake
the very dead.
Then a mist came o'er my vision as the
bishop still read on,
And the veil that hides the future for a
moment was withdrawn,
For I saw the world's Redeemer far above
the bishop stand,
On his head a crown of glory, and a long
roll in His hand.

Round His throne a countless number of
the ransomed, listening, press'd—
He was stationing His preachers in the City
of the Blest.
Some whose names were most familiar,
known and revered by all,
Went down to the smaller mansions back
against the city wall.
One who took the poorest churches miles
away from crowds and cars,
Went up to a throne of splendor with a
crown ablaze with stars.
How the angels sang to greet him, how the
Master cried "Well done,"
While the preacher blushed and wondered
where he had such glory won,
Some whose speech on earth was simple,
with no arguments but tears,
Nothing novel in their sermons for fastidi-
ous itching ears,
Coldly welcomed by the churches, counted
burdensome by all,
Went up to the royal mansions and were
neighbors to Saint Paul.
Soon the Master called a woman, only known
here in the strife
By her quiet, gentle nature, though a famous
preacher's wife,
Praised and blessed her for the harvests she
had garnered in the sky,
But she meekly turned and answered—
"Twas my husband, Lord, not I."
"Yes," the Master said, "his talents were as
stars that glow and shine,
But thy faith gave them their virtue, and
the glory, child, is thine!"
Then a lame girl—I had known her—heard
her name called with surprise,
There was trembling in her bosom, there
was wonder in her eyes.
"I was nothing-but a cripple, gleaned in no
wide fields, my King,
Only sat a silent sufferer 'neath the shadow
of Thy wing!"
"Thou hast been a mighty preacher, and the
hearts of many stirred
To devotion, by thy patience, without utter-
ing a word,"
Said the Master, and the maiden to his side
with wonder press'd—
Christ was stationing His preachers in the
City of the Blest,
And the harp-strings of the angels linked
their names to sweetest praise
Whom the world had passed-unnoticed, in
the blindness of its ways.
I was still intently gazing on that scene
beyond the stars,
When I saw the Conference leaving, and I
started for the cars.

BAND WORK.

The Band movement in the Western part of Ontario grew out of a powerful revival of religion experienced in the town of Petrolia during the winter of 1884. While far from endorsing indiscriminately all the methods of the Salvation Army, it is only due to that organization to say, that their first few weeks of labor in Petrolia resulted, in association with the labor of other Christian people of the place, in a wonderful spiritual awakening through the entire community. Hundreds were brought from darkness to light, and from the power of Satan unto God. It was an unmistakable work of the Holy Spirit. And one proof of this, among many others, was a deep and somewhat general interest in the subject of entire holiness, with an earnest desire on the part of many to enter into the experience of this grace. Hungering and thirsting after righteousness, many, very many, were "filled," "filled with all the fulness of God." It was a time of great rejoicing. The services of the sanctuary were "seasons of grace and sweet delight." Full of zeal for God and love for perishing sinners, the people of my charge were yearning for increased facilities to give expression to their longings for souls.

Just at this juncture, and as I was looking for God's guidance with an impression upon my spirit that some new door of usefulness was about to be opened, I met a notice over the signature of the Rev. J. B. Clarkson, of Belleville, of the organization in that city of what was called a "Hallelujah Band." This was under circumstances very similar to our own in Petrolia. Immediately following Bro. Clarkson's statement, and in the same column of the *Christian Guardian*, was a letter from the Rev. W. Young, of Trenton, giving a most thrilling account of the visit of the Belleville Band to Trenton, and its wonderful results. I took this as a Divine intimation for myself and for Petrolia. Not conferring with flesh and blood, I announced on the following Sabbath my intention to organize a similar Band. The conditions of membership were, 1. The experience of conscious salvation. 2. Consecration to

God and His work. 3. Above the age of fourteen. 4. Abstinence from tobacco and intoxicants. 5. Willingness to bear testimony for Christ on any fitting occasion. 6. To be under the direction of the "Band" leader for service at any point and at any time, circumstances permitting.

I was astonished at the response. Some sixty enrolled themselves for membership the first day. The announcement was made at the Sabbath morning service, and the Band was organized at the close of that service. I appointed myself leader of the Band, with Brother John Murdoch as my assistant. At night we held our first public service, after preaching. Some eleven souls professed conversion at that service. It was a day that will never be forgotten in Petrolia.

The following week, by consent of the Marthaville minister, a strong contingent of the new organization went out from night to night, some three miles, to hold services in the Methodist church there. The effort was tentative. Our work was hardly well in hand, till God gave us a number of souls that week.

Then, by invitation of the Rev. G. J. Kerr, our minister at Bridgen, we went to that village, some eleven miles away, for our second campaign. Here God gave us over a hundred souls in about ten days. The mighty power of God fell on the people. Agonizing conviction, strong crying and tears, and triumphant deliverance were among the features of the work.

From that time to the present we have pushed our lines, passing from point to point, as the Providence and Spirit of God have led us on, enjoying the hearty sympathetic co-operation of many of our ministers, and indeed of Christian ministers and people of other communities as well. In each succeeding number of this Magazine I propose to give reminiscences of our work in the West during the sixteen months of its history.

DAVID SAVAGE.

The next number of our Magazine will contain an article prepared by W. Flint Jones, Esq., on "The organization and early history of the Belleville 'Hallelujah Band.'"

FAITH-CURES.

We promised to discuss this as one of the difficult questions to manage in connection with the holiness movement.

There are two extreme methods now being adopted concerning it. One is, that of ignoring it altogether. This was attempted at the Round Lake Convention a few years ago. The substance of the deliverance being that the work of the Holiness Associations and Meetings was to secure the sanctification of the soul, and that any time in them given to faith-healing would tend to distract attention from this all-important subject, and therefore it should be ignored in all holiness work.

The other is, that it should go hand in hand with the doctrines of justification and entire sanctification, and that in evangelistic work all Christians should be invited to come forward to the altar for the healing of the body as well as for the healing of the soul.

Now, it is not a desirable position to take, nevertheless we feel constrained to assert that neither of these extreme methods of disposing of the subject is just right, and to attempt to show a more excellent way. We do so, we trust, with becoming modesty, and not as playing Sir Oracle.

But as both parties, seeing they differ so widely, cannot be right, it is just possible that the correct solution of the difficulty lies somewhere in a middle course, and the object of our investigations is to find out that middle way of safety.

We think it somewhat unnatural for the holiness movement to ignore the faith-healing work, seeing it is its own offspring. We think that anyone who looks into the subject will admit that the two movements occupy the relation to one another of parent and child. Can a woman forget her child that she should not have compassion on her own offspring? Of course, she may, but it is not commendable that she should. No, she should rather nourish it and cherish it. It should have its place in all our literature and assemblies, but it should be the proper place of a child, and not of a parent. Thus fostered and cared for,

it will become a source of strength and blessing to the holiness revival.

Those who have read our views on this subject will anticipate what we would naturally say as to the definite creed to be taught in all our gatherings, namely, that the afflicted may, through the prayer of faith, learn the mind of God concerning themselves, whether to claim healing by faith, or through certain assistance, medical or otherwise, or learn that it is the will of their Master that they should glorify Him in continued suffering.

Such teaching will secure faith-healing for every one for whom it is designed of God, and will effectually check presumptuous faith. Backed by such a creed the leader of any holiness meeting can put a regulating hand on all tendencies to fanaticism on this subject, on the one hand, and secure all the advantages connected with the revival of faith-healing on the other.

The distinction between the different bases of faith for different blessings should be clearly defined and enforced. The basis of faith for the forgiveness of sins and the sanctification of our nature is the clearly revealed will of God. These blessings are for all, and without exception; everyone may, with confidence, be exhorted to step out on the distinct promises of God for pardon, purity, and power.

But for special temporal blessings, including recovery from sickness, the basis of faith must be a special revelation of the Spirit to the believer's soul.

We remark here, that as acquaintance with the Holy Spirit increases in the Church, so gifts of healing will be distributed more largely amongst Spirit-baptized followers of Christ, yea, and power to communicate the healing virtue of Christ to others, and to perform the mighty works of ancient days. But all these will be regulated by that self-same Spirit who distributes to all severally as He will. But these gifts cannot be successfully cultivated where the Blessed Spirit is known only as a transient guest, as He witnesses to pardon, or purity, and to some special baptism of joy, but is not known as a personal friend and abiding guest, guiding into

all truth, and filling the life every moment with all the fulness of God.

By all means, then, let this faith-healing movement, the revival in a comparatively weak form as yet of the ancient power possessed in the Church of the first and second centuries, be fostered and cared for with godly solicitude, and with discrimination, for there is the blessing of Heaven in it.

We are happy to know that thus far in the holiness movement in Canada, the extreme views held by many in the States have made but little, if any, progress, and yet genuine instances of faith-cures are constantly coming under our notice in many of our holiness meetings, and we have a strong conviction that this stream of healing virtue will deepen and widen as the work of holiness goes on.

With reference to the other extreme method adopted, we have no sympathy, because we do not believe they establish their teaching as Scriptural. We admit that the numerous passages they quote, and the ability and piety of those who advocate such teaching demand a respectful hearing from all, and we further admit that if their teaching were correct, their practice in bringing it to the front in altar-work would be proper and consistent. But it is just because we call in question the correctness of their teaching that we would unhesitatingly rule all such practices as are becoming the fashion in many holiness meetings in the States, out of any and all meetings of which, in the providence of God, we may have the charge.

Of course, we can easily understand how it is possible that we may be denounced by extremists for taking such a position, and all sorts of evil may be predicted concerning our future. But we can conscientiously say that we have impartially examined the whole subject, having read largely on both sides, and have deliberately come to the conclusion that the Bible teaches no such doctrine as freedom from sickness and pain for all if they will but accept it by faith. Indeed, we look upon such a dogma as dangerous in the extreme, and we charge against it many extravagances.

In its pitiless fanaticism it slew poor

Charlie Miller, the noble, brave, but misguided proto-martyr of Bishop Taylor's African band of missionaries, whilst its hands are red with the blood of many others who have been sacrificed at its cruel shrine. Indeed, it threatens to be a very Moloch in its demand for victims.

We fully expect it will clamor for victims in our fair Dominion, but we, for one, will sternly resist waging relentless war against it as an enemy to both the souls and bodies of men. And yet, we readily admit that many of the advocates of this doctrine are pure and holy men and women, with whom we delight to fraternize, and hold sweet communion in the deep things of God. We love them, not because of this *Nicolaitane* doctrine, which we hate, but because of their Christ-likeness, and because of their being brothers and sisters in the Lord. If they cannot understand how we can be consistent in so doing, we leave them in the hands of our common Master till they learn what to us is as simple as simplicity itself.

CAMP-MEETING AT DELHI, ONT.

BY THE ASSISTANT EDITOR.

This was a meeting called in the interest of the work of God so remarkably developed in connection with those "Bands" organized and led by Rev. David Savage, of the London Conference of the Methodist Church. Bro. Savage, having seen so evidently the hand of God in this work, decided to ask his Conference, at its recent session in June, to set him free from pastoral charge, in order that he might devote himself more completely to this "new departure" in evangelistic work; and this camp-meeting was held at a time of yearly reunion, a kind of convention and institute for his workers, and of reorganizing his bands, and last but not least, a time for entering into the holy bonds of new consecration and receiving a fresh anointing of the Holy Ghost. It began on the 20th and ended on the 30th of June. It was held in a grove of pine and oak trees situated quite near to the village and railway station of Delhi. In so far as

its arrangements were concerned, and also in the spiritual results that were developed, it might be called an old-fashioned camp-meeting. There were no permanent cottages, no electric lights, and no provision for amusement except a solitary swing and one modern hammock. A deciding consideration in the selection of the site was the fact that in the county immediately adjacent as many as two thousand persons had professed conversion within a few months previous, very largely, if not entirely in connection with meetings held by some of the Bands. Two weeks' work in one village locality had resulted in 450 conversions.

The elements seemed conspiring to defeat the promoters of the enterprise on the first day of meeting. Rain fell in torrents, and the temperature was exceedingly low for the season of the year, rendering it very unpleasant, and to some dangerous, to worship in the open air. But Bro. Savage and his helpers, and a number of earnest friends who were on the ground gathered in the prayer tent, and during the progress of the meeting were addressed on the subject of Scriptural Holiness by the venerable Rev. David Hardie. His decided, definite, Scriptural way of putting the matter had its intended effect in making the gathering a holiness convention for all practical purposes. That Saturday meeting was one of great power and blessing. As one said, "the storm drove the dear brothers to God and He met them." On Sunday morning a fellowship meeting was filled up with quick, bright and earnest testimonies from many of the workers and some others, on the distinct work of full salvation. In the afternoon, Rev. Thos. Colling spoke on the "Power" of the Gospel of Christ, and the word was not in vain. It was thought that as many as 2,000 persons were listening to the address. In the evening the rain kept many back, but the prayer tent was used again and God was there.

The meeting was continued throughout the week following, religious exercises being almost continuous on some of the days. Three services were regularly called and held each day before the

stand and platform. Several ministers were on the ground and addressed the gathering, mostly in a somewhat less formal manner than usual, but generally with point and power and Divine unction. Revs. Ross, Ames, Thomson, Sherlock, Fallis, Smith, and one or two others whose names I cannot recall, took part. The President, or leader, Bro. Savage, led most of the prayer and fellowship meetings and sometimes made the address, and occasionally gave the meeting into the hands of some one of his workers, who, in every case, seemed to have learned well the art of conducting successfully a salvation meeting. The number of workers on the platform amounted to from thirty to forty, and when they so heartily and so promptly sang the hymns of trust and love and heaven, that they love to use, the effect was immense.

