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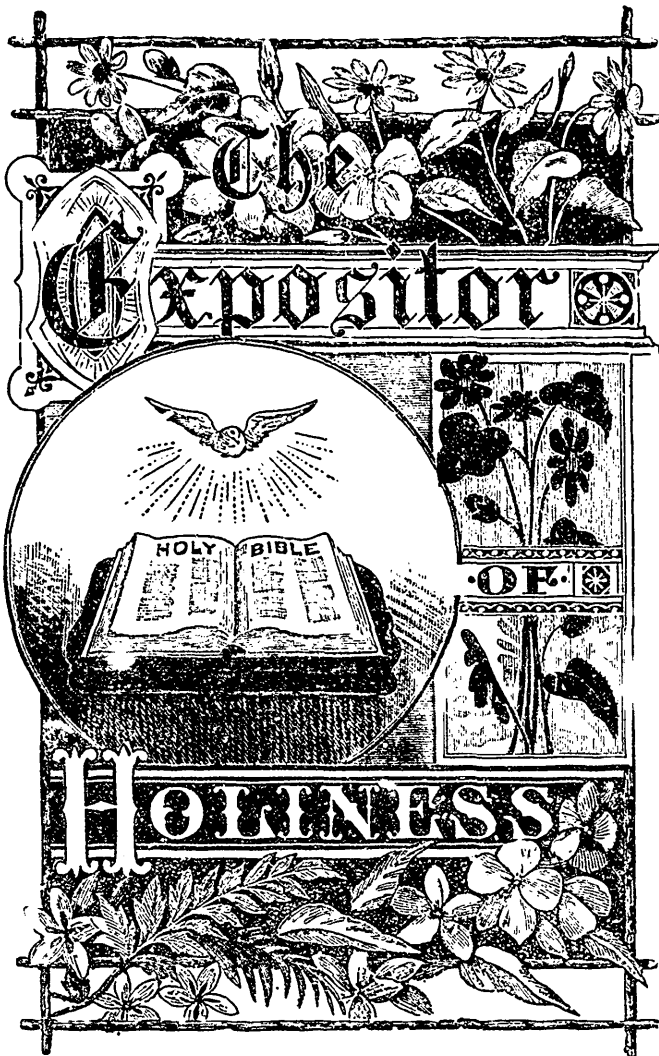
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CONTENTS.

	PAGE
POETRY: CUMBERED ABOUT MUCH SERVING.—BY WM. J. ATKINSON, WINDSOR	141
EXPOSITION	141
IS IT WELL WITH THREE?	142
INCIDENTS BY THE WAY	143
CORRESPONDENCE	146
OUR CALLING.—BY REV. A. MAHAN, D.D.	147
PUTTING ON CHRIST.—BY REV. ASA MAHAN, D.D., LL.D.	148
NOT MY OWN	149
THE SPRING OF LIFE.—BY REV. J. A. THOME	150
THE SEMI-CHRISTIAN.—BY REV. DANIEL STEELE, D.D.	151
POETRY: LIGHT AND GLADNESS.—BY BELLA M. SWAIL	153
JOHN WESLEY ON SCRIPTURAL HOLINESS.—BY MR. JABEZ WOOLLEY	154
THE HOLY SPIRIT	155
FOR HIS SAKE.—BY S. J. HUMPHREY	156
WHY IS IT DIFFICULT TO MAINTAIN A CLOSE WALK WITH GOD?	158
FINDING A FORTUNE.—BY J. F. WILLING	159
COMMON MISTAKES.—THE STORY OF A GOLD RING	160
DYING IN THE LORD—ARDOR IS POWER—TRUST IN GOD	161
SAVED TO THE UTMOST—EARTH'S NEVERMORE AND HEAVEN'S EVERMORE.—BY LILLIAN STUART BALL	162
BAND TIDINGS	162
BAND CORRESPONDENCE	166

CALENDAR OF HOLINESS MEETINGS.

Every Tuesday, at 3 p.m., at 205 Bleeker St. A hearty invitation is extended to all to attend this meeting. Friends are free to come late or leave early when they are not able to remain during the whole service, which usually continues for two hours. Strangers in the city will easily find the place by taking any Sherbourne Street car as far as Howard St., and a very little inquiry at that point will suffice to find the place, as it is quite near.

Every Saturday, at 8 p.m., at Bloor Street Church. This meeting is easy of access by Yonge or Church St. cars. It is one of the best holiness meetings held in the city, and we would particularly invite strangers who wish to attend one of our meetings to come.

Every Saturday, at 8 p.m., at Euclid Avenue Church.

Every Saturday, at 8 p.m., at Woodgreen Church.

Every Sunday, at 3 p.m., at 111 Avenue Road.

Every Sunday, at 4 p.m., at Berkeley St. Church.

Every Monday, at 8 p.m., at 284 Robert St.

Every Monday, at 8 p.m., at Queen St. Church. This is led by Dr. Ogden. Is well attended, and will well repay strangers visiting the city for attending.

Holiness meetings are held in Tilsonburg, Welland, Montreal, and some other places, which we will place in the calendar so soon as we receive details.

THE
Expositor of Holiness

AND

BAND WORKER.

Vol. V.

DECEMBER, 1886.

No. 6.

FOR THE EXPOSITOR.

"CUMBERED ABOUT MUCH
SERVING."

WM. J. ATKINSON, WINDSOR.

Christ never asks of us such busy labor,
 As needs no time for resting at His feet;
 The waiting attitude of expectation
 He ofttimes counts a service most complete.

He sometimes wants our ear—our rapt at-
 tention,

That He some sweetest secret may impart;
 'Tis always in the time of deepest silence,
 That heart finds deepest fellowship with
 heart.

We sometimes wonder why our Lord doth
 place us

Within a sphere so narrow, so obscure,
 That nothing we call work can find an
 entrance,

There's only room to suffer—to endure!

Well, God loves patience! Souls that dwell
 in stillness,

Doing the little things or resting quite,
 May just as perfectly fulfil their mission,
 Be just as useful in the Father's sight,

As they who grapple with some giant evil,
 Clearing a path that every one may see!
 Our Saviour cares for cheerful acquiescence,
 Rather than for busy ministry.

And yet He does love service when it's given
 By grateful love that clothes itself in deed;
 But work that's done beneath the scourge of
 duty,
 Be sure to such He gives but little heed.

Then seek to please Him, whatso'er He bids
 thee,

Whether to do, to suffer, to lie still;
 'Twill matter little by what path He leads us,
 If in it all we seek to do His will.

EXPOSITION.