So great had been the recent gatherings in the immediate vicinity, that the congregation had but a very small proportion of "sinners," and the work done was very largely and blessedly that of leading believers into the enjoyment of heart purity. A number of the unsaved, however, were converted and some backsliders restored, and many believers greatly quickened and led into definite victories of grace during the meeting. Not the least of the good results of the meeting was seen in the number of the Band workers who received clearer light and fuller blessing. Several came into the enjoyment of entire sanctification in the earlier days of the meeting. One, especially, who had been very successful in leading scores of souls to Jesus for pardon, and was living in the full enjoyment of justifying and regenerating grace, was led in answer to prayer to seek with great earnestness the higher blessing. Earnest and forceful in exhortation as he led a previous meeting, yet, under the teaching of the Spirit, he knelt at the form where seekers of purity were, bowed in spirit and in body; and for more than an hour the controversy went on between his soul and the God who was calling him to a higher life and fuller enjoyment. He scarcely replied when spoken to by those that sought to help him. At last he raised his head.

and cried, "Glory! glory! Ycur advice was good, but the Lord brought me through."

On Saturday, an interesting and profitable meeting for children was addressed very effectively by Rev. Mr. Smith, from "And I, if I be lifted up from the earth, will draw all men unto me." On Sabbath, the audiences were estimated at from 1,500 to 2,500, and were addressed by Revs. Chalmers, Smith, and Williams. Meetings full of power, many testimonies to the enjoyment of full salvation, and many seeking and obtaining the blessing. On Monday, the final meetings were held, which were simply for the arrangement of the work, and the workers in connection with the Bands, as far as that could then be done. I am not aware that any count was made of the number saved or definitely blessed, but it must have been large. The number that professed to receive the blessing of a pure heart might be spoken of by the score, and the members of the Band are fully committed to the advocacy of holiness, as it is set forth in this Magazine and in the standards of Methodism. For all which we give thanks and rejoice, and as we anticipate the work they expect to do during the year under the direction of their devoted leader, we see in these Bands a mighty agency for "spreading scriptural holiness over these lands."

MISTAKES AGAIN.

We wish it to be understood that we consider the teaching in the EXPOSITOR on the subject of mistakes to be thoroughly Wesleyan as well as Scriptural. Turn to some of Wesley's hymns in proof of this. Wesley was not the man to ask his friends to pray for the impossible, and so when he requests us to sing

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

he either teaches that the experience embodied in these words is attainable, or else he is a most illogical teacher. Now, then, all we teach on the subject of mistakes is, that with Wesley we believe

this experience is made possible to us through the death and resurrection of Christ, and the indwelling of the Holy Spirit. Whatever of mistakes are pleasing to God we willingly accept as consistent with this experience, but whatever mistakes are not pleasing to God we say are incompatible with the experience implied in this and kindred verses of Wesley's composing.

To sincere lovers of truth there ought to be no difficulty in understanding our position on this subject. If anyone means by mistakes, errors made by us which are pleasing to God, we have no quarrel with such; although the wording of their thought to us would seem very awkward, still in thought we are evidently in harmony. But if any of our readers mean that Wesley did not teach that we may be saved from all mistakes which are displeasing to God, then we are utterly at variance in our views and teaching on the subject of mistakes, and we maintain that their teaching is unscriptural as well as unmethodistic. Nay, we continuously, on all proper occasions, will exhort all God's children, who have not the abiding witness that

"All they do is right,
According to God's will and Word,
Well pleasing in His sight,"

to labor to enter into this blessed experience, careless whether we excite glad sympathy or active opposition, for in so doing, and only in so doing, can we have the experience we covet for all.

Wesley not only taught this experience, but he illustrated it. When asked by a friend what he would do on a certain day, if he knew he would die at its close, he, after deliberate thought, declared he would do just what he had intended to do, thus proclaiming that his every-day life was right and pleasing to the Master whom he served. Shall Methodists so make a god of John Wesley as to treat everyone as guilty of sacrilege who claims a like experience?

Need we delay to prove that Wesleyan teaching in this respect harmonizes with Scripture? The prayers of the Bible alone will establish that harmony. Our Saviour, in the Lord's prayer, teaches us to pray to do God's will on earth as it is

done in Heaven. We are taught to walk worthy of God unto all well pleasing, and it is desired by the Apostle, as a possible experience, that we be preserved blameless until the coming of Christ.

Now, if any of our readers believe that what mistakes they make are well pleasing to God, we do not see how they can take exception to our teaching, for this is all we ask. But if they contend that they are not saved from mistakes or errors which are displeasing to God, then we maintain they would be better employed in seeking an improved experience; for a very low grade of experience under the Spirit's dispensation, according to Isaiah's prophecies, was to be free from errors. "The wayfaring man, though a fool, shall not err therein."

Finally, let us well understand that difference in opinion, or in the way of looking at a subject, presents a grand opportunity to professors of holiness of showing to onlookers what spirit they are of. In politics, men of different schools express their differing opinions with rancor, and in purely theological discussion a spirit that is not Christ-like is too often exhibited, but professors of holiness, who profess to be Christ-like, and to be indwelt by the Holy Spirit, whether Calvinist or Arminian, Baptist or Methodist, whether extreme or moderate in their views on the dress question, faith-cures, or other important questions, are expected to dwell together in love, to labor together without antagonisms or party strife, and if differences arise which, to some, might seem to compromise the work of God, they are expected to try and adjust them by mutual prayer, united conference, and searching the Scriptures, all maintaining meanwhile that oneness in the Spirit which is so essential to success in spreading Scriptural holiness. Whilst the absence of such a spirit from one or more, no matter how rich past experience or usefulness may have been, proves at once that present profession and practice do not harmonize.

We have felt constrained to write the above from knowledge obtained that some of the professors of holiness are inclined to antagonize one another on this question, going so far as to show an

unwillingness because thereof to work together in oneness of spirit in spreading Scriptural holiness. And so we raise the note of warning, and press the consideration of the following questions: Have the rules of Christ been scrupulously attended to, "Go and tell him his fault between him and thee alone," etc.; or the directions of the apostle, "Ye that are spiritual restore such an one in the spirit of meekness?"

Let us give good heed to these Divine counsels, and act them out in our lives, examining ourselves in the searching light of the blessed Spirit, being assured that if any of us act towards others in any other way, we will not only suffer in our own souls, but others will take harm through us.

PAY YOUR DEBTS.*

DEAR BRO. BURNS,—Enclosed I send you one dollar for the EXPOSITOR for another year, and ten cents for an extra copy of the April number for the present year. As your terms are payment in advance, I think it right, and therefore my duty, to send the money for the next as soon as, or before, the past year closes. Not because I am one of those who have plenty of money, and have to make no effort to make up a dollar for this, or for any other purpose when needed; but simply because I think it a Christian's duty to be honest in his transactions. Although I have no personal interest in the enterprise other than as a well-wishing Christian, it has really surprised me to notice the frequent appeals that have to be made to subscribers of holiness journals for the payment of their honest debts or dues which they have contracted by subscribing for and continuing to take the journal. Now, I think that every conscientious and honest person (and surely every real Christian is this) will, whenever possible, pay his debts, large and small, according to agreement; that is, they will and *must*, to be strictly honest, be punct-

* Bro. Stephens, unknown personally to us, evidently deals out old school, drastic medicines. Let us, his readers, simply take from his dispensary whatever is suited to our need, if need there be, and leave the rest for others.—Ed.

tual and exact as to the *time* of payment, as well as to the whole amount of payment. And this, I think, with proper, conscientiously honest, prudent, Christian management, will rarely, if ever, be impossible. In one way or another, God will enable a Christian man to pay his honest debts. How else can he be regarded as "honest in the sight of all men," as he is, as a Christian, commanded and required to be?

For some years, up to within a little more than a year ago, I subscribed for a holiness journal—*The Guide*, from New York. About that time, however, I thought that I could not well afford to pay for both the *Guide* and the *EXPOSITOR*; but do you think that I then concluded to allow both to be sent to my address, and pay for only the one, or for both, for only a half of the time during which they might be sent; that is, only a half of what was honestly due to each? No! I immediately wrote—as every honest man, not to say Christian man, should—and requested that the journal that I did not wish to continue to take, be stopped with the mailing of the last number paid for. Not that there is any ground for praise or merit in this; for, to be plain, I cannot but think it simply scandalous for readers of holiness journals to have to be appealed to from time to time to pay their honest dues. He that is thus dishonest in a little—as to the payment of *little* sums, Christ Himself tells us—would be dishonest also in *much*, if circumstances and opportunities were favorable to it. And either one is a damning sin in the sight of God.

As all moral and practical duties are branches of holiness, you will doubtless not consider the foregoing, together with what may yet follow, out of place in a holiness journal. I have written it, and given it a heading, for this purpose—to discharge a felt duty since reading your article on "The Finances of the *EXPOSITOR*," hoping that, with God's blessing, in calling the attention of delinquents to their most obvious duty in this respect; it may do them good.

To refuse to take a *political* journal, or anything else, because you do not wish to have to pay for it, and at the

same time consent to take a *holiness* journal because you have every reason to believe you will not be sued for the money, though you neglect to pay for it, is something disgracefully mean. And dishonesty thus dosing itself with holiness literature is a freak of the carnal nature not easily accounted for! We trust, however, that no subscriber for the *EXPOSITOR* is actuated by such a motive as this, although we thus write.

I see, brother, by your article on "The Finances," May number, that you are inclined to take a very mild view of the case as it stands between you and your subscribers. Well, I suppose editorial prudence, coupled with charity, dictates this course, and perhaps makes it right; but to my own mind, the "want of time," "forgetfulness," etc., on the part of your subscribers, to which you refer, summed up together, simply amounts to one little, but very important word—*sin*.

Allow me to say, moreover, that I think the best course for Christians to pursue is never to go in debt at all—no, not even for a chapel—and thus "owe no man anything but love." The man who intends to pay for goods six or twelve months hence, might, if he had gone the right way to work in the management of his affairs in the past, just as well pay for them *when he gets them*, and much better, I think, every way. Not only in the management of household affairs, but even the young merchant, if he have not the means to begin with, and pay for, say, \$100 worth of stock, should, I think, as a Christian, pay for, and commence with \$50 worth, more or less, according to the cash in hand. I would not by any means unchristianize a man for not doing this. But I think it the right way, nevertheless; and I am not sure that it is not the *only* right way for a Christian to transact business. One thing is certain, that if this course were pursued there would be fewer professors of religion, to the disgrace of the Christian name, associated with bankruptcies.

Of course it is possible for sickness or other providential affliction to bring a man into straitened circumstances, and even make a pauper of him. But if Divine Providence, to humble a man's native pride, and take it out of him,

makes a pauper of him, let him be a pauper; but let him be at least an honorable one, an honest one, a Christian one. Let a man, if he has not money to pay for a doctor or other necessaries, sell his horse or buggy, or parlor table, or clock, or watch, to do so; and if he has neither of these to sell, let him say: "Doctor, or druggist, or baker, I have nothing to pay you for your drugs, or bread, or services, and if you are not pleased to give them gratis, well, I am in the Lord's hands, let Him dispose of me and mine as seemeth to Him good. Keep your goods, and keep your services." This would be at least Christian honesty, as well as Christian dependence on and trust in God.

Wonder if Christ or any of the apostles ever gave their note for any necessary amount that God couldn't supply them with to-day, but hoped that by the wise orderings of His providence He would be able to supply them with at some future time? Wonder, moreover, how much, and for how long time, the people went in debt for the temple that David and Solomon built? Wonder did priests' salaries come short for a series of years on account of this debt due? or did the burden of souls, for the same time, sit lightly upon the hearts of the people on account of this debt-burden pressing so heavily upon them? The true apostolic and Christian remedy for all these troubles is, "to owe no man anything but love." Never to eat a loaf until you can pay for it, or get it given to you. Never build a church until you can pay for it. If the log school-house, or the little log or frame chapel, honestly paid for, is not a "respectable" place, it may, nevertheless, be a hallowed place and a glorious place, by reason of the manifested presence and glory and saving power of the Divine Spirit in the midst of the people assembled in it for spiritual and holy worship. Never hire the services of a minister until you can pay him the amount of salary you agree to, and let that be reasonable—neither more nor less. God can save the people of any neighborhood through any devoted minister, however humble his standing, if the people act thus honestly according to their means, and pride does

not prompt them to go, or have the name of going, beyond it. And never, no never, send a missionary abroad until God gives the money, without borrowing, to pay his passage with, or until shipowner offers it gratis; or until self-sacrificing missionary volunteers to work his own way to the place of destination, and, like Paul, work for his living there, if necessary, rather than go in debt.

When I commenced this letter, Bro. Burns, I had not the slightest idea that I should have drifted into a talk about these things, or into anything outside of the punctual, honest payment, on the part of holiness readers, for their holiness journals; but "guided" rather than "drifted" is the word, if it be of God, and I trust that it is so. May God give His blessing to what we have written, and cause it to do at least somebody some good. Yours truly,

E. STEPHENS.

MOLESWORTH, June 15, 1885.

INCIDENTS BY THE WAY.

Our time during the last month has been chiefly occupied in the city, attending to the work of enlarging the magazine, and leading or visiting the city holiness meetings as we have had opportunity. We listened to numerous rich and useful testimonies, well worthy of being reported, in the various gatherings. We select a few of them for this month.