HEB. 8th chapter, 8-13 (*New Version.*)

- 8 Behold, the days come, saith the Lord,
 That I will make a new covenant with the
 house of Israel and with the house of Judah;
- 10 For this is the covenant that I will make with
 the house of Israel
 After those days, saith the Lord;
 I will put My laws into their mind,
 And on their heart also will I write them:
 And I will be to them a God,
 And they shall be to Me a people:
- 11 And they shall not teach every man his fellow-
 citizen,
 And every man his brother, saying, Know the
 Lord:
 For all shall know Me,
 From the least to the greatest of them.
- 12 For I will be merciful to their iniquities,
 And their sins will I remember no more.

We ask, is not the doctrine concerning
 the guidance of the Spirit into all truth
 the best exposition of this passage?

Here it is evidently taught that the
 great distinguishing feature of the present
 Covenant, as compared with the old, is
 that, whilst in the one the laws and com-
 mandments of God were written on tables
 of stone, in the other they are written on
 the fleshly tablets of the heart. That
 is, in the first dispensation they were
 given to men as laws outside of ourselves,
 whether read from the original engravings,
 from the written volume, or heard from
 the pulpit, and the order was read or
 hear, and obey. To obey was life, to dis-
 obey was death. And it was added, "Cursed
 is every one that continueth not in all
 things which are written in the book
 of the Law to do them."

Also distinct provision was made for
 imperfect obedience. Hence, the frequent
 sacrifices, and the constant flow of blood.
 In the use of these sacrifices the Israelite
 was forgiven all acts of disobedience, as

positively and as consciously as under the new dispensation. And yet, it is added, they "could not make him that did the service perfect as pertaining to the conscience," whilst there was the understanding that there would always be the memory of sins committed every year, and the need on their part of the yearly and other sacrifices. But as a contrast to this state of things it is expressly stated by the Apostle that, through the final sacrifice of Christ, those who are sanctified are perfected, and that their normal state was to be that there should not be this remembrance of sin committed every year, and of this yearly or *daily* confession of sins.

How beautifully and efficiently all this is arranged for in the gift of the Holy Ghost as an abiding Guest and Friend! For He becomes the sole law of life to the true believer, virtually writing or impressing all the laws of God, as they one by one call for obedience on our part, on the heart or understanding.

So, then, our obedience to this law of the Spirit ensures perfect obedience to all Divine law.

True, we still have the written laws with which to compare our lives, and admire the complete workmanship of our Heavenly Guide, as we behold the righteousness of the law *fulfilled* in us who walk not after the flesh but the Spirit. And onlookers are challenged to examine minutely our lives, by the same standard, that they may see our "good works" and glorify our Father which is in heaven. Matt. v. 16.

It is only in this view of the new covenant that light is poured upon such passages as the following: "The mystery which hath been hid from all ages and generations; but now hath it been manifested to his saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you." Col. i. 26, 27, (R. V.)

Now, we remark that this mystery was not the knowledge of sins forgiven and the conscious favor of God, for this knowledge was given in the other dispensations, but it was Christ in us as the law of life, even as it came to pass and was exemplified on the day of Pentecost.

Again, "And ye have an anointing from the Holy One, and ye know all things." 1 John ii. 20 (R.V.) How easy of explanation this passage, which is so carefully avoided by most theologians, when it is seen to point to the law of the Spirit, following which the Christian knows all things necessary for present and continued obedience to all the laws of God.

Still again, "Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God." 1 John iii. 9 (R.V.) Here, again, how simple the thought when taken in connection with the leading characteristic of the present dispensation.

When Christ abides within, when the Holy One has taken up His abode in Pentecostal fulness and power, He is the one law of life and godliness. Following that simple law, impressed on the heart constantly by the abiding Guest, we "walk worthy of God unto all pleasing." That is, we cannot sin whilst thus obeying the law of the Spirit. Whilst with Wesley we sing—

"Walking in all His ways we find
Our heaven on earth begun."

IS IT WELL WITH THEE?

Is it well with thy soul? Are your sins all forgiven, and have you just now the witness of the Spirit to that blessed fact? Are you at this moment trusting Christ for full salvation? Have you the witness of the Spirit that the blood of Christ cleanseth you, this moment, from all sin? For how many minutes, or hours, or days, or years, have you had this clear witness that the blood cleanseth? Is your body just now the temple of the Holy Ghost? Does He testify to His constant indwelling? Are you doing your life work in the power of the Spirit—fulfilling in your abounding labors in the Lord the promise of the Saviour, "Ye shall receive power after that the Holy Ghost is come?" For how long a time have you been proving that it is "not by might nor by power, but by My Spirit" that successful work is performed? Are you doing all your heaven-appointed

tasks? Are you walking "worthy of God unto all pleasing?"

Is it well with thy body? Is your health just as it *ought* to be at the present moment? Take note of that word *ought*, for we should have the whole of the apostolic prayer fulfilled in our life: "I pray God your whole soul and spirit and *body* be preserved blameless unto the coming of Christ. Is your body this hour being preserved blameless before God? We do not ask you are you sick or well, according to the world's ideas of those terms, but according to the Scriptural idea of them; and we repeat the question: Is your body being preserved blameless? If so, then it matters not whether physically weak or strong, your body is preserved blameless.

Now, in this matter there is no need of doubtfulness. We ought to know that we have the witness of the Spirit that in our bodily state we please God.

If perplexity exists concerning the why and wherefore of our present state of health, the only safe, scriptural way out of that perplexity is the way of faith. After the most elaborate arguments and reasonings to account for it, the conscious unrest of soul concerning the matter is not touched; but one act of real faith settles instantly the whole matter. We present our bodies a living sacrifice to God, holy, acceptable, as our reasonable service, and immediately, provided always our faith intelligently accepts, we realize that our *bodies* are holy, and God charges Himself with their care. At once, then, according to our faith it is done unto us, and, if it be in order, the prayer of faith is given for complete recovery from disease, and we hesitate not to use it to the glory of God, or, like Paul, we are called to glory in our infirmities that the power of Christ may rest upon us, or we learn that we are called to "fill up that which is behind of the afflictions of Christ for His body's sake which is the Church." Whatever course for us to take in the matter that is best for all parties concerned, we know that at once God has undertaken to lead us into that very course of action. For our bodies are filled with the Spirit if our faith accepts the fact, and simple obedience to Him, our indwelling Guest, secures, this moment

and all future moments that our faith and obedience are perfect, all possible blessings for our bodies.

In the light of these revealed truths we repeat the question: "Is it well with thy body?" "Therefore, glorify God in your *body* and in your spirit which are God's."

INCIDENTS BY THE WAY.

We closed *Incidents by the Way* for last month in the midst of a four days' meeting on Kirkton Circuit, and now we look back to a very satisfactory meeting at that *Third Line* appointment.