A SURPRISE.—One good brother who attended the Richmond Street meeting, on special invitation, was so delighted with the meeting that he began to lecture the friends present for being, as he supposed, remiss in their duty in not advertising the meeting more largely. He seemed to think that every person who came would, like him, be blessed. And yet there has been no remissness on the part of the friends in letting the public know of their meeting.

AN EXPERIENCE.—A sister said that at a recent camp-meeting she learned a useful experience. At the beginning of the meeting there seemed to be a deadness upon all, as if Satan was mustering all his forces to prevent victory. During

this interval the tempter came to her and hinted that if she had what she professed to have, the baptism of power, she would be enabled to force sinners to leave their seats and come forward to the altar as seekers of religion. Being troubled about this, in place of consulting her Heavenly Counsellor, she went to a Christian friend, in whom she had great confidence, and asked her if she thought that she really had the baptism of power. She was promptly told that she had it not. Then, said she, I will not leave this place till I obtain it, and immediately commenced to seek with all her might. But now she got into real difficulty, and passed through a time of intense mental agony and darkness, till she was willing, without leaning on the opinion of anyone else, to let her Divine Guide teach her concerning the whole matter. And now she learned concerning the nature of Satan's temptation, that it was an effort to make her seek after an impossibility, even to destroy the free agency of man—a thing that the Saviour Himself does not meddle with. Then she realized that in receiving the Trinity Divine into her being by faith, with all the attendant power for service which she had asked and believed for, her Master had endured her hitherto with all things needful for the work which she—not another—had been called to do, and that therefore her profession and experience had fully harmonized with the truth. Thus she was shown through a trying, and perhaps necessary process, that her profession of faith had been approved of God; and so the snare of the infernal fowler was broken, and she was free in the liberty which Christ supplied. By bitter experience she was taught to be saved out of others, and to stand or fall alone in the judgment of the Lord. Then were vouchsafed to her glorious experiences, clearer views of divine truth, and conscious ability to stand alone in Christ.

THE POWER OF EXPERIENCE.—When she sat down another sister rose, and said that the above experience had been made a source of immediate blessing to her. She had been passing through a somewhat similar experience—similar to

the first part of it—but now she had discovered her error, and had escaped Satan's snare. A great load had left her spirits, and she felt now that she could stand alone for God. This meeting would ever be a memorable one to her because of the great blessing she had now received from God through the sister's experience.

Sister C— was with us from her country home, and related her experience, how that after she had obtained the witness of sins forgiven, she was soon conscious of her need of a deeper work of grace. At Berkeley Street holiness meeting she was brought to understand the nature of her need, and commenced earnestly to seek for full salvation. At the last Holiness Camp Meeting, at Grimsby, she fully obtained her heart's desire, and felt also that she was set apart and specially prepared for work for the Master. She felt called to leave the city and go to her former home, and labor in the cause of holiness as the Spirit might direct. There she had been able to stand true for holiness, had been directed to start a small meeting, where all were eagerly seeking this experience. One had lately obtained her heart's desire, and all were trying to arrange to attend the Wesley Park Camp Meeting, hoping there to be helped into the fulness of the Spirit as she had been last year.

Bro. T—, at the Berkeley Street meeting, told of how he had passed through a serious discipline at a late camp-meeting. There he had been accused by Satan of claiming the baptism of power when he did not have it. He began to reason with the adversary, and soon got into darkness. He went forward to the altar of prayer to settle the matter. There God met him and showed him that his profession had been correct, but that he was undertaking too much when he presumed that he knew just how that power would manifest itself; and so he got back his peace, and was carried into a higher and grander experience—an experience which had continued to make his life happier and more useful.

PRAYER ANSWERED.—Sister T— told how she had been asked to visit a young

man who was dying of consumption, but who would not believe it, and break the news to him of his approaching death. She consented to go, and spent a large part of the night in prayer on his behalf. During her solitary waiting on God she obtained the clear assurance of faith that he would be saved. Indeed, a kind of vision was vouchsafed her, when she seemed to see a stream of light divine connect the object of her solicitude with the heavenly land. According to her faith it was done unto her, for when she called in the morning she found him rejoicing in God, and when she broke the news to him of his near decease, death had no terrors for him now, he felt sure of passing to the skies, being washed in the blood of the Lamb.

WESLEY PARK.—We have been privileged to spend a short time here whilst the missionary meetings were in session. To us it is a grand inspiration to look into the faces, and listen to the records of the labors of upwards of three score returned missionary men and women, who can give thrilling accounts of personal adventure, and tell of positive results in the conversion of many heathen. One's mind is strung up to the highest tension as he listens to heroic deeds which remind us of St. Paul's description of the mighty deeds of faith in the olden times, men who "through faith have subdued kingdoms, wrought righteousness, out of weakness were made strong, waxed valiant in fight and put to flight the armies of the aliens."

FACTS AND FIGURES.—Some sharp criticism of Bishop Taylor's self-supporting missionary work was indulged in by some of the missionaries who were not of his school, and it was proved to a demonstration, and to their complete satisfaction, that there really were no self-supporting missions amongst the heathen, and never could be, especially in densely populated heathen countries. But in the evening Mrs. Osborn told the simple story of her Indian work, how she went out single and alone, with the sanction of no Missionary Board, went amongst a crowded people and spent years of successful labor, demonstrating the fact of the possibility of missionary work being

done after the self-supporting manner. The figures of speech to which we listened in the afternoon seemed all right, and the conclusions reached legitimate ones, but the facts given in the evening did not harmonize. So much the worse for the facts, those wedded to their logic may say, but impartial listeners are inclined to put the facts before the figures. It reminded us of the fact that the first steamer that crossed the ocean brought with it the elaborate proof of the eminent scientist Lardner, that it was impossible for a steamer to cross the Atlantic.

DESPISE NOT THE DAY OF SMALL THINGS.—It was a simple incident in the life of Bishop Taylor, when meeting a sailor in the streets of Calcutta, he after a short conversation took him into a private room, and talked and prayed with him until he got him soundly converted, but from that apparently trivial incident sprang the evangelistic work amongst the seamen at Calcutta, a work, as related to us by one of the workmen, which has resulted in the conversion of thousands, and has sent whole shiploads of converted sailors into other ports, there to spread the flames of revival.

HENRY VARLEY.—We were thrown into the company of this well-known evangelist, between Niagara and the Falls. The sight of our Magazine at once awakened his attention and the utterance of his sentiments concerning holiness. He is quite pronounced in his belief that Christ does not undertake to keep believers from sin. He holds firmly to the Plymouthite theory of the two natures in man, even after all that grace can do for him, and so teaches that all Christians are perfect in the mind of God, but constantly sinning in the flesh, that there is no help for it this side of the grave. Of course, as we remarked to him, whilst he has such a belief it is impossible for him to know by experience what entire sanctification is, for according to, or only up to, the measure of our faith can it be done unto us.

MEETINGS CLOSED.—The holiness meetings held at the homes of Bros. Douglas and Anderson on Sabbath afternoon, as also that held at 205 Bleeker Street

Tuesday afternoon, are closed for the present, owing to the presence of the families at Wesley Park. They will be resumed the first week of September.

JUNE NOTES.

After spending two consecutive Sundays in Petrolia, towards the last of May, and wishful to give some personal attention to Band-work then in progress in the country to the south-west of Chatham, I left home on a bright Tuesday morning for Woodslee. Taking Fort Gratiot *en route*, spent one or two hours in the hospitable home of Rev. W. C. Way, the resident M. E. pastor. Tried to get further information regarding what we believe to have been the tragic end of our dear brother and former comrade, Alfred Jones, and have since renewed the effort by correspondence with one of the resident coroners of Detroit, as also through the good offices of Brother J. E. McDonald, of that city. But all in vain. The mystery remains and probably *will* till God shall "bring to light the hidden things of darkness, and make manifest the counsels of the hearts."

Left Detroit at dark for Woodslee, but to my great mortification was carried past the Woodslee Depot—without any opportunity to disembark—on to Comber, the next station. Ten o'clock at night, a stranger in a strange place. Wired Woodslee of my good intentions frustrated, and sought a home for the night with Rev. G. H. Johnson, our minister at Comber. Up bright and early next morning to catch first train, returned to Woodslee, walked a mile to the parsonage, roused the minister and his family, reported myself available for a service in the evening, and was ready for breakfast when it was ready for *me*. Kindly entertained by Brother and Sister Irvine, and had good service at night. Up early to catch the first train east for Blenheim. On to the Lake Erie Junction. No connection. Some five miles to Blenheim, and no conveyance. Footed it and took no harm. Meeting that night at Bro. Kershaw's country appointment. Good brick church full of people, including a 'bus load of Band Workers from Blenheim,

who rendered valuable service. Repeated the arrangement next night. Blessing each time. Saturday night, a meeting in our beautiful Blenheim church. Its beauty, however, is spoiled by its debt. Two services on Sunday, large gathering at night. Band work here has been greatly owned of God. The workers were Bro. S. Russell and his daughter, her companion Miss Orr, and Bro. Oliver McIntosh.

After hospitable entertainment at the pleasant home of Brother and Sister Mills, I took stage on Monday morning for Wheatley, a village thirty miles west. A bright, heartsome drive by the Lake Shore road brought me to Brother Darbyshire's door. There we had a cheerful and profitable reunion of Band Workers. At night our commodious church in the village was unable to accommodate the crowd that gathered. A fine work had been done during the previous week among the young men of the place. Their prompt, earnest testimonies stirred and gladdened us. Bros. Howey, Bristol and Miers were present at this service. Back by stage next morning to Blenheim, and on to Chatham for the opening of Conference on Wednesday.

After a week of quiet, cheerful, helpful intercourse with my kind host and hostess, Mr. and Mrs. Charles A. Bagwell, of Chatham, turned my face west again. Dear brother John E. Hunter, who with myself had been left free by formal action of our Conference for evangelistic work, was on the same train. We parted at Essex Centre, he to recruit awhile at his boyhood home, myself taking stage to Kingsville for two or three evenings of work. Welcomed by Rev. R. Millyard, and assigned a comfortable billet with brother Andrew Wigle. Band-work a novelty here. Nor could I stay long enough to get it established. After very kindly attentions from brother and sister Wigle, up at daylight on Saturday to catch the stage. Homeward bound. Reached Detroit in time to connect with the boat for Sarnia, which point was reached, after a lovely sail up the St. Clair River, at 3 p.m. A touching episode of travel met me here, too sad and tender and private to publish. Bro.

Joshua Adams participated in its pathos with me. On to Petrolia, for my farewell with a dear people whose confidence and love I have enjoyed for two years. Two services of exceptional interest on Sabbath. Finished packing, and shipped our family effects to Tilsonburg on Wednesday. Wife and young people tired out with weeks of toil and preparation for removal. Started for the Delhi Camp-meeting on Thursday. Arrived on the ground Friday afternoon.

D. S.

JULY NOTES.

A tender, tearful, farewell gathering, chiefly of our recognized Band Workers, was held in the Tabernacle of the Delhi Camp on the Tuesday morning after the general break-up of the previous night. We can hardly expect to all meet again in this world. Some of us have gone through heavy campaigns together. Suffering, and toil, and triumph have been common to us all. And now we part. Dear brother Lamb leaves in a few days for his home in Southern Ohio. His gentleness of spirit, soundly scriptural experience, intelligent familiarity with and unswerving loyalty to the teachings of the "Word," his graces and his gifts have endeared him unspeakably to us all. His tears and silence are his farewell to us.

Brothers Moody and Sedwick remain a few days amid the scenes of wonderful triumph given to themselves and comrades through the Delhi and Lynedoch country last winter and spring. Others of the workers go to their homes for a season of quiet and rest. Brothers Dean and Thompson, our honored ministers at Delhi and Lynedoch, who have stood by the Camp-meeting enterprise throughout, rejoice with us in its success. Brothers Quance, Roseheart, etc., and their families, who have given time, and thought, and labor to the undertaking, have either left the ground to resume the routine of daily home life and toil, or do so now.

"All aboard," and the train for the West bears a number of our comrades and visitors away. It is nearly noon, and the arrival of a "bus" from Otter-

ville is a signal for others of us to head for that point. Not, however, until we have shared the hospitalities of Bro. Quance's table and home. A pleasant drive of some nine miles through a pleasant country looking its best, and we report our arrival to Bro. Ames, our genial pastor, at Otterville. Comfortable billets are assigned us, and at night a full house greets us. The church, a handsome, commodious building, was opened just a few weeks ago. Meeting full of interest and power. The local Dramatic Club suffered considerably on the occasion. No less than five of its members were at the altar. One of them, a lady saved some weeks previously, was inside the communion railing, with her arms around her brother's neck, a young fellow fresh from college, kneeling in penitency as a seeker. Several came into the light of God ere the service closed.

The same commodious conveyance, by the interest of Bro. Isaac Cable, takes us next morning to Tilsonburg. Reporting at the parsonage, Rev. J. S. Ross has homes awaiting us all. Two nights of interesting services here. Great blessing had come to this town a few weeks previously, as an indication of which, at one Sabbath service lately the pastor baptized over twenty adults. My heart was again touched by many personal kindnesses received from this dear people. The attentions of my host and hostess, Mr. and Mrs. T. T. Brown, the generosity of E. D. Tillson, Esq., who passed over to me as a gift two valuable town lots, and other expressions of good-will, only strengthened the conviction that in choosing Tilsonburg for my home, I am but following the leadings of God's providence.

On Friday two carriages came for us to join Bro Tait's Band, then working at Miller's church on the the Springfield Circuit. The memorable feature of this reunion, was the all-day field-meeting in Sherwood's grove, on Sunday, July 5th. Beautiful weather, large attendance, excellent singing; a masterly sermon by Bro. Ross in the afternoon; unbounded hospitality extended to Band Workers and visitors generally, by Bro. Simeon Sherwood and his kind family; precious

testimonies from the Springford converts, numbering about one hundred, and a generous, cordial attitude on the part of Bro. Davis, our Springford minister, towards the Band movement—these were some of the noteworthy points of that interesting time.

Monday morning saw us *en route* for Cathcart via Norwich. Mr. Robert Armstrong generously placed his horses and carriage at our service, driving us some twenty-three miles across country. Hot day; dusty roads. But the evening service repaid us for these inconveniences. The commodious church could not accommodate the crowds that gathered. Bro. Tait and his Band had, been working here some weeks previously with great encouragement and blessing. We found the whole community stirred to its deepest depths, and the country for many miles around under the influence of the revival.

Tuesday we left for two weeks of work at Princeton. This was our first campaign proper after the Camp-meeting, and an account of it is reserved for a subsequent notice.

DAVID SAVAGE.

OTHER BANDS.

Although the Band work, an account of which Bro. Savage gives us in this number of the magazine, is by far the most extensive of its kind, still there are numerous other centres of band work, which we have alluded to from time to time, in *Incidents by the Way*.

Bro. Bishop, of Uxbridge, has a working band of aggressive power. Some of the members were present at the Conference Holiness Meeting, and wore their distinctive badges, so we inferred they were a live working body yet.

Bro. E. R. Young left a well organized band at Bowmanville. We met a few of its members at the Toronto station a few days since, and rejoiced to hear from themselves that they were still prospering. Their Saturday evening holiness meeting is their chief bond of union. Bro. Woodsworth, of Dundas, has his hands strengthened by a similar organization. Bro. Howell, of Owen

Sound, with his band, found their town too small for operations, and in addition to home work takes in surrounding circuits.

Bro. C. Langford left a band in full working trim on Pickering Circuit. Bro. Hunter, of Wesley Church, Hamilton, has one organized and managed with his characteristic energy. Bro. Hall, of Glen Allen, has a vigorous band, the outcome of the four days Holiness Convention of last winter. At Belleville, as noticed elsewhere, there has been a most successful band movement. In this city there has been a band of workers, in connection with Elm Street Church, known as the flying artillery, some of the members of which have gone out of the city to several points in successful evangelistic work, whilst Bro. Kerr, of Agnes Street Church, since his pastorate has brought all his members and converts into line as band workers, using them freely in out-door evangelistic work. Recently he took them out to a place near Barrie as a camp meeting contingent, and had some very successful meetings there. We would like to see this repeated, not only by his church, but by other city churches. It could not but result beneficially both to the parts of the country visited, and also to the churches themselves.

Now, we would suggest to these bands, and to others we may not have heard of, that it might add greatly to their efficiency if they, too, would look upon the *Expositor* as their organ, and send in short monthly accounts of their work, and see to it that a large circulation of the Magazine be secured in their neighborhoods. This would prove a great inspiration for work, and make them feel that they were connected with the general band movement. For we maintain that this is really the peculiar form which evangelistic work is now taking. Friends in the different bands, let us hear from you either in letters of inquiry or in notes for publication.

We would like to have the BAND WORKER a real bond of union between all these Bands. One will, through the pages of the Magazine, act and react favorably on the other.

4,000.

We print four thousand copies of the EXPOSITOR this month. This is a greater number than our circulation calls for, but we expect to send a large number of specimen copies to different parties as a gift, trusting that a goodly number will order it to be sent to their address.

FOR THE CHILDREN'S SAKE

order it: its very presence in the home will tend to awaken an interest in the subject of holiness. Personally, we feel thankful that we grew up familiar with the word holiness, for we saw it almost daily on the cover of the *Guide to Holiness* lying on the tables and book receptacles of our early home.

FOR THE SAKE OF OTHERS

take it. There are some that you know, perchance, to whom it would prove a great blessing if you sent or lent it to them.

DROP A CARD

and order it at once before you forget it; or better, if you have the opportunity form a club of four or more and send on the names at once.

THE GREAT WANT.

You who admit to yourself that the great want of the Church is holiness, both in the pulpit and pew, do this much towards the spread of holiness, see that at least one more copy of a holiness monthly is circulated.

Find out if your pastor or class-leader takes it and if not send it to them. No matter whether interested in the subject or not, God's blessing will go with it and good will be accomplished.

CAMP-MEETING NOTES.

During the ten days of the Delhi Camp-meeting the rain disturbed us three times. The first Saturday evening it came down heavily, driving us into the large tent. O, how thankful we were for that disturbance! It gave us an "upper-room" meeting,—a service that will never be forgotten in time or eternity. Then, on Sunday night, we were once more driven under canvas, and

once more we had great blessing. The third rainfall came during the night of the following Friday. The tents leaked, but not seriously, and breakfast was delayed at the boarding-house till ten o'clock next morning. This was about the extent of inconvenience felt. The bright sun soon broke in gladness on the Camp. Tents and seats and ground were quickly dried, and in better condition than before the storm. It was quite a matter to get the dust laid in preparation for the rush of vehicles the following day, and the tramp of the seething, surging multitudes that covered the enclosure on that memorable Sabbath—the "great day of the feast."

Among the many noteworthy services of the Camp-meeting, the first, in order of time, was the Saturday evening meeting in the tabernacle, referred to in the above note. The mighty power of God came down on us all. Father Hardie had been presenting the subject of holiness in a familiar, conversational address. One or two others had also spoken to the point, when, almost literally, "as a mighty rushing wind" the Spirit of agonizing pleading came into the hearts of many, and after "strong crying and tears" for the light and rest and power of this grace, a number were enabled to testify that they had entered into the experience of it. In strains exultant, and with all the emphasis of a glad assurance, they could sing

" 'Tis done, Thou dost this moment save,
With full salvation bless,
Redemption in Thy blood I have,
And spotless love and peace."

Another memorable service was that of the following afternoon, Sabbath. Brother Thos. Colling was the preacher. God gave him much liberty and power. Three times—if we remember rightly—our brother found it necessary to pause in his discourse to give the multitude of worshippers the privilege of a few verses of jubilant song. Not every minister is possessed of elasticity equal to so sudden, improvised an outburst. The difficulty all through the Camp services was to get time for the rush of testimonies that seemed to be ever upon us. On Thurs-

day night some three hundred took part in the fellowship meeting, as many as fifty or sixty being on their feet at once, waiting their turn to speak.

The explanation of all this is to be found in the sweep of salvation that had gone through that section of country during the previous few months. At Lynedoch there had been *four hundred and fifty* penitents in two weeks of band services. The town hall, as well as the church, had to be used at the time for the accommodation of the crowds that came from far and near. A young lady, who drove the writer from the Camp to see her dying brother, said: "Every family in every house for five miles on this road is saved." We hope to give details of this wonderful work in a subsequent issue of our Magazine.

Quite a number of ministers were present during the progress of the Camp-meeting, rendering timely and valuable assistance in the various services. Most of them had the opportunity of preaching at least once. Bro. Sherlock came all the way from Arthur; Bro. Fallis from Corunna; Bro. Ames from Otterville; Bro. Taylor from Courtland; Bro. Russ, from Lynville; Bro. Ross, from Tilsonburg; Bro. Chalmers, from Jarvis; Bro. Truax, from Hagarville; Bro. Williamson, who kindly took a Sunday evening service for us, from Norwich; Bro. Davis, from Springford; Bro. Way Smith, from Teeterville; Bros. Laird, Seanlan, Morrow, Fairchild, Moore, Knott, and others. We hope to meet them again on an occasion of similar interest and enthusiasm.

Shadows as well as sunlight. And one of the shadows was the serious illness of Mrs. Dean, wife of our resident minister at Delhi. Our friends had engaged a family tent, hoping for a week of pleasant domestic rustication under canvas, and the enjoyment of a full attendance on the services. Instead of this, Bro. Dean was himself unable to be present except for a short time from one day to another. The affliction that then darkened his home has, we trust, ere this quite passed away. Another case

of deprivation from the same cause was that of Miss Smith, of Delhi, sister of our late well-known brother M. S. Smith, Esq. Death, too, visited a neighboring family during the progress of the camp-meeting, and a largely attended funeral service was held in our church at Delhi, on Monday, the closing day. By request of the deceased—a young man taken off in the prime of his years—several of our Band Workers attended his funeral, singing suitable selections at the house, at the church and at the grave.

The expectation that the camp-meeting would furnish an opportunity for pleasant reunion and fellowship among Band Workers was more than met. The intercourse of those ten days was inexpressibly sweet and helpful. Some of our Band leaders and more experienced workers then met for the first time. They had *heard* of one another. Now they grasped hands, looked into each others' faces, sat down together, rejoiced together, and recounted their common experiences of toil and struggle and victory. We greatly prized the privilege of meeting the friends from Hagarville, Jarvis, as well as the nearer points of Teeterville, Lynedoch, Courtland, etc., which localities we had found it impossible to visit during the progress of the wonderful work of God they have of late enjoyed. A number of dear friends from Ingersoll also gladdened our hearts with their presence. Perhaps never before did some of us so fully enter into the spirit of the sweet words of Charles Wesley:

Even now we think and speak the same
And cordially agree:
Concentred all through Jesus' name
In perfect harmony.

The gift which He on one bestows,
We all delight to prove;
The grace through every vessel flows
In purest streams of love.

D. S.

FINANCIAL.

We are often asked on what terms the services of a band can be secured; how their travelling expenses are met, etc. All the demand so far made on any locality engaging band-work has been

that billets be provided for the workers, and collections taken up for them at each service. Does this arrangement yield sufficient remuneration to the laborers? Yes, and No. Occasionally it does. Frequently it does not. A case is known to the writer where for weeks together the leader of a good band paid his associates out of his own pocket, sending home for money to do so. To this day he has not been reimbursed. Truly the people for whom this dear fellow labored with so much zeal and success might have relieved him of this burden, and we cannot but think would have done so had the matter been fairly placed before them. As it was, in his sturdy independence and manliness, our brother simply suffered and was silent. And we have known other cases of real hardship and patient endurance of the same. Band-workers are not liable to any unusual strain on their graces, such as comes from a plethoric purse.

JOTTINGS.

It will interest the friends of the Delhi Camp-meeting enterprise to learn that the collections taken up at the public services, together with the rental of the boarding-house, just covered the outlay involved, which reached the approximate figure of \$250.

The Revs. S. Knott and J. E. Moore were on the camp-ground the last day of the services to make a purchase of the large tent or tabernacle. Their object, we understood, was to unite the forces of Mt. Brydges, Caradoc and Nelson for a summer campaign of revival work on these several charges.

It is a mistake to suppose that revival work should not be undertaken during the summer months. The writer has taken part in services this summer, as well as last, where in rural sections the churches were unable to accommodate the crowds that gathered.

Such an occasion was last Monday night (July 20) at Etonia. As we drove

there from Princeton the farmers were at work in their hay-fields till dark. The night was most oppressive, and the atmosphere in the church almost unbearable. But the crowd was there. The service was shortened all that was possible. Nine precious souls came to the altar, and *all* of them came into the light of God.

Just a few minutes ago the writer of these "Jottings" was brought face to face with death. With no previous warning a terrible discharge of electricity crashed to the ground within a few yards of his feet. The shock was stunning, and shattered to pieces an earthenware vessel still further off. Our thanksgivings went up to Him who "holdeth our soul in life and doth not suffer our feet to be moved."

At this writing, Sister Flo. Vanalstyne, who, as one of our first Band Workers, is sometimes enquired for, and always with affectionate regard, remains at her home in Petrolia. When her way opens to engage once more in the regular work a hearty greeting from her former comrades awaits Sister Flo.

The Rev. J. B. Freeman, whose ill health, we believe, stood in the way of his appointment as one of our missionaries to Japan, is at present supplying the pulpit of the Wellington Street Methodist Church, London, during the absence in Europe of its pastor and our successor, the Rev. J. V. Smith. We congratulate our old friends on having secured the services of so efficient and devoted a laborer as Bro. Freeman.

Writing the above we are reminded of the inroads on families and communities made by time and death. Dear Sister Higman, one of the most valued and successful workers in our Wellington Street Church, has passed away from earth. Her face and presence and voice will be greatly missed from the social means of grace, particularly by the members of her class, whom she shepherded so tenderly and constantly and faithfully. D. S.

ORDER OF BAND SERVICES.

The following suggestions and recommendations for Band services have for some time been in circulation among us in the West. The object has been to secure some degree of uniformity in our services. An *absolute* adherence to this order in every case is perhaps undesirable, and in some cases impracticable. But the arrangement as a whole has, we believe, met with very general acceptance and adoption:

1. Let the Band kneel together in silent prayer before singing the opening hymn.

2. Repeat the last verse or chorus of the opening hymn, during which let the Band and congregation kneel.

3. Let several prayers be offered in succession, all of them brief, closing with the Lord's Prayer, all joining.

4. Singing.

5. Scripture Lesson and Address, not to exceed fifteen minutes.

6. Singing—all seated—during which the collection may be taken up.

7. Testimonies from "Band" Workers and others, brief, prompt, earnest.

8. Invitation to Seekers — Prayer-meeting.

9. Let testimonies and prayers be interspersed with singing — lively and varied.

10. The Workers, in passing through the congregation—which should not be done indiscriminately—must be prayerful in spirit, serious in deportment, quiet in their tone of voice, avoiding discussion and whatever else would tend to confusion.