A PECULIAR FEATURE.—Before reaching Kirkton the conviction was given us that there would be none of the usual tests, such as holding up the hand, standing up, or coming forward to the altar, required at this meeting. When we mentioned this to Bro. Hall, it seemed to him, who of course was intimately acquainted with the congregation, as eminently suited to their special circumstances, and according to this thought so were the meetings.

A UNITED CHURCH.—We do not say that all the members were in peaceful accord in everything, but we did realize that in their desire to have the subject of holiness brought out and taught in all faithfulness and definiteness, they seemed as one. There was not the slightest opposition or hostile criticism, either expressed or felt, that came to our knowledge. Would that this were not a rare instance.

THE MEETINGS.—These were held three times each day, and were well attended. The interest and attendance increased to the close, the audience filling the church at the last service to its utmost capacity.

THE RESULTS.—Ever and anon, although there were few testimony meetings, we were cheered by some fresh testimonies to full salvation, and at the close a large number banded themselves together, as a holiness meeting, to raise, and keep raised, the standard of holiness in that community, and assist in spreading scriptural holiness—that is, the definite experience of perfect love—both near and far. Brother and sister Hall were able to be present at all the meetings, with one exception, and

together laboring in the Lord we were able to rejoice because of His work prospering in our hands.

A PROMISING FIELD.—Our friend and brother has a grand opportunity for work on this circuit, and has entered into the service with his characteristic zeal and determination, and already tokens of good have been witnessed.

SPECIMENS NECESSARY.—For the successful spread of the definite experience of holiness it is really necessary to have genuine, live specimens of men and women who are living holy lives, filled with the Spirit and being preserved blameless before God. For many sincere members of the Church have had to do with professors of holiness whose lives were not holy and unblamable when judged by the searching truths of God's Word, and hence are prejudiced against the whole subject because of these unfortunate facts. Now, nothing will tend to take away this reproach but genuine, living examples of holy Christlike men and women. When a minister, in pressing the Pentecostal blessing upon his people, is backed by live, consistent examples, then the Word of the Lord has free course, runs and is glorified.'

NOT LOST TIME.—It is not lost time, then, for the pastor to spend much time when necessary with, it may be, a few hungry souls who need to be perfected in this grace; to open his parsonage or some convenient place for a distinct holiness meeting; to attend it faithfully, and by every means press those who will attend into an intelligent acceptance of Pentecostal blessings, to the end that they may be established in this grace. For then they will hold up his hands, and enable him with vastly increased power to spread the definite experience of holiness in the Church, to be followed, as is always the case, by converting grace amongst the people.

AN EPISODE.—Two young men came into one of the evening meetings near its close, evidently bent on mischief. However, their efforts to disturb the service, did not accomplish enough to call for public rebuke. After church, they lit their cigars, and, although the night was

dark, started off at a furious rate, yelling at the dispersing congregation to clear the track. But they had gone only a few rods before they were thrown into the ditch, their buggy smashed, and they forced to return home without it, we shall hope wiser if not better men. This was the only effort to create any annoyance during the entire meeting.

OTTAWA.—We now write from the capital city of our Dominion. On our way to the second Association Camp-Meeting, at Grimsby, we got acquainted with a Methodist from this city. During the lengthened conversation that ensued, great interest was awakened in us concerning the need of a revival of holiness there. This, speaking from the human standpoint, led to a very special prayer being made at the camp-meeting for Ottawa city. Such assurance of faith was given to us at that time that we took special interest in every item of news from the city bearing upon this subject. When, then, we learned that Bro. Hardie was appointed to one of the churches we could not but rejoice, and when soon after he informed us that he had commenced a holiness meeting at the parsonage, our joy abounded more and more. A few weeks ago, when enduring the severe trial of faith in connection with publishing the November number of the EXPOSITOR, whilst we were distinctly denied the prayer of faith for the speedy publication of that number, we were called upon to pray definitely that our way might be opened to go to Ottawa in the interests of the holiness revival. In this matter we had great liberty in prayer, and spent much time therein. At one of the meetings held in the parlors of Bro. Anderson, we mentioned this fact, and they united with us in strong fervent prayer, mixed with faith, for this special object. A few days after a letter came from Bro. Hardie, requesting us, on behalf of his Quarterly Board, to come to his Church and help in special services for a few weeks. Believing the call, prefaced with such a history, to be clearly Providential, we have responded to it, although with not a little shrinking on account of our manifest unfitness, humanly speaking, for such an important work.

ENCOURAGING CIRCUMSTANCES.—We have left home feeling that the members of our various holiness meetings are united in the Spirit as never before. Our very trials, as well as our joyous gatherings, have welded us together in wondrous unity, so that whoever represent us abroad carry with them the united faith and sympathy of all the rest, thus being increased in their power to work for the Master manifold.

THE WEST END CHURCH.—In this church Bro. Scanlon has had a glorious revival, quite recently. He is clear and decided in his experience and teaching of full salvation, and a goodly number of his members give the *Methodist testimony*. We have had the pleasure of renewing our old acquaintanceship, and in comparing notes concerning our personal experiences and the work of God in others, as we have witnessed it, have been blessed and edified. Bro. Winter, the Conference evangelist, was with him during the special services. Our prayer is that, not only the fresh converts, who number considerably over a hundred, may be kept, and their number constantly increased, but that those who profess heart purity may develop into all the fulness of blessing provided for them in the Gospel.

THE EASTERN CHURCH.—We found our Bro. Hardie, of happy memories, working heart and soul for the Master, and cheered from time to time by the manifest presence of his Lord in converting and sanctifying power vouchsafed. Several special services had been held, and not one without definite results. The history of this church has not been bright. Many things seem to have conspired to prevent aggressive work, so that hopefulness as to accomplishing more than barely holding their own was not prevalent. However, we found that already the tide seemed to have turned, and hope was in the ascendant in the hearts of both pastor and people.

ALL THINGS WORK TOGETHER FOR GOOD.—Our preconceived notions concerning the weather of Ottawa were fully met by the thermometer promptly going down far below zero on the day we arrived. It was found to be impossible to have

the church sufficiently heated, owing to the furnaces being out of order, so we had to adjourn our meetings to the large parlors of the parsonage. But this we confidently believe turned out for the furtherance of the Gospel. For it was necessary to come down to very close, searching work in the church, and numbers would have proved rather a hindrance than an advantage in this necessary preliminary work.

THE CAUSE OF NON-AGGRESSIVENESS.—When a church does not show healthy continuous expansion, the cause must be searched for, generally speaking, within, and this work of discovery and rectification often demands the conveniences of small space and small numbers. When this needed work was accomplished the facilities for heating the church had been completed.

REINFORCEMENTS.—Bro. Anderson was sent to us for a few days to help with his cheerful, definite experience, as a business man, to full salvation. In a peculiar manner his business had shaped itself to bring him to the city at this opportune time, and we can bear testimony that at no time, in our judgment, would his work have fitted in so aptly as at the time the good Lord sent him to reinforce us.