11. Let it be always arranged to have a sufficiency of Workers to deal with penitents. Let the Workers be careful not to interfere with one another while so engaged, and, above all, let them look to God for guidance, that the service they thus seek to render may be always helpful and never harmful to seekers.

12. In prayer or testimony let the speakers face the congregation.

13. Let there be a careful record kept of all conversions, and at the close or during the progress of special services, let the roll be called and the converts urged to join some Christian church.

SPECIMEN COPIES.

This month we send out a number of specimen copies, chiefly to ministers. Kindly give it a careful perusal, and then put on your *thinking cap*, and judge whether or no a magazine devoted exclusively to personal religious experience and evangelistic work in its most successful form in Canada, will not more than repay its price in the stimulus given to the legitimate work of your ministry.

Order it as a matter of business, for by introducing it to your charge, it can scarcely fail to second your efforts in evangelistic work. If you have made no provision for the extra dollar, order it with the full expectation that your personal influence will send three other subscribers, the commission on which will cover the cost of your own.

Bro. Savage is the recognized evangelist of one of our Conferences; so it would not be out of place to show the specimen copy at one of your prayer or class-meetings, and thus, with very small exertion, secure a club of subscribers.

SEND FOR SPECIMEN COPIES.

Any one desirous of a specimen copy of the EXPOSITOR OF HOLINESS AND BAND WORKER will be furnished one free on application by card or, otherwise.

TO AGENTS.

We now offer inducements and discounts to those who will act as agents as favorable as any. Send card of enquiry.

PAYING UP.

It will help us greatly at this juncture if friends in arrears will kindly remit. The state of their account can be known by a glance at the wrapper. The date marks the time up to which the Magazine has been paid for.

WE STILL SEND IT.

We continue to send the EXPOSITOR to subscribers unless notified of their wish to have it discontinued.

DOVE-WINGS.

BY REV. HENRY BURTON, M.A.

"Oh that I had wings like a dove, for then would I fly away and be at rest."—Ps. lv. 6.

And whither wouldst thou fly, O soul,
If thou hadst wings?
Is rest beyond the seas? at either pole?
Are there the springs
Where Heaven's pure waters bubble up
below?
And the far oceans answer sadly, "No!"

Tell me, O soul, where wouldst thou fly
To find thy rest?
Among the stars? the spaces of the sky?
From East to West?
And suns and stars make answer, sphere on
sphere,
"Back, back, O winged soul, rest is not
here."

Where wouldst thou fly? to works, to forms?
With thy dove-wings?
Will these give shelter from eternal storms—
These poor dead things?
And Working answers with a voice severe,
"Turn back, mistaken soul, rest is not here."

Ah soul, thou need'st not fly away
To find thy rest;
Peace seeks for thee if thou wilt stay,
And just be blessed:
Fold up thy wings and sit at Jesus' feet,
There wilt thou find thy Heaven—a rest
complete.

THE GUIDANCE OF GOD.

BY REV. CHARLES A. FOX.

"I will instruct thee and teach thee in the way thou shalt go: I will guide thee with Mine eye."—Ps. xxxii. 8.

Such is the infinite Guidance promised by God to His believing people, so infinite, so personal, so intimate, so minute!

In the 32nd Psalm we learn much about the subject of Guidance. There are three points connected with it which I would briefly bring before you.

- (1) The Place of Guidance.
- (2) The Peace of Guidance.
- (3) The Process of Guidance.

I suppose there is no subject so fully dealt with in Scripture from end to end. In every page there leaps out some new and blessed

lesson, some new direction, for every child who is yearning for the direction of Father.

Let us see, first,

The Place of Guidance, or what is the place where we must be in order to see the guiding Eye of God. "I will instruct thee and teach thee in the way thou shalt go. I will guide thee with Mine Eye." This place of guidance is, first, *the place of forgiveness*. See verses 1 and 2: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity and in whose spirit there is no guile." That is the place where we may first catch the Eye of Jesus, the place of forgiveness, the place where a man knows and then feels by the assurance of God that his sin is forgiven, and forgiven so fully that he does not stand with even the imputation of sin upon him as our Lord Jesus did when He was upon earth. He stands in a position more sovereign, more free, he stands without the imputation of sin. We cannot catch the guiding Eye, the sure leading of God, unless we are conscious of forgiveness, and that in our spirit there is "no guile." Not only must we have forgiveness, but also there must be the sense of positive blessing. The guided man must be that man who is *blessed*. "Blessed is that man whose transgression is forgiven and whose sin is covered." No guilt, no guile—this will ensure guidance.

Again, the place of guidance is *the place of confession*. "I said, I will confess my transgressions unto the Lord." We must be in that place where we open up our whole heart to God, where we confess whatever is between us and God, where we bring out all the unseen but conscious concealment of sin, and spread it right out in His Presence. What hinders us from seeing the guiding Eye of God? Unconfessed sin, the roaring within of unconfessed and festering sin drowns and disturbs our spiritual senses. The real reason why so few enjoy the real sense of the guiding Eye, is that confession is not real, is not habitual, is not immediate. Therefore, the Eye of God is withdrawn, is closed, is half-veiled from us.

Again, the place of guidance is *the place of prayer*, of communion (ver. 6.) That is the place where we may catch the Eye of God. Prayer is the way of escape. "God will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape that ye may be able to bear it." If there is no other way of escape, there is always the way of prayer, the way upward right into the bosom of God. Like a dove hunted by the storm, do you

escape and be gone into the bosom of Jesus? But the way to escape is no avail without the will to escape. But see that we pray *in time*. Many pray too late. They pour out prayer after the sin, but why not before?

Further, the place of guidance is *the place of personal appropriation of the Presence of Jesus*. It is no longer only the place of forgiveness, the place of confession, the place of prayer and communion, but it is something further, something more definite. "Thou art my hiding-place. Thou shalt preserve me from trouble, Thou shalt compass me about with songs of deliverance." It is here that very many Christians fall off, and walk no more with Him. They do not cast themselves specially, directly, definitely, particularly on the present personal Presence of a real Present Christ. We do not realize that we have a Present Lord who is our Preservation, our Deliverer who shall compass us about "with songs of deliverance." Can we turn into the Presence of God and look up and say, "Thou art my hiding-place!" There alone is my refuge; into Thee alone do I escape, blessed personal Saviour. The creature thus clasps the Creator with the arms of faith. Can you say, "Thou shalt preserve me from trouble?" Oh blessed act of faith, oh blessed stepping forth of faith right out into the dark void. Can we say with bright hope glistening already with the dawn, "Thou shalt preserve me from trouble, Thou shalt compass me about with songs of deliverance?" If so, how happy the heart of Jesus would be to-day, what a thrill of joy would pass through Him if He heard each reader saying to-day, "Thou art my hiding-place, Thou shalt preserve me from trouble, Thou shalt compass me about with songs of deliverance." I believe Thou art here, my present Lord, Thou art my hiding-place, and if Thou thus hide me, no outer eye can see me, I believe that Thou canst preserve me from trouble and even compass me about with songs of deliverance.

See now how the hiding-place at once becomes the guiding place.

Let us hear *the answer of God*. "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine Eye." His answer is immediate: the moment we cast ourselves in living faith upon Him there is a response. The moment you cast yourselves on the Person of Jesus, He is too well-bred (if we may say it reverently) not to give an immediate response, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine Eye." I look upon this as verily

the Voice of Jesus speaking now. He can give the right form of mind, the right form of will. To catch this guiding of the Eye, we must be facing the Lord; we must be in the very front of His Presence. There must never be a cloud between and no film on our eye to hinder our vision. If you were a little child in a crowd, you would keep so near the father who was leading you by his eye, or at all events you would keep such a clear avenue between you and him, so that you could always see his eye. You would not let any one come between you and him; you would not be looking down at your feet, or at the crowd, but you would say, "Father told me to keep my eye on him." Are you doing this day by day? God's guiding is day by day, hour by hour; it is momentary, it is immediate, it is intimate, it is individual, it is precise, it is decisive. We must have guiding every moment.

Let us see for a moment the power of the Eye of God. The Lord looked on Peter, and by that look He brake his heart. The Lord looked on Gideon, and by that look He braced his spirit, and he went forth to service.

We have seen the Place of guidance, now let us see

II. The Peace of this Divine Guidance.

It is fourfold. "Be ye not as the horse or mule, which have no understanding; whose mouth must be held in with bit and bridle." There must, first, be *perfect understanding between me and God*. "Be ye not as the horse or mule, which have no understanding,"—but "understanding what the will of the Lord is;" proving what is that good and perfect and acceptable will of God. Do you *understand* your Lord? That is not very deep friendship if you do not understand your friend. "Have I been so long time with you, and yet hast thou not known Me, Philip?" How often must not the grieved and wounded Lord turn upon us with that inquiry? Yes, we have missed understanding our Lord. He explains us His meaning; He shows us His intentions. "Shall I hide from Abraham that thing which I do?" "Henceforth I call you not servants, for the servant knoweth not what his Lord doeth, but I have called you friends; for all things that I have heard of my Father I have made known unto you."

In this peace of the guided Life there is not only perfect understanding and intelligence, but *perfect freedom*. The horse and mule need the bit and bridle, but the mouth of the child of God is *free*. If there is a bit in your mouth you cannot break out into

song. It is then *duty* with you, and only on rigid principle, that you say, "I *must* do this or that;" but in the guided life of the child of God there is no "must"—it is all *trust*. There is perfect understanding, perfect freedom, and then perfect trust. "He that *trusteth* in the Lord mercy shall compass him about." Much mercy shall compass him about. Before, we had songs of deliverance compassing about. My brother, you live on *God's mercy* to-day and for ever. You are simple dependents on the mercy of God. And then there is perfect joyfulness—"Be glad in the Lord and rejoice, ye righteous, and shout for joy all ye that are upright in heart." Such music shall compass about the guided child. Look back at the beginning of the Psalm; the Psalmist could not have been lower down. But see at the end, how he rises up from the lowest rung of the ladder to fulness of joy. See the three-fold joy of the guided Life. It is personal joy, "Be glad in the Lord;" it is righteous joy; it is shouting joy. Oh, what blessed joy there is in the guided Life!

There is, then, in the peace of the guided Life perfect understanding, perfect freedom, perfect confidence—for he "*trusteth* in the Lord"—and perfect joyfulness.

We have seen, then, the *place* of guidance, and the *peace* of guidance. Let us go further, and see,

III. The Process of Divine Guidance.

This is a very solemn matter. Let us take first the *exterior* process, and see what were the ancient way-marks. They were four—the rod, the cloud, the ark, and the Urim and Thummim. This was the four-fold guiding—the Rod of resurrection power;—the Cloud of God's perpetual Presence, which, when you see the cloud moving, gives you power to follow the cloud;—and the Ark, or the blessed truth, the written Word of God advancing before them, leading to certain deliverances, to sure abiding places;—and then the Urim and Thummim, or the lights and perfections of God.

In the New Testament there is a similar four-fold guiding.—Conscience; the Word of God; the Holy Spirit; and the outward Providences of God. Conscience was that guide which God gave to man at the beginning; that inner tribunal, or judge, which every man possesses; but it was jarred by the Fall, and, therefore, conscience has to be re-adjusted by the written Word, by the Law of the Courts of God. But then the Word may be wrested by man to his destruction, so God gave, thirdly, the Holy Spirit to guide, to interpret it. Even the Holy Word may

be wrested by man, so it must be *illuminated* by the Holy Spirit of God. We have, fourthly, the outward providential dealings of God.

We must have, then, the outward circumstances; the inner Voice; the written Word; the presiding Guiding Spirit. With these we cannot go wrong if we are abiding in Christ. You may put it in another way—in one word, and say, "I am guided by sanctified common sense." If you are in any difficulty, investigate the circumstances all round, read all that the written Word has to say upon them, pray, and then proceed. Pray and proceed; pray, and then act faith; pray, and go out as if you had prayed, as though you knew there was a prayer hearing and answering God. "Wherefore criest thou unto Me? speak unto the children of Israel that they *go forward*," God said to Moses. It is easier to keep lingering on our knees than to step out boldly on the Word—on the promises of God.

What think you of this way of guiding? It is certain, it is sure. God's guiding is not always to be had long before the time. God guarantees that His guiding shall be *in time*, but he does not guarantee that it shall be too soon, or very early. When Peter was shut up in prison, it was at the very last hour that God opened the prison doors, and he went out free. God is never too late. Remember that he keeps precise time. He will not open out His purposes too soon. "Mine hour is not yet come." Every hour is labelled; if it is not yet, it shall be soon.

Let us go further and see what is the *interior* process of guidance which God gives. What shall we do when we have some special need of guidance? 1. Map out the whole circumstances in the presence of God, simply, as far as you know them. 2. Bring your will while it is yet in a fluid condition, if I may so say, and place it before God, that He may form it and mould it, shape it and direct it, before it is solidified. Many Christians bring their will to God when it is half made up, and they say, "Lord, confirm my will;" but few deliberately bring their will to God in an unformed condition, that He may give it a mould, a form, a direction. "Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of His good pleasure." "Work out . . . with fear and trembling." That is good for us; it is good for us to be entirely dependent on the direction of the Holy Spirit. Work out, then, that which God is working in you. Let His will be your will, His deed your

deed. Let it out, for He is working it in. Are you hindering His plans? Are you perplexing the machinery of Deity? Let Him work in you His good pleasure, and you shall work it out, even your salvation; for His good pleasure is your salvation, and your salvation is His good pleasure.

Will you bring Him your will, and be honest with Him, as our dear Lord was who lived such a simple child-like, manly life. He deferred in everything to His Father, He consulted Him over everything. "The words that I speak unto you, I speak not of Myself, but the Father that dwelleth in Me, He doeth the works." Bring your simple honest will to God, and I would not even hinder you from using Christ's own words: "Father, if it be possible, let this cup pass from me," only go on, and say with Him, "nevertheless, not as I will, but as Thou wilt." Go on until you have so exchanged your will with your Father's that you go out of the garden of agony and say, "The cup which my Father hath given me, shall I not drink it?" Shall any one tempt me—shall any one challenge me not to drink it? There is wondrous peace here.

This interior process has a step further.

3. There must be a deep detaching of your affections; your affections must be loose, untwined, ready to twine round whatever God tells you. Do you want this Divine guidance, my brother? Your will must be crushed in pieces; you must have a new will; you must drop your own, and put aside yourself; you must leave yourself and retire into God's will." "I live, yet not I, but Christ liveth in me." Are you thus willing to be re-made?

4. Bring, then, all the materials naturally found for forming a judgment and spread them out in the presence of God. Build as it were an altar first with stones of fact, and heap upon it the dry wood of your own designs and plans if you will, and then put yourself upon all as a living burnt-offering, to be used and consumed as He wills unconditionally.

5. After thus yielding your will, after detaching your affections, after preparing an altar of sacrifice by bringing all the materials for forming a judgment, and after laying yourself upon it, what next? *Wait*. *Wait*. *Wait*. Scarcely a Christian dare do it. And I venture to say this is why so few hear the voice of God. We have the written Word, but He speaks *behind* it, as well as *through* it. His Word gives general principles, but it does not give details on all subjects. And even those who deny

hearing the voice of God, they themselves say about various things,—“It was laid on my heart.” “I was impelled to do it. I had no choice. I felt inspired to do it.” As if that were not something of the voice of God! Every Christian is ready to hear the inward voice distinct and clear which sounds to him at great critical times in his life; and I am sure that God guides in small details by the same voice as He does in the great crises. The biography of every Christian includes this point. It is not open to your cavilling. It is not open to your refusal,—“The sheep follow Him, for they know His voice.” There is a near Divine voice. I do not mean an audible voice. Surely no one would be perverse enough to fasten upon us such an imputation as that. But it is a joy to hear my Lord Jesus directing me to go this way or that. “The Spirit of the Lord is upon me;” “I go bound in the Spirit,” or “the Spirit suffered him not.”

“*Wait*” then, I say, and if thou wilt wait, thou shalt hear His voice. Wait then with pure hearts, for only the pure in heart shall see God, wait with ears disengaged from the world's voices; wait, as those in the presence of God; wait in meekness, for “the meek will He guide in judgment.” What is meekness? It is composed of two things in equal proportions—trust and surrender. Be thus meek in the presence of the Lord, be willing to trust Him and surrender all to Him,—then indeed shall you be guided.

“Fear Him, ye saints; and you will then
Have nothing else to fear;
Make you His service your delight,
He'll make your wants His care.”

IN THE WILDERNESS.

BY MRS. J. F. WILLING.

“Is this the best I may expect?” asked a thoughtful girl a few weeks after her conversion. “This new life is immeasurably better than the old one, yet I must confess it is quite disappointing. I have to struggle constantly against an inclination to do what I know I ought not to; and I'm heartily ashamed to be overcome by such paltry temptations. Seems to me the Lord Jesus ought to be able to save one so that her course could be straight, from the altar to the gates of the City, without all this slipping about. My journey to Canaan bids fair to be as uncertain and zigzagging as that of the old Israelites.”

This writing shall be an attempt to throw light on this vital question.

The course of the average Christian is not unlike that same wilderness-wandering of the Hebrews, and in both cases the "zig-zagging" is certainly not on the Divine plan, and therefore not unavoidable.

Israel came up out of the Red Sea with a shout of triumph, but the *Te Deum* echoes had hardly died away among the hills when the people began to murmur. Three days' march brought them to a place of brackish waters, which the Lord made sweet for them. Then "He made them a statute and ordinance" which they accepted, and immediately afterward "they came to Elim, where there were twelve wells of water, and three-score and ten palm trees." The next move was into the wilderness of Sin, where their faith failed again because there was lack of bread. After murmurings, reproof and penitence, food was miraculously supplied, and they went on joyfully awhile. Many a believer wanders through the wilderness quite after that fashion.

This vascillating life not only prevents the development of strong character, but it does infinite harm to others. Reading our lives instead of the Book, the world doubts God's promise and power to save. We are Christ's workmanship, and the natural question is, "Can He not do better than that?" We judge an architect by the houses he has built. Cracked walls show weak foundations. Blackened ceilings advertise defective flues. What must the world think of Christ, judging His work from our poor lives?

God could not have meant to keep the Hebrews winding about for forty years on a journey that might have been made in a few weeks. Code and ritual were given them in the awful solitudes of Sinai; and they were ready for Canaan: then on the borders of the land they doubted whether they could gain or keep possession of it, forgetting utterly that it was not to be theirs by personal conquest, but by Divine conveyance, for the Lord their God would give it to them. In like manner the average Christian fails to enter into the Canaan of rest through unbelief.

Unbelief seldom denies a fact. It throws the strongest light upon obstacles, and casts the promise into the shade. When the Israelites stopped at Kadesh-barnea, it was true that there were before them walled cities against which they could not hope to bring any adequate enginery. A band of encumbered fugitives—they were no match for the Canaanitish armies; yet what had

they to do with those facts when Jehovah Himself had promised to drive out before them the inhabitants of the land? Christians are apt to speak of unbelief as if it were an unfortunate mental peculiarity, something that they cannot quite help. The vicious element in it was illustrated in that Jewish camp, when "all the congregation bade stone Caleb and Joshua with stones," simply because they insisted that God was able to give them the land.

Unbelief unbars the gate to a most unholy brood, because the Christian makes up his mind that there is no use in trying to keep them out. There is no better way for him to live while he abides in the flesh. It is difficult to say just when or how he expects to be made ready for Heaven, since he does not believe either in purgatory or *post-mortem* probation. It is certain that such notions of Christian living carried a little further, would make conversion an unnecessary stringency, and the atonement a tragical blunder.

After that fatal mistake at Kadesh-barnea, the Israelites rallied and attempted to take possession of the land, but the Lord was not with them and they made a disastrous failure. Sometimes God's children set themselves to subdue the evil within, asking God's help, instead of trusting the work of salvation entirely to His power.

By this wilderness life God's children rob themselves of great blessings, their neighbors of the right example, and the Lord of their whole heart's service.

A Japanese tourist, lecturing on America, said of its people: "Their sacred books are the best in the world, yet in no other land is there such a wide difference between precept and practice."

We must believe that God has made better things possible, because He paid an infinite price for our redemption; He has spared no pains to get us ready to live with Him in the abode of the holy.

What man has done men can do. "Enoch walked with God" more than three centuries, "and before his translation he hath had witness borne to him that he hath been well pleasing unto God."

"Abraham believed in the Lord, and He counted it to him for righteousness." Stanley says: "Powerful as is the effect of these words when we read them in their first untarnished freshness, they gain immensely in their original language, to which neither Greek nor German, much less Latin or English, can furnish any full equivalent. 'He was supported, he was built up, he reposed as a child in its mother's arms' (such seems

to be the force of the Hebrew word); in the strength of God."

Paul said: "That life which I now live in the flesh, I live in the faith which is in the Son of God."

The Holy Spirit holds before us these illustrations of God's power to save. He makes us hunger and thirst after righteousness, showing that we can, if we will, be "filled with all the fulness of God."

Belief in the possibility of victory over sin is the first step toward its attainment. Too many Christians are like the prisoner of Chillon. He said:—

"My very chains and I grew friends,
So much a long communion tends
To make us what we are."

If a chronic invalid can be made to believe that it is possible for him to get well, he takes eagerly the prescribed remedy. Too many of the Lord's people have settled into chronic invalidism.

The old Puritans took courage only from their poverty and hunger of soul. Those arctic mists are being scattered, yet there are multitudes who hold practically that it is presumption for such miserable sinners to hope for more than barely to escape perdition.

Mrs. Browning says:—

"Some people always sigh in thanking God."

When personal religion is mentioned to a company of talkative Christians, it is as if someone had mentioned the immediate danger of cholera or hydrophobia. The social mercury drops at once to the funereal point. Theodore Parker ridicules the people who worship a Being whom they call the "Lorud Gawd." The worst point in his ungodly criticism is its modicum of truth, for there are many people who always speak of the spiritual life with a face of dismal propriety, and with an exasperating drawl on the long vowels.

How sorely must Christ's love be grieved by this dismal, perverse unbelief. Faber says:—

"God loves to be longed for, He loves to be sought,
For He sought us Himself with such longing and love,
He lied for desire of us, marvellous thought!
And He yearns for us now to be with Him above."

The breadth and power of Christ's Atonement ought to give us courage to ask large things. He says: "Hitherto ye have asked nothing in my name. Ask and ye shall receive, that your joy may be fulfilled."

Let us leave the wilderness and go up

to the highlands of gladness—the Canaan of perfect love, trusting God to enable us to "rejoice evermore, pray without ceasing, and in everything give thanks."—*Christian Witness*.

THE BAPTISM OF THE HOLY GHOST.

"When the harvest approaches," says Rev. W. Haslam, in *The Reaper*, a Scotch monthly, "there is a stir in the field, which has not been since the time of sowing; so now there is a stir in the spiritual world on the subject of the operation of the Divine Spirit. Such a stir has not been since the beginning of this dispensation. After a comparative lull of centuries, the Holy Ghost is again, as at the first, stirring the souls of men. Multitudes in all parts of the world are rejoicing in fulness of blessing, and working with a fulness of power which has not been general. In consequence of this, multitudes more are earnestly inquiring, First—What is this blessing? Second—How is it to be obtained?"

Again he says, "As by the operation of the Holy Ghost, pardon is conveyed to the sinner from the Lamb of God, so by the same Spirit the keeping power of the risen Saviour is conveyed to the believer. This power is not so much (as has been said) the expulsive power of a new affection, but the expulsive and ruling power of a new inhabitant, by whom the young convert is delivered from enemies greater and mightier than himself. The salvation which is given to us at our conversion delivers us from the penalty of sin, but this salvation through the risen Saviour saves us every moment from the power of sin. The law of the Spirit of Life in Christ Jesus makes us free from the law of sin and death.—Rom. viii. 2.

"The Baptism, 'with fire,' is that which the Lord promised to His disciples, upon whom he had breathed the Holy Ghost. They were commanded to tarry in Jerusalem, and they did so, and duly received the power of God. Looking at the passage, we see that this power was not so much an influence as the very presence of the Holy Ghost Himself, come to dwell in them for the special purpose of the work of God. The disciples were filled with the Holy Ghost, and began to speak with tongues as the Spirit gave them utterance. From this fact we see how they were only instruments in the power and presence of the Spirit who was come to dwell in them. Let us observe, also, what a marked change had passed upon these same

disciples. They who a few weeks before were afraid of the Jews, now with all boldness and confidence charged them with crucifying their Lord. This Baptism of fire, or indwelling power for service, made them aggressive with a courage which they never possessed before. The same indwelling power for service is as freely given for us as for them, and can endure us as it did them. We also may become instruments in the Lord's hand that He may work in us to will and to do of His good pleasure. We also may have boldness for testimony, with the freedom of that love which casts out all fear, and we also may have aggressive courage to go forward in the name of the Lord, to fulfil the mission of God."

As indicative of the interest which is everywhere being excited on this subject, as well as the importance of the subject itself, we cite the following from *Zion's Herald*, Boston, U.S., an item entitled "Gifts and Grace." "Apollos of Alexandria was mighty in the Scriptures, eloquent, fervent, zealous and sincerely religious, but he did not 'help them which had believed,' nor 'mightily convince the Jews' until, under the enlightening instructions of Aquila and Priscilla, he sought and found the faith which brought him the baptism of the Holy Ghost. His natural gifts commanded public attention and made him an interesting speaker; but his possession of the Holy Spirit made him a man of power. Is it not true to-day that many popular preachers, lacking the fulness of the Spirit's baptism, accomplish little more than to draw large congregations? Fruitful of popularity, they are yet barren of the proper fruit of the minister—the spiritual edification of believers and the conversion of sinners. Alas! that it should be so, when the Holy Ghost is waiting with Divine desire to give them the baptism of fire, would they only ask it with that faith on which its bestowment is conditioned."—*Selected*.

THE REVIVAL IN METHODISM.

BY REV. E. L. LATHAM.

Much has been said about the wonderful revival, known as Methodism, in the Christian world during the last century. Many of these allusions have been with true humility, while others, no doubt, have been prompted by ecclesiastical pride. I fear there are many who refer to our Church as did the ancient king to his pet city, and call special attention of as many as possible to

this great Methodism we have builded. Let us love our Church, but worship God only.