VICTORY.—For a time the battle seemed doubtful, but as one and another stepped out on the promises for full salvation, the conviction began to spread that the Holy Spirit was indeed at work in the hearts of the people, and that there was the full promise of victory before us. And now, whilst we write, upwards of two weeks having passed away since our coming here, we have seen the majority of the members attending the evening services witnessing to the reception of the Comforter Divine, and the rest taking the place of seekers of this grace. In the meantime we have been cheered by the presence of convicting and converting power. Not many, it is true, have accepted converting grace as yet, but enough to be an earnest of good things to come.

CLEAR TESTIMONIES.—Some very clear testimonies to full salvation, voluntarily given, have thrilled us from time to time in our meetings.

HOLINESS IS POWER.—A sister received the blessing of holiness at one of the first meetings, about a week before our arrival. When in her room, she became so happy that unconsciously she spoke out her glad praises to God loud enough to attract the attention of a Catholic servant girl, who thereupon listened from time to time when she was engaged in her devotions. A short time after, the Spirit urged her to speak to this girl about her soul. This she did, when the girl burst into tears, confessing what she had heard, and that she wanted to give up the confessional, and confess to the one Great High Priest to whom *she* prayed.

THE BAPTISM OF POWER.—One brother told us that, although he had been living, since he received the blessing of purity in freedom from condemnation, a blessed, happy life, still he had been conscious of a lack of power with men, both in business and in church work, but since these meetings had commenced he had received the Holy Spirit into his being as guide and empowerer, and now he *had* power with men and God and prevailed, and again and again the Lord had permitted him to prove it in work both sacred and secular.

A PROTESTANT CITY.—Ottawa, we learn, has had a narrow escape from coming under the domination of Rome, in civic matters. For some time the Protestant and Catholic representatives have been nearly balanced in the City Council, with the usual steady encroachments in favor of the Catholic Church, at the expense of all others. But recently an extensive suburb, with a large Protestant population, has been added to the city proper. This will so readjust the balance of power as to emancipate the city from a most menacing danger. And now many far-seeing ones, who formerly regarded the outlook as exceedingly discouraging, are filled with hope and confidence concerning the future of the capital city of our loved Dominion.

A little work done in the spirit of Jesus will have far greater reward than much and great work done in the spirit of self.

CORRESPONDENCE.

FRELIGHTSBURG, Dec. 2nd, 1886.

DEAR EDITOR,—I enclose for our paper—if you have room for it—an experience which may be helpful to others. A young man in business wrote me the other day: ‘I want to tell you how the Lord has been blessing me in my own soul lately. You must know that recently I have been much exercised about leading a consecrated life, and I found it a very difficult, nay impossible, task that I had set myself to do. For I would get along perhaps pretty well for a day, and then a whole day—perhaps a week—of failure by way of compensation. It was just like the experience of the children of Israel in the wilderness, and I felt sure God required more of me than that. I made it a special matter of prayer before God that He would show me how it could be done, and verily last Friday He just let me into the secret. Oh! how happy I have been since then is past all telling! It is just as He said, “out of him shall flow rivers of living water,” and it is all true. I had been reading a little book called “Trust in the Living Father.” It brings out unbelief in its real colors, and tells of all the mischief it did for the children of Israel, and what it does for the people of God in keeping them for many years out of the promised land. Of course, before sin can be put away it must be fully judged in God’s sight, and exposed to our souls in all its hideousness revealed by God’s holiness.

Then I saw for the first time that although I had given up all my own works when I came to Christ for salvation, and trusted in Him alone, that there I stopped, and when it came to walking I tried to keep myself with His help, and failed, failed, failed! Then I began to see that there was a rest to the people of God, and that the only barrier to it was unbelief. I then realized that I might have it also, that “He that hath entered into his rest hath also ceased from his own works as God did from His,” and “that we are made partakers of Christ if we hold the beginning of our confidence steadfast until the end.” So I just got down before God confessing my unbelief; thanked Him for all His

promises, and trusted Him to keep me; and so He has done it, and I know He will do it just as long as I keep that awful unbelief out of sight. I cannot tell you what a hungering He has given me since for His Word, and what a delight there is in being alone with God as a real living Friend. It is like being saved over again. It is only the old truth more clearly grasped and believed. How I could have been so blind for those many years, I fail to see, but the promised land is entered now; glory to His name, for although the responsibility lies with us, the power is in Him, and He gives it so freely. I think I am just beginning to learn what a consecrated life is in doing all to His glory as unto Him."

HANDLEY BIRD.

OUR CALLING.

BY REV. A. MAHAN, D.D.

Every man and woman has some sphere in life to which all his or her activity are, or are expected to be, in subordination; and this sphere, whatever it may be, is denominated his or her "Calling." When we ask for the calling of an individual, we shall be told that he is a minister of the Gospel, a teacher of youth, an attorney at law, a merchant, a labourer, etc. Any one who follows no such calling, unless there be some sufficient reason, is justly regarded with suspicion, whilst an individual who has no one such calling but attempts to carry on a diversity of employment, is justly regarded as "a man of all works, and good at none." Each calling, moreover, has, in subordination to it, a diversity of forms of effort, to a greater or less extent. The merchant, for example, has a great diversity of goods to be bought and sold, his accounts to be kept, and his clerks to oversee, etc., etc. Yet all is in subordination to his supreme calling as a merchant. So in all other cases.

One essential fact needs to be stated here which must ever be distinctly kept in mind when reflecting upon this subject. It is this: No profession, such as we have referred to, constitutes the *supreme end* of life. On the other hand, such pro-

fession is adopted as a means to other ends, such as making provision for self-support, for the support of a family, commanding a respectable standing in the community, etc.

THE SUPREME CALLING.

There is but one single calling, which must not only subordinate to itself all our powers and activities, but constitute the supreme end and aim of them all; and that is our calling *to be saints of God*. "Whether therefore ye eat, or drink, or whatsoever ye do, do ALL to the glory of God." No life-calling is for a moment to be followed, in the entire conduct of which our saintship may not be, and shall not be, made manifest, as the absolutely supreme, controlling principle of all our activities.

In every calling compatible with such a life, all activities therein must be so absolutely prompted and controlled by the principles and spirit of that life, that we shall "commend ourselves to every man's conscience in the sight of God." In eating and drinking, we are not only to abstain from all hurtful and unhealthy articles, but to make no approach, in the use of things proper and lawful, to even the appearance of gluttony or enslavement to appetite. In all business transactions and relations we are so to demean ourselves as to reveal to our own consciences, and to the consciences of those with whom, and in the sight of whom, we are acting, that we are controlled by the same spirit and principles that Christ would be were He treading in our footsteps, and engaged in the identical employments that we are. So all our conduct toward the saints of God, and toward those who are living "without God in the world," must take spirit and form from the revealed life of Christ while He abode in the flesh. On no other conditions can we by any possibility answer to our calling as saints of God.

CAN WE MEET THE EXIGENCIES OF THIS CALLING?

One inquiry more demands our attention—Can we, as believers in Jesus, meet, and meet fully, the demands of such a "high calling?" Nothing, we answer, is more possible to us. To "render us

perfect and complete in all the will of God," is the revealed "object for which the Holy Spirit, as "the promise of the Father," is proffered to our faith. "He," says our Saviour, "shall guide you into ALL truth." "He shall teach you ALL things." Again we read: "Where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." And we can all have the Spirit for this single purpose by ASKING for "the unspeakable gift." "How much more shall your heavenly Father give the Holy Spirit to them that ask Him."

Thus asking, thus seeking, every one of us shall be able to say with Paul: "I am crucified with Christ: nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." Will you, dear believer, in full view of such manifestations as these, consent to live one jot or tittle below your so clearly-revealed privileges?—*Divine Life.*

PUTTING ON CHRIST.

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

An esteemed brother in Christ has sent us a special request that we would explain the following passage: "But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof" (Rom xiii. 14). We also read that "as many as have been baptized into Christ have *put on* Christ" (Gal. iii. 27). So also we are required to "put off the old man," and to "put on the new man, which after God is created in righteousness and true holiness" (Eph. iv. 22-24). See also Col. iii. 8-10, where the same great truth is repeated.

The question therefore arises, What is the real meaning of such terms as "put off" and "put on" as they appear in the above passages of the New Testament?

In reply, we would observe that these are terms borrowed from the ancient theatre, on the stage of which actors represented before their audiences absent

characters, such as Alexander, Cæsar, Pompey, Brutus, etc. In such cases the actor was said "to put on" the person he represented. It was not unfrequently the case that, in the progress of the same performance, the same actor would represent different personages. In such cases he would be said "to put off" the one character and "to put on" the other. What was required of him in all such cases was that he should speak and act in all respects as it was supposed the personage professedly represented would do, were he actually present, speaking and acting in his own person.

The application of the above expositions of the original meaning of the terms "put on" and "put off" to the form of life which, as believers in Jesus, we are required to "live in the flesh," is obvious. In entering into union with Christ we utterly repudiate, put away, and separate ourselves from our former lives of sin and disobedience; that is, we "*put off* the old man with his deeds," accept and adopt the will of Christ as the supreme and absolute law of our entire activities, mental and physical. We consent to be in the world as He was in the world; to live, speak, and act as He would do were He living, speaking, and acting in our identical circumstances. We thus "*put on* Christ." In other words, we "put off the old man with his deeds, and put on the new man, which, after God, is created in righteousness and true holiness."

HOW CAN CHRIST BE THUS PUT ON?

The question now arises, How can this high end be attained? How can we cease "making provision for the flesh to fulfil the lusts thereof" and "put on the Lord Jesus Christ," as we are required to do? On one condition only is this possible, to wit: Christ must Himself so dwell in our hearts that He shall so absolutely control all our mental states and activities as to bring and keep them in perfect harmony with His own Spirit and will. Christ must so "dwell in our hearts by faith, that we, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length, depth and height; and to know the love of Christ, which

passeth knowledge, and be filled with the fulness of God." Yes, Christ and the Father must "come to us, and make their abode with us." In such relations with Christ, nothing will be more easy and practicable to us than so to "put on Christ" that "we shall be in the world as He was in the world;" and in all our circumstances and relations think, feel, speak, and act as He would in the same relations and circumstances.

Nor is it at all impracticable for us thus to "put on Christ." We have only to renounce self and the world; that is, to cease to "make provision for the flesh to fulfil the lusts thereof;" and, in a state of unreserved dedication of self and all else to Christ, to "wait the promise of the Father," as the disciples and their associates did at the Pentecost, until "the Holy Ghost shall fall on us as He did upon them." We shall then "put on Christ" as they did, and shall, as they then were, be "filled with all the fulness of God." "Ask, and ye SHALL receive; seek, and ye SHALL find; knock, and it SHALL be opened unto you."—*Divine Life.*

NOT MY OWN.

The question of *ownership* came up again this afternoon, and was again settled by referring to 1 Cor. vi. 19, 20: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." That settles the question whose we are and whom we serve; and as I dropped upon my knees and told the dear Master, over and over again, how glad I was to belong to Him, and to glorify Him in my body and spirit, I received such a fresh and lucid assurance of the Divine ownership, that my whole being went out in Miss Havergal's little hymn,

"Take my life and let it be," etc. ;

and when I came to the lines,

"Take my hands and let them move
At the impulse of Thy love,"

I just held them both up, and asked that

they might be so sealed as to be used for the *one only* purpose of glorifying God. And when I reached,

"Take my lips and let them be,
Filled with messages from Thee,"

I experienced anew the touch of the live coal from off God's altar, enabling me to be, I trust, more than ever *holy in all manner of conversation*. This moment I stand with hands and feet and lips and life to glorify God in my body and spirit, which are God's. And my humble prayer is, that as far as the east is from the west, so far may *self-seeking* or *self-glorification* be removed from me.

I know of no other reason for writing these few lines than that these hands are moving at the impulse of His love, and are glad to trace anything that will exalt Him who hath said, "My yoke is easy and my burden is light." I have no eloquence to air in writing for magazines. I have no reserve fund from which to draw weighty arguments for discussions of the doctrine of entire sanctification. I have no ability to reconcile my views with many I love and honor in Christ Jesus; but I have a simple experience in matters touching the King, of which these hands are ready to write whenever it will glorify the Master. To-day I rejoice in the conscious presence of the Holy Ghost, the Sanctifier, who came into my life seventeen years after my conversion, in a manner marking a period even more distinctly than when justified.

I have no desire to minify conversion. God forbid. If I could have received this at the start, I have then lost a great deal by my ignorance or through some other cause. The *facts* are, I did not get this wonderful illumination *then*, but I did receive it *after*. One thing I do know, that seventeen years after my conversion there opened up to me this glorious union with the blessed Spirit, and I saw what to me had seemed impossible before, that I could "walk worthy of the Lord, unto all pleasing." I am not speaking now of my experience as it *might* have been or *ought* to have been, but as it *was*. What we require to do, it seems to me, is not to discuss so much what our experience *might have been* from the start, but what it *now* is. If the *facts* are that we are not in complete

harmony with God's will *now*, the Scripture remedy applied will be far more beneficial than any amount of discussion. Holy Spirit, help all Thy professed followers to so come into harmony with Thy blessed will, that they will delight to glorify God in their bodies and spirits, which are God's. Then, *willing* what God wills, we won't mind whether we are called "Holiness People," or "Professors of Heart Purity," "Christian Perfection," "Higher Life," "Second Blessing," "Full Salvation," or anything else. Our business is not to hunt up a *name* that will be popular, but to have that sweet conformity to the will of God which will make us *dead* unto sin and alive unto God. Our peace will then flow like a river; our righteousness abound as the waves of the sea. Call the experience anything you like which desires to be used *ever—only—all* for Jesus; our tongue, feet, hands, eyes, ears, our life, our all. This surely is holiness unto the Lord, or *wholeness* unto the Lord.