But how about the revival of the revival? Charles Finney used to say that a revival must be revived, or it would not last long. That seems to be God's method with Methodism. A few years ago He found a few men whom He could entrust with a special work, and who were willing to take the consequences of such a work as long as God was their leader.

Thus it was that the holiness revival of the present time came before the public, and into the churches. Some very vigorous Methodists have failed to see the benefit of this late revival, and so it was with some of the Church men in the first days of the Wesleyan revival. The most of Wesley's opposers have, however, died unnoticed by the godly historian.

I do believe that the relation of the work of Phebe Palmer, and the National Association for the Promotion of Holiness, united with that of William Taylor, is inaugurating a new era in the prosperity of the Gospel. None of these agencies spoken of are to be cajoled or driven out of existence, or into the dark.

They are here to deal heavy blows upon the selfishness, the worldliness, and the dead formalism seen in our beloved Church. Whether found in the hearts of the poor or rich, the most uninfluential or the most prominent officials; whether it be sinful methods in raising money for the support of the Gospel at home, or whether it is fussiness and jealousy in missionary matters, I believe those who are leaders in this modern revival are authorized to do their best to knock these idols to finders. Of course this state of things—these workers—will trouble our Israel very much. It might quiet matters for a while if these warlike Elijahs could be quietly killed off. This God will not permit. I hope that the good brother who has been addressing assemblies with a view of counteracting Taylor's work in South India, will awake to the fact that he is damaging the Missionary Society more than Taylor's work.

In this revival, two prominent features are found, each necessary to the other. One is in the consecration of hearts and money and lives entirely to God, and the other the tapping this immense reservoir of holy fervor, and directing the streams to some of the most hopeless foreign lands for missionary work—fields so hopeless that strong missionary societies have been avoiding them.

Preachers of holiness have been often told

that they ought to get their holiness converts to live out their religion more zealously than those who did not make the profession. These opposers say that holiness people should deny themselves for the conversion of others in a more marked way. Then the missionary evangelist, the counterpart of the National Association for the Promotion of Holiness, steps on the platform and says, "I will take fifty of these pure-hearted ones and give them work in India. I will prove that holiness is what the members need, and if they are in your way, there will be so many less. I will take one hundred for South America, and I will take—well, a host for Africa." What is the result of this call? Why, more of these who have caught the fire that so burned in the sainted Cookman's and Inskip's hearts, volunteer to go, with little or no provision for support, than can be accepted at once. Then other consecrated ones send in the money, and the passage to their respective fields of labor is procured.

I had no idea that fifty missionaries could have been found in our Church who would have been willing to go on the self-supporting plan in any one year, ten or fifteen years ago. May the reservoir of consecrated lives and money grow larger, and may the home and foreign missionary streams flowing out from it be multiplied, is my prayer.—*Christian Witness.*

THE JESUS-TEACHING.

At a meeting in Japan where a number of Christian girls were gathered together, the subject was, "How to glorify Christ by our lives." One of the girls said, "It seems to me like this: One spring my mother got some flower seeds, little, ugly, black things, and planted them; they grew and blossomed beautifully. One day a neighbour, coming in and seeing these flowers, said: 'O, how beautiful! I must have some too; won't you please give me some seed?' Now, if this neighbour had only just seen the flower seeds, she wouldn't have called for them; 'twas only when she saw how beautiful was the blossom that she wanted the seed. And so with Christianity: when we speak to our friends of the truths of the Bible, they seem to them hard and uninteresting, and they say: 'We don't care to hear about these things; they are not as interesting as our own stories.' But when they see these same truths blossoming out in our lives into kindly words and good acts, then they say, 'How beautiful these lives! What makes them different from other lives?' When

they hear that 'tis Jesus-teaching, then they say, 'We must have it, too!' And thus by our lives, more than by our tongues, we can preach Christ to our unbelieving friends."—*Selected.*

"WAIT PATIENTLY FOR HIM."

God doth not bid thee wait,
To disappoint at last;
A golden promise, fair and great,
In precept mould is cast.
Soon shall the morning gild
The dark horizon-rim,
The heart's desire shall be fulfilled;
"Wait patiently for Him."

The weary waiting times
Are but the muffled peals,
Low prelude of celestial chimes,
That hail His chariot wheels.
Trust Him to tune thy voice,
To blend with seraphim;
His "Wait" shall issue in "Rejoice,"
Wait *patiently* for Him."

He did not bid thee wait,
Like driftwood on the wave,
For fickle chance or fixed fate
To ruin or to save;
Thine eyes shall surely see—
No distant hope or dim—
The Lord thy God arise for thee;
"Wait patiently *for Him.*"

—*Selected.*

WORK OF HOLINESS IN CANADA.

BY REV. LOUIS N. BEAUDRY.

It is very fortunate for us here that the rank and file in the ministry and laity of the Methodist Church are perfectly orthodox on the great theme of holiness. We hold to the plain, simple, scriptural views taught by Mr. Wesley on this subject. But while as a whole we are more orthodox than the people called Methodists in the United States, it must be confessed that we are not as aggressive in this good work as they. A movement embracing the aggressive force in the number and calibre of the men composing the "National Holiness Association" of the United States, if put in operation in Canada, would sweep through the land like a tidal wave.

We have a few illustrations of this fact in current events. The late session of the

Montreal Conference at Kingston, Ontario, is a case in point. On the programme of Conference exercises, Saturday night was designated for a holiness meeting, to be led by the Rev. John Armstrong. The church where it was held, though not large, it is true, was crowded to its utmost capacity. The altar service, near the close of the meeting, was one which will long be remembered as full of the Holy Spirit's presence and power. Holiness meetings were held every morning during the Conference, at first from six o'clock to seven; but as this was not a convenient hour for those who were entertained at great distances from the place of meeting, it was changed to eight o'clock till nine. There were often as many as a hundred in attendance, mostly ministers, with a general sprinkling of laymen and women, all of whom took part in the exercises with great delight.

Several persons testified to having found great spiritual uplifts in these meetings. At the last one held, it was agreed to hold during the session of Conference next year a holiness convention. The Conference evangelist, the Rev. David Winter, who is a host in this good work, was requested by this meeting to make such arrangements at Quebec next year as will give the holiness interest a still greater opportunity for manifestation and enlargement.

Our *only* periodical devoted to this subject, the EXPOSITOR OF HOLINESS, editor Rev. N. Burns, M.A., published at Toronto, is steadily gaining ground, and though one of the youngest publications of the kind on this continent, shows much ripeness and vigor. We have great hopes for the future triumphs of the cause of holiness in the Dominion.—*Witness.*

DON'T ARGUE.

A minister who did not believe in the possibility of a Christian's living a life of victory over sin, requested the privilege of a conversation on the subject with a lady who not only enjoyed the rest of faith, but taught the blessed freeness of a full salvation. He came, and in a long and elaborate argument founded on Paul's writings, proved, as he thought, the necessity of a Christian having to groan over the corruption and sins of his life as long as he lived. She had but an hour to spare for the talk, and he had used up fifty-five minutes of it; but though well able to meet him on his own ground, she had

no disposition, even if she had the time, to review his line of reasoning, and show him the weak points in it. So she simply said to him when he paused, "Well, as long as we can't do otherwise than sin, no provision being made to save us from it, and God expects it of us,—you are satisfied to keep on in that way, are you not?" "Well, no," he replied, as he turned uneasily in his seat; and he assumed half-a-dozen different positions as he repeated that "no" over and over. The next day he came again, saying, "After all the argument I brought forward yesterday, you only responded with one question, and that made me miserable all night. Now I have come to see if you cannot do something to help me out of my trouble." At first he could not realize the simplicity of the way; the availability, the present efficacy of the blood that cleanses from all unrighteousness; but in a few days he entered most blessedly into the rest of faith.—*Selected.*

BAPTISM OF THE SPIRIT.

Few believers in these days have received a baptism of the Spirit. The most of us feel but a small measure of His power; we are not overwhelmed by His influence, nor completely subdued to His operations. So much self, coldness, pride, or obstinacy remains in us that the Holy One is restrained. Yet He is willing to visit us with the utmost fulness of His power, to strengthen and elevate us to a sublime degree. We are by no means straitened in Him; our own sins are our hindrance. We who believe in Jesus to-day may have all the spiritual power which the apostles enjoyed—may have it by the asking and have it now. The fire which burned in their hearts may burn in ours, and the flame which flashed from their tongues may also blaze forth from us. There is no change in God, nor in the revelation of His power. Enthusiasm will revive among our churches, and heroic self-denial and prevalent prayer will be common around us when once again believers are baptized into the Holy Ghost. Such a blessing God is willing to bestow, for Jesus has ascended. With such a blessing within our reach, woe is unto us if we do not obtain it. The blood of souls will lie upon us if we live without the strength needful to save them. Oh for faithful and importunate prayer, by which alone this divine blessing can be obtained! Ye churches, awake to it! Ye ministers, lead the van!—*Spurgeon.*

THE MISSIONARY AND THE INFIDEL.

I remember, said the Bishop of Saskatchewan, many years ago listening with great delight to a story I heard from a missionary in North Canada. He said that some years before then a humble missionary was traveling through the Canadian back-woods. He lost his way, but presently was rejoiced at the sight of a glimmering light. Soon reaching it, to his surprise he found a large congregation of settlers gathered round a fire listening to an able discourse. To the horror of the missionary he found the man was trying to prove that there was no God, no heaven, no hell, no eternity. A murmur of applause went through the audience as the orator ceased. The missionary stood up and said: "My friends, I am not going to make a long speech to you, for I am tired and weary, but I will tell you a little story. A few weeks ago I was walking on the banks of the river not far from here. I heard a cry of distress, and to my horror I saw a canoe drifting down the stream and nearing the rapids. There was a single man in the boat. In a short time he would near the water-fall and be gone. He saw his danger, and I heard him scream, "O God, if I must lose my life, have mercy on my soul!" I plunged into the water and reached the canoe. I dragged it to land and saved him. That man whom I heard, when he thought no one was near, praying to God to have mercy on his soul, is the man who has just addressed you, and has told you he believes there is neither God, nor heaven, nor hell.—*Selected.*

The following card is in use among some of the local Band organizations of the West. On one side:

CHRISTIAN WORKERS' BAND OF THE METHODIST CHURCH.

Object:

Promotion of Scriptural holiness; securing purity of heart and life; Salvation of souls; Christian work and Mutual Improvement.

BELIEVING that I have the forgiveness of my sins and peace with God, through our Lord Jesus Christ; that the love of God is shed abroad in my heart, and that I have the witness of His Spirit with my spirit that I am a child of God: I DO HEREBY most solemnly devote and consecrate myself to the service of God for the promotion of His cause, and will endeavor to perform any duty or

work assigned me, circumstances permitting (1 Thess. 3:12, 13.) I unreservedly make this consecration, and voluntarily assume the Pledge set forth on the other side of this Card, and when I desire to be released from its solemn obligations, I will return this Card to my Minister. (Deut. 26:17, 18.)

Name

Date

"Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10.

CARRY THIS CARD WITH YOU.

On the other side:

"A Living Sacrifice. Your Reasonable Service."—Rom. 13:1.

I SOLEMNLY AGREE,—GOD HELPING ME,

1. To observe regular Seasons of Secret Prayer, at least in the morning and evening of each day. (Matt. 6:6.)
2. To read daily, at least, a small portion of the Bible. (John 5:39.)
3. To attend the Social Means of Grace and at least one of the week evening services every week, if in my power. (Heb. 10:23-25; Mal. 3:16-18.)
4. To stand up for Jesus always and everywhere, and bear testimony for Him on any fitting occasion. (Luke 12:8, 9; Romans 10:10.)
5. To labor and pray constantly for the salvation of souls. (James 5:20.)
6. To engage in no amusement where my Saviour could not be a guest, nor do anything upon which I cannot ask God's blessing. (Matt. 6:24; 5:16.)
7. To honor God with my substance, as He has prospered me. (Mal. 3:10; 1 Cor. 16:2.)
8. To discountenance the use of ALL INTOXICANTS, Tobacco, etc. (1 Cor. 10:31.)
9. To promote the sanctified observance of the Lord's Day. (Gen. 2:3; Is. 58:13; Rev. 1:10.)
10. To conduct myself with carefulness in my associations with the opposite sex, that all occasion for unfavorable remark may be avoided. (1 Thess. 5:22.)
11. To associate habitually with the wicked, only for their good. (2 Cor. 6:14-18.)
12. To visit the sick, afflicted, neglected, and strangers. (Heb. 13:2; Jas. 1:27.)
13. To be friendly and sociable with all (Rom. 12:10), and to bring others with me to the services of God's house. (Num. 10:25.)
14. To observe carefully all the General Rules of the Methodist Church. (Acts 2:42.)
15. To take Christ as my daily example in all things. (Matt. 11:29, 30; Phil. 2:5; 1 Pet. 2:21.)

D. S.

Band Testimony Department.

I left home when a boy of fifteen years to shift for myself. I well remember the morning I took the 'bus for the station, as I bid farewell to brother, first, then to my dear old mother as she embraced me, and her last "God bless you, my boy, and go with you wherever you go." It nearly broke my heart to leave home and mother, but God was with me. When, however, I got out in the world with evil companions, I soon drifted into sin. "Oh, the years of sinning wasted." But mother's last farewell followed me, no matter what sins I indulged. I drifted on and on until the fall of 1884. Some companions and myself then went to the Petrolia camp-meeting held by Rev. D. Savage, and it was there that the Lord awoke me out of my sleep. Listening to a sermon delivered by the Rev. A. J. Snyder, I was completely broken up. Oh, how my heart longed to love Jesus. I got down on my knees and asked God to open the way for me. I had gone so far in sin by this time that I was joint proprietor with my brother of a billiard parlor. Oh, how I then longed to be out of that business. Some dear friends came to me, and wanted me to give my heart to God. I rejected for that time. On the following week the Band came to Watford to labor for the Master. On the 28th of October, my brother and myself yielded to the voice of God, and we both found peace. "Praise God forever!" Monday morning, about nine o'clock, Bro. Savage came in to see us, and looking up at the lettering over the door leading into the billiard parlor, inquired: "What are you going to do with this?" We said, "Why, close it up, to be sure." We went in and had a prayer meeting around the billiard-table. Dear reader, I shall never forget that sermon at the camp-meeting, the text was: "The harvest is past, the summer is ended and we are not saved." The speaker seemed to take my whole life and throw it in my face. I shall praise God throughout eternity for that sermon. After I was converted, God called me to work in His vineyard; I promised that if He would take my business off my hands, I would go and work for him, and the first I knew I was free. Bro. Savage sent for me to go up to Pt. Edward, to help a few days in the Band work. When I got there, the Lord wanted me to give myself wholly up to the work; I rebelled, and was made so miserable I had to yield. I then made a full consecration, and the Lord filled my soul. I can now say, "The blood cleanses

from all sin." I can see now that the Lord has been calling me from early boyhood to work for Him. I came home from Pt. Edward and worked with the local Band for some time, and there I received another invitation to go to Parkhill. I went to God in prayer and told Him if He wanted me in His work, to send some passage of Scripture to me, and I turned to 2 Chronicles xv. 7.: "Be ye strong, therefore, and let not your hands be weak, for your work shall be rewarded." I went to Parkhill, and have been laboring for Jesus ever since with much blessing. "I give God all the glory." God taught me a valuable lesson in the billiard business: it was netting us over nineteen hundred dollars a year. The word of the Lord came to me thus: "What shall it profit a man if he shall gain the whole world and lose his own soul?" I threw it all up, and God is blessing me. I pray God this may be a warning to all young men to keep away from such places. There is nothing will save you, young men, from the snares of the devil but the love of Christ; mothers, pray for your boys; fathers, try and get your boys within the fold; they are going to leave your home one of these days, and little you know the snares the devil has laid for them. I pray God to bless this simple testimony to every one that reads it.

ROBERT MOODY.

Band Correspondence.

A young lady worker, saved last winter from a life of gaiety and sin, writes from Haysville: Came here for a rest two weeks ago, and found lots of work to do for the dear Master. Have held special band meetings for six nights. Every night except one the church has been crowded to the doors. Last night many persons had to go away for want of room. Such grand meetings. People working hard all day, getting in hay, and coming from miles around after their day's work is done. Last night one soul. The country seems to be on fire. On Wednesday night I expect to go to New Hamburg in the Lord's strength to help at a meeting. The dear Saviour has blessed me so much since I have been in His loving service that my whole time and strength seem so little to give Him. After I have rested some weeks here, shall try to go again into regular work. Do you know where I am to go after that? Where my Saviour leads I am willing to follow. Praise His name.

Dear Brother Sedwick, a snatch of whose experience is given elsewhere, writes: You must have had a hard struggle at —. G. and M. wrote me that the place was something awful. But Jesus said, "I will never leave thee nor forsake thee." I do think it is so good of the Saviour to count us *worthy* of persecution. He hears and answers prayer, and we prayed that we might realize the "fellowship of His sufferings." That means a great deal, not only the longing for precious souls, but also walking with Jesus to Calvary. Bearing the same persecution and mocking, and, I was going to say, *spit upon*. But we never had to bear *that*, though our Master had. O! how much snubbing and mocking Jesus bears yet. I have had some of it. You know the — were here. They do not believe that the blood can cleanse from all sin. But I kept telling it out, and singing and *living it*. Glory to God. Well, of course, the — are down on me. But God has enabled me to bear with it all. He is with me in mighty power, and I have learned to sing from my heart:

Lord, I place my hand in Thine;
I'll never murmur nor repine;
Content whatever lot I see,
Since 'tis my God that leadeth me.

My heart is so full I can hardly write, yet I don't depend on the gift, but am looking to the Giver, and He comes and walks with me. When I came home and went to work on the farm I found a different class of temptations, but Isaiah's words have been fulfilled in me: "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." This not in meetings only, but in the hay-field, or anywhere else. The camp-meeting was a great blessing to me. I can never forget it. Surely it was sacred ground. I am praying for all the "Band-workers." Give my love to comrades. God bless them. The Lord has a work for me here yet. Will be glad to join you then. Some fine young Christians have offered their services to go with me, and as the Lord leads me I advise them.

BROOKE.—One of our brightest workers, who returned to his home in the Township of Brooke after the camp-meeting, writes to his comrade: When I came home I found things in a terrible state from the effects of "Brethrenism." But as I had promised God to be a Daniel, I told the people that the blood was able to wash *from all sin*. Although it was a Daniel platform for a while, praise God there are plenty of good

substantial witnesses with me now, men and women of standing, influence and stability of character. I am working hard every day in the hay-field, but last night I went a long way to try and help some anxious souls into the light. The result was, two of the clearest experiences I know of. Will give you particulars when I have more time. I am scribbling this in my noon rest. I do pray for you all.

VICTORY.—One of our boys, saved from the wildest dissipation, whose case has been one of exceptional difficulty and anxiety, writes: We are all glad to know that you have the victory after such a trying time. Doesn't it taste all the sweeter after struggling for it? That is my experience exactly. I am now enjoying "Sweet, happy rest." I've given up *all* for Jesus. I can truly say now "I am *thine*, O Lord!" and He has at last relieved me of that awful appetite. "Hallelujah, I am free." Glory to God. I have not felt any desire whatever for liquor since I left the camp, although I have suffered severely from nervousness. In all previous attacks of the kind the desire for liquor would come in its worst form, but, praise God, I have not the two to contend with now. The latter the Lord has completely removed.

[Special prayer is requested for the writer of the above that God would "stablish, strengthen, settle" him.]

GUYSBORO'.—Bro. Chapman writes: God has greatly blessed us here. Up to last night fifty-one have professed faith in Christ. To God be all the glory. The conversions have been so clear. One old man, sixty-five years of age, stood up for prayer last night, the first move towards God he has ever made. Some very wicked people have been truly saved—drunkards, swearers, infidels, wife-beaters, all rejoicing in God. We are praying for you and your Band. God bless you more and more.

DEREHAM.—A member of Bro. Tait's Band writes: We are not having the success here that we could desire, but praise God for about thirty souls, and about twenty Church members set right. There has been a great deal of strife here among Church members, but it is all settled now.

KINGLAKE.—Bro. Chapman writes: A great deal of unbelief in this neighborhood. But glory to God, He is beginning to work. God was with us in great power last night.

Thirteen came to the altar. Eleven of them professed faith in Christ. All the time to-day I feel like saying, "Glory to God for the victory of last night." Several of those who came out are heads of families. It does make us rejoice, for we have had a desperate fight with the powers of darkness.

Still later: Some thirty souls have given their hearts to God during the past week. The work seems to be only commencing. We were at Guysboro' yesterday afternoon. (Grand meeting. We have very large congregations here, and a power of conviction resting on the people. Band Workers are well, living close to Jesus, and God is blessing their faith and work. We will be here till Saturday (Aug. 1). Then we go to Eden, on the Straffordville Circuit.

PRINCETON.—Myself (D. S.) and Band received a hearty welcome from Dr. Gardiner, and were promptly and comfortably billeted. We found religion in a very low state in this community. But we went to work vigorously. The pastor stood by us, and at last there was a yielding. Prejudices, alienations and other difficulties had to be overcome. The friends from Etonia rallied to our help, and they got their reward, for a grand work broke out in their neighborhood. Bro. Bird and his workers remained after us to push the work. Jos. Strong, Esq., the hospitalities of whose pleasant home we enjoyed for two weeks, writes since: I rejoice in being able to say God is blessing us very abundantly. Your work is like bread cast on the waters, to be seen after many days. The Band was with us on Sunday, both morning and evening, and we had a good time. Quite a number of those brought in before you left appear to be very firm, and willing to testify for Jesus. No waiting for testimony on Sunday night, the only trouble was the time was not sufficient to allow all to speak. I feel very much cheered, and believe God is going to bless us abundantly in this place. We think of forming a local Band, also a Ladies' Prayer-meeting once a week.

OHIO.—Bro. Lamb says: I go to Logan this evening (July 25), to help the Methodist minister in a week's special services, beginning to-morrow (Sunday) morning. I'm sure the Lord is leading me. Do not know how soon the way will open for Band Work. Told him I would only engage myself for one week in this line of work. There has been a most wonderful revival in this section of country. Came this morning from Chester

Hill, my mother's home, where I spoke on Thursday evening. Many pressing invitations to come back. I think of you all, and long for kindred spirits. Do pray for me I still have a hungering after precious souls. I meet much to discourage, yet I shall do His will, whatever it may be.

BAYFIELD.—Bro. Frank Woodhull writes: I am now at the last appointment on this Circuit, and will remain here over another Sabbath. Then to Holmesville for a few days, then to Glencoe. We are having good meetings. It is a country place, but we have a good house-full every night. We are looking for a grand time, and *we shall have it*. Pray for us.

CHATHAM.—Bro. Warren Martin writes: Our Band is still at work within four miles of town, in a small country church—late Primitive Methodist—which had died out. The two ministers on the ground, and others of us from town, assisting night after night. God is saving souls.

BAND SERVICES IN HAGERSVILLE CIRCUIT.—On 7th March, 1885, one of the Rev. D. Savage's Bands, led by Mr. Warren Martin, began revival services in the village of Hagersville, which lasted about two weeks, and during that time there were about sixty professed faith in Christ, and several received the blessing of holiness. Next the Band went to Springvale, where they soon divided, leaving Bros. Brown and Dingwall, with some workers from local Bands, to carry on work in Springvale, while Mr. Martin with rest of Band went to Jarvis.

At Springvale there were about fifty conversions, and quite a number experienced the blessing of holiness. The holiness meetings were conducted by the Rev. A. Truax. At Jarvis the meetings were carried on for about three weeks, and over one hundred and thirty professed to have their sins pardoned, and Mr. Martin's teaching being so clear, a great number were led to seek, and obtained, heart purity. The work done through the instrumentality of the Band seems to have been deep and lasting. They left a local Band in each place, and the work is still going on. The Hagersville Band has carried on revivals since in different places with great success. The holiness meetings have been carried on at the different appointments by Bro. Truax with wonderful success, many being brought into the light. The fire seems to have got such a start that it will hardly be quenched. Praise the Lord. C. W. F.

PROSPECTUS.

A NEW DEPARTURE.

The EXPOSITOR OF HOLINESS, which has just completed its third year, has steadily increased in circulation, and, judging from numerous kindly notices, has also increased in favor with the friends of holiness. Numerous testimonies which have come to us tell of its being owned of God in bringing many into the experience of full salvation, as well as strengthening the hands of many in the Lord.

A NEW DEPARTURE.

Whilst continuing as heretofore, we propose in our enlarged Magazine to make it the organ of the Band evangelistic work, of which Rev. David Savage, under God, is the principal founder and leader.

In carrying out this programme, letters and news from the different centres of evangelistic labors will appear in its columns. And so, whilst giving ample room as before to the definite teaching of holiness, we will devote much more space to evangelistic work in all its forms.

This is in full conformity with all of our Association work, the conversion of sinners, as well as the sanctification of believers, being the aim of all our literature and gatherings.

CHANGE OF NAME.

To indicate more fully this additional work, the name is now enlarged, and will henceforth be known as "THE EXPOSITOR OF HOLINESS AND BAND WORKER."

The size is now at least one-half greater, so as to make it equal to the largest of similar magazines, whilst the type will be so arranged as to furnish the greatest amount of matter compatible with ease in reading.

HOW THE CIRCULATION HAS BEEN INCREASED.

It is a source of great satisfaction to know that the success obtained in circulating the EXPOSITOR thus far is due to *willing* workers, who have acted as agents without any thought of remuneration, but solely from their desire

to have holiness literature more extensively circulated.

Very many of the friends have contributed largely of their means, in order to send it to parties both near and far. Several hundreds of copies during the past year have been thus paid for and distributed. For we have all felt that we were engaged in a religious enterprise, for the glory of God, and the good of our fellow-men, and we have not looked upon the EXPOSITOR as a business venture, with money in it for those concerned, and conducted according to the usual business methods, but as rather a faith venture, which it was a privilege to aid, and that there was a blessing in it for all who choose to take part, whether in writing for its columns or sending it on its mission of love.

We expect and believe that the same thought of gladsome service done for the Master, which has been the inspiration of the past, will continue to influence not only old, well-tried friends, but also the numerous *Band Workers*, who will now look upon it as their special friend and organ.

COMMENDATIONS.

The Magazine has received many hearty congratulations and positive endorsements from capable judges, many whose position in the Church commands the highest respect, not hesitating to place it first, in their estimation, amongst holiness periodicals.

HISTORY OF THE BAND WORK.

The present, or August number, contains a history of the Band revival from its inception, written by Bro. Savage, who will in this and succeeding numbers write the continued history of his wonderful evangelistic work as it progresses and develops.

PRICE.

The price of the enlarged Magazine will be the same, namely, \$1 per annum; 50 cents for the half year, from July to January of the present year.

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