The great change that has come into my life appears to resemble the case of the Hebrew servant Miss Havergal refers to as being described in the 21st chapter of Exodus, who, after six years' experience of a good master's service, dedicates himself voluntarily, unreservedly, irrevocably to it, saying: "I love my master; I will not go out free." The master then accepting and sealing him to a life-long service—free in law, yet bound in love.

Yes, I believe this is just where I stand; and while I am keenly conscious of my inability as an exponent of the deep things of God, yet whenever and wherever I can, by voice or pen, help any soul into the life hidden with Christ in God, it will be my greatest earthly pleasure to do so.

I am, theirs and Christ's,
J. GALLOWAY.

Never believe what you feel, if it contradicts God's word.

Love is better than doctrine, yet false doctrine will always destroy pure love.

The best test of a life is a microscope examination of common acts in ordinary hours.

THE SPRING OF LIFE.

BY REV. J. A. THOME.

The curse of an insulted Spirit is upon the religion that has no Holy Ghost in it. The religion that has its rise in human ability has its downfall in Divine abandonment. God must be, not only the object of our faith, but the mover, the author of it—not only the centre to which it gravitates, but the soul which animates it.

How infinitely short of the true account of the rise and progress of religion in the soul is that which is commonly given, viz., that it is the human being submitting in view of truth, and in view of truth maintaining that submission to the authority of the Divine Being. Of the state of mind itself called religion this may not be an incorrect representation; but of the rise and progress of religion, of the efficient influence by which it is originated and perpetuated, it is wholly incorrect, or, rather, defective.

The true—the Bible account—is thus given: "Work out your own salvation with fear and trembling, for it is God who worketh in you to will and to do of His own good pleasure." The Scriptural view then is this: God in heaven commanding, and God in the soul working the corresponding state of conformity and obedience. In the Word of God we find not only the general statement of the principle just quoted, but a specific application of the principle in the case of prayer. Suppose an individual, in giving a description of prayer, should say that it was the supplication of a converted soul to God. This would be in strict accordance with the idea of religion which we are endeavouring to expose. But what saith the Scripture? "The Spirit helpeth our infirmities, for we know not what to pray for as we ought, for the Spirit Himself maketh intercession for us with groanings which cannot be uttered." The true idea, then, of acceptable prayer is, that it is the concordant act of the soul and of God dwelling in the soul, supplicating God in heaven.

What is true of prayer is equally true of every spiritual exercise; it is the conjoint or coincident act of the creature

and of God dwelling in the creature. The Divine life is maintained in the soul not by its own agency merely, but by that in connection with the agency of an indwelling God—the Holy Ghost.

If it be said that this is a dangerous doctrine, inasmuch as it leads to the practical denial of human agency and personal responsibility, we answer that it does not legitimately lead to this, but to directly the opposite—there being nothing which can so stimulate human agency and impress personal responsibility as the truth—"It is God that worketh in us."

But if it be meant merely that this doctrine is liable to be abused to the disparagement of human responsibility, all we have to say is, that it is not only this, but all the "other Scriptures which the unlearned and unstable do wrest to their own destruction."—*Selected.*

THE SEMI-CHRISTIAN.

BY REV. DANIEL STEELE, D.D.

The heading of this article is borrowed from the great scholar, Erasmus. He writes thus concerning the eloquent Alexandrian: "*Hic Apollus erat semi-Christianus,*" this Apollus was a semi-Christian. If Apollus was an abnormal, unique, and altogether exceptional character in the Christian Church, it would be unprofitable to make him an object of extended study, since no lessons of instruction or of warning could be induced therefrom. But if Apollus is a representative of hosts of professed disciples of Christ, possibly a majority, it may be rendering them a valuable service to analyse his character, and to ascertain what it possesses and what it lacks.

WHEREIN HE ABOUNDED.

Turning to Acts xviii. 24-28, in the Revised Version, for this contains very important changes based upon the discovery of older MSS., we find:

(1) That he was *steeped in a knowledge of the Word of God*, and that he was mighty in the use of the Old Testament to demonstrate that Jesus was the Messiah. Here is a good foundation for the

edifice of Christian character. We learn, moreover, that this knowledge was very early lodged in his intellect through catechetical instruction, or, as the margin reads, "taught by word of mouth." Happy, indeed, is that person who has a compendium of Scriptural truth drilled into his memory in tender years, a form of sound words accurately defining all the cardinal theological terms. Such was the good fortune of this Jew with respect to the religion of the Hebrews, and such is the vantage ground on which are standing many who have been trained in the Christian Catechism. So far as we have observed, the Westminster Catechism is more conscientiously taught than others, which do not teach that "the souls of believers are at their death made perfect in holiness," implying the necessity of sin up to the moment of death. Believers in Christian holiness attainable in this life should diligently teach the truth to their children as a part of their gospel heritage.

(2) Apollus was *fervent in spirit*, literally, boiling in his spirit. Some eminent scholars say that the word *pneuma* here signifies the Holy Spirit. He was stirred into activity of thought, roused to feeling, and impelled to action by the Spirit of God, the author of all the piety in the world, even before the day of Pentecost; for the Holy Spirit, the Third Person of the Trinity, has always been in the world by His essential presence. His official coming into the world as the successor of Christ, to be His revealer to those whom He has regenerated, and as the Sanctifier of believers, was an epochal event which occurred at a definite moment in human history. Now it is evident that Apollus was a regenerate man swayed by the Spirit in a general way, as were the Old Testament saints, and that he was full of zeal up to his best light.

(3) "He taught carefully the things concerning Jesus." Hence he was *brimful of gospel knowledge*, for knowing is essential to teaching; therefore he must have known that Jesus instituted water-baptism at the beginning of His ministry (see John iii. 26), and that this was in the name of the Father, and of the Son, and of the Holy Ghost (Matt. xxviii. 19).

(4) Both Apollos and his hearers in Ephesus were acquainted with the prediction of John the Baptist, that Jesus would baptize with the Holy Spirit, for this was a cardinal point in his preaching. But both preacher and people were ignorant of the actual fulfilment of that prediction in their own experience.

WHEREIN HE LACKED.

We here come in sight of the great lack in this semi-Christian—he had not experienced a personal pentecost. Dwelling in far-away Alexandria, when the Spirit was sent down to the upper-room to glorify Jesus in the consciousness of believers, purifying their hearts by faith, endowing them with power, and pouring a river of joy through their souls, Apollos had either not heard of this Pentecostal display of sanctifying power, or, having heard of it, he may have concluded that it was a unique wonder of no special interest to him, because it was an isolated event never to be repeated. He had not heard that it was the beginning of a dispensation eclipsing all preceding religious eras with sevenfold glories, that it was the first of a long series of days of power, designed to be repeated all along down the ages, so long as the faith of the Church should afford the proper conditions. Or he may have fallen into the mistaken view now universal in the Roman Catholic Church, and quite prevalent in Protestantism, that the baptism of the Holy Ghost was an Apostolic prerogative, and not universally attainable by all who fully believe in Jesus, and claim their whole heritage in His name. Apollos could not have been a diligent disciple of Moses and of John the Baptist without knowing, as a theological dogma, the existence of the Holy Spirit. His defect was not in theoretical theology, requiring a profound theological lecture; but in a vital point of experience, which an uneducated woman in the pew could point out, and for which she could show to the great preacher the remedy. Apollos had been born of the Spirit, but not filled with the Spirit; he had been justified, but not entirely sanctified.

How quickly the keen spiritual insight of a couple of hard working mechanics in

the audience noted the lack in the experience of the Alexandrian pastor, a defect which the vehemence of his oratory, the cogency of his logic, and the brilliancy of his rhetoric could not conceal. The gift of the "discerning of spirits" is not for all believers. But all Spirit-baptized souls instinctively feel the presence or the absence of the Pentecostal endowment in preaching and testimony. Many a preacher with university honors appended to his name could he humble himself sufficiently to sit at the feet of some Spirit-taught Church-member, and school his critical ears to homely, ungrammatical speech, might learn what all the faculties of Oxford, Cambridge, and the Sorbonne have failed to teach him, and that, too, respecting the conditions of the highest success and greatest personal enjoyment. Do we not read that Apollos, after his private lesson taken of the two tent-makers, or, rather, after attending a holiness meeting in their house, went forth, now no longer a semi-Christian, but a full-orbed believer, and "helped much through grace them which had believed?"

WHAT IS AND WHAT MIGHT BE.

Believers in all churches need help, which the pastor who has experienced but half the gospel is utterly incapable of giving. They stagger along, faint and weak, when they might be walking in strength, or running without weariness, if they had pastors who would show them how to walk fearlessly in the "way of holiness." They live on a plane of Christianity so low that they find little of the joy of the Holy Ghost, and they are easily beguiled into the enchanted fields of worldly pleasure, where they are poisoned and robbed of their strength, and are kept alive only by constant pastoral nursing. Had they been led to the freely-flowing fountains of the fullness of the Holy Spirit, they would have been stalwart soldiers advancing to spiritual conquests panoplied in the full gospel armor, instead of lying upon a cot in a hospital, "weak and wounded, sick and sore."

Reader, are you a semi-Christian? And are you a preacher of the Gospel endeavoring to convert sinners, and to

build up believers in the symmetry of Christian character? You may have some success, for God often honors His own truth, whoever may utter it. But the highest degree of helpfulness to others is attained only when the preacher ceases to be a hemispherical Christian, and becomes perfectly ensphered in the fulness of God, consciously delivered from all sin and enfeebling doubt, through the full assurance of faith. What strength would come to multitudes of preachers if they would, like Apollos, learn the way of God more perfectly, even from a Spirit-baptized laity?

It is possible that some may read this who have entered the Christian ministry as a respectable and useful profession, and with no personal experience of Christ's saving power; they give an intellectual assent to the facts and truths of the gospel, honor its sacraments, and show a decent conformity to its moral requirements. But they do not know their sins are forgiven, nor have they felt the transfiguring power of the regenerating Spirit. To such I would say, before you preach another sermon receive Jesus Christ as your Saviour, and enthrone Him over your heart as Lord, and receive the spirit of adoption. Then will you become a light-bearer to darkened souls, instead of a blind leader of the blind.

OF THESE BE YE IMITATORS.

It has been well said that Christian love is the essence of true politeness, and that the New Testament is the best possible book of noble etiquette. A notable instance of a delicate regard for the feelings of another, and of the observance of social proprieties is seen in the manner in which these uncultured, uncourtly people made known to their preacher the great defect in his doctrine and experience. Of this there is no public hint such as spiritual pride would surely have made provoking and mortifying to their pastor, nor acrimonious debate, nor any whispered criticism sure to diminish his influence over his flock. They invited him to a private interview in the seclusion of their own humble home, and with the utmost respect for his office and gifts, gently led him into—

"A land of corn, and wine, and oil,
Favored with God's peculiar smile,
With every blessing blest;
There dwells the Lord our Righteousness,
And keeps His own in perfect peace
And everlasting rest."

—*Divine Life.*

LIGHT AND GLADNESS.

BELLA M. SWAIL.

Ps. xvii. 11.

Whene'er my way seems hidden
And shadows dim my sight,
I still can follow trusting,
For God has promised light.

I hold His hand rejoicing
And claim Him as my own,
Led by the light of Glory
That's for the righteous sown.

When sorrow's tide o'erwhelms me.
I 'neath His wings abide
And find sweet rest and gladness
Close, close to His dear side.

O Master! best beloved!
To Thee I give my all;
Give me Thy precious presence,
Nor ever let me fall.

But let me walk beside Thee,
Though thorny be their way,
Content since light Thou giv'st,
And gladness day by day.

Until, all joy transcending,
I see Thee as Thou art:
Till in the song of angels,
I, too, shall have a part.

JOHNVILLE, Nov. 14, 1886.

In answer to a mother's suggestion that she should not forget prayer in the hurry of the morning, a little girl made the excellent reply: "No, mamma, I consider that a part of my dressing."

We hear of dogs barking at the moon, but we don't hear of the moon ceasing to shine on that account. So there is much noise among the worldly on account of the light from Christian lamps; but the true saint shines on.

JOHN WESLEY ON SCRIPTURAL HOLINESS.

BY MR. JABEZ WOOLLEY.

In a letter to Dr. Adam Clarke, Mr. Wesley says: "If we can prove that any of our local preachers or leaders, either directly or indirectly, speaks against perfect love, let him be a local preacher or leader no longer. I doubt whether he should continue in the society; because he that could speak thus in our congregations cannot be an honest man."

The Wesleyan Conference of 1807 resolved "that no person shall on any account be permitted to retain any official situation in our societies who holds opinions contrary to the total depravity of human nature, and Christian holiness, as believed by the Methodists."

Mr. Wesley said to all his preachers: "Let your motto be 'Holiness to the Lord.'" He declared holiness "the peculiar doctrine committed to our trust." He asks, "Why have the preachers of it been hooted at like mad dogs, even by men that fear God—nay, by some of their own children, whom they have begotten through the gospel?"

WHAT IS SANCTIFICATION?

Mr. Wesley says: "Sanctification begins in the moment a man is justified; yet sin remains in him: yea, the seed of all sin, till he is sanctified throughout: there does still remain in them that are justified a mind which is in some measure carnal. At the moment of justification we are born again; in that instant we experience that inward change from darkness into marvellous light; but are we then entirely changed? are we wholly transformed into the image of Him that created us? Far from it; we still retain a depth of sin, and it is the consciousness of this which constrains us to groan for a full deliverance to Him that is mighty to save."

IT IS A SECOND BLESSING.

He says: "We'll-nigh all the children of God, scattered abroad, however they differ in other points, yet generally agree in this, that although we may 'by the spirit mortify the deeds of the body,' resist and conquer both outward and inward sin, although we may *weaken* our enemies day by day, yet we cannot *drive them out*. By all the grace which is given to justification we can *not* extirpate them; though we watch and pray ever so much, we cannot wholly cleanse

either our hearts or hands, most sure we cannot, till it please our Lord to speak to our hearts again, to speak the *second* time 'Be clean;' and then only the leprosy is cleansed, then *only* the evil root, the carnal mind, is destroyed, inbred sin subsists no more. But if there be no such second change, if there be no instantaneous deliverance *after* justification, if there be none but a gradual work of God (that there is a gradual work no one denies), *then* we must be content, as well as we can, to remain full of sin till death"—which was what the anti-nomians of Wesley's day contended for.

"Saviour of the sin-sick soul,
Give me faith to make me whole!
Finish Thy great work of grace,
Cut it short in righteousness.

Speak the *second* time, 'Be clean!'
Take away my inbred sin;
Every stumbling-block remove,
Cast it out by perfect love."

Mr. Wesley says: "I retired to Lewisham, and wrote the sermon on 'sin in believers' in order to remove a mistake which some were laboring to propagate, that there is no sin in any that are justified."

HOW THIS SECOND BLESSING IS ATTAINED.

Mr. Wesley writes: "I have continually testified for these five-and-twenty years, in private and in public, that we are sanctified as well as justified by faith—and indeed the one of these great truths does exceedingly illustrate the other—exactly as we are justified by faith."

He wrote to his brother Charles in 1766: "I insist everywhere on full redemption received by faith alone: press the instantaneous blessing." Again he says: "I believe this perfection is always wrought in the soul by a simple act of faith, consequently in an instant. Look for it every day, every hour, every moment. Why not this hour, this moment? Certainly you may look for it now, if you believe it is by *faith*, and by this token you may surely know whether you seek it by faith or by works; if by works, you want something to be *done* first, before you are sanctified. You think I must *be* or *do* thus and thus; then you are seeking by works unto this day. If you seek it by faith, you expect it as you are; and if as you are, then expect it *now*. It is important to observe that there is an inseparable connection between these three points—expect it by faith, expect it as you are, and expect it *now*. To deny one is to deny them all." In another place he adds:

"Our word does not profit, either as to justification or sanctification, unless we can bring them to expect the blessing while we speak."

HOLINESS TO BE PREACHED.

Mr. Wesley writes: "I hope he is not ashamed to preach full salvation, received now by faith. This is the word which God will always bless, and which the devil peculiarly hates; therefore he (the devil) is constantly stirring up his *own children* and the *weak disciples* of God against it." "I wish, when opportunity serves, you would encourage him (Thomas Brown)—1, To preach Christian perfection, constantly, strongly, explicitly. 2, Explicitly to prove and assert that it may be received now. And 3rd (which is indeed implied therein), That it is to be received by simple faith."

Again: "When Christian perfection is not strongly and explicitly preached, there is seldom any remarkable blessing from God, and consequently little addition to the society, and little life in the members of it. Therefore if Jacob Rowell is grown faint, and says but little about it, do *you* supply his lack of service? Speak and spare not; let not regard for any man induce you to betray the truth of God. Till you press believers to expect full salvation now, you must not look for any revival."

Mr. Wesley complains: "I examined the society at Bristol, and was surprised to find fifty members fewer than I left in it last October. One reason is, Christian perfection has been little insisted on, and wherever this is not done, be the preachers ever so eloquent, there is little increase either in number or in the grace of the hearer."

I must ask just here to be allowed to add the weighty words of Dr. Adam Clarke: "*If the Methodists* give up preaching entire sanctification, they will soon lose their glory. This fitness then to appear before God, and thorough preparation for eternal glory, is what I plead for, pray for, and heartily recommend to all true believers, under the name of Christian perfection. Let all those who retain the apostolic doctrine, that the blood of Jesus Christ cleanseth from all sin in this life, press every believer to go on to perfection, and expect to be saved while here below, into the fulness of the blessing of the gospel of Christ."

He follows Mr. Wesley in this, who says: "I have been thinking a good deal on one point, wherein perhaps we have all been wanting; we have not made it a rule, as soon as ever persons are justified, to remind them of going on to perfection, whereas

this is the *very time* preferable to all others. They have then the simplicity of little children, and they are fervent in spirit, ready to cut off a right hand or pluck out a right eye. But if we once suffer this fervor to subside, we shall find it hard enough to bring them again even to this point."

AUTHORITY FOR CONVENTIONS.

Mr. Wesley organized special societies and meetings for the promotion of scriptural holiness, and attended them himself. He called them the "select society," or the "select band." Entries like the following are common in his "Journal:—"

"I met the select band." "Afterward I met the 'select society.'" "I met at noon, *as usual*, those who believe they are saved from all sin." "Met select society, and talked with twelve of them."

"In the evening I spoke to those at Manchester who believed that God had cleansed their hearts; they were sixty-three in number, to about sixty of whom I could not find there was any reasonable objection."

"A few witnesses of pure love remain there still, but several are gone to Abraham's bosom."

"I preached at Bradford, where the people are all alive. Many here have lately experienced the great salvation, and their zeal has been a general blessing. Indeed, this I always observe, wherever a work of sanctification breaks out, the whole work of God prospers. Some are convinced of sin, others justified, and all stirred up to greater earnestness for salvation."

THE HOLY SPIRIT.

If we do not have the Spirit of God, it were better to shut the churches, to nail up the doors, to put a black cross on them, and say: "God have mercy on us." If you ministers have not the Spirit of God, you had better not preach; and you people had better stay at home. I think I speak not too strongly when I say that a Church on the land without the Spirit of God is rather a curse than a blessing. If you have not the Spirit of God, Christian worker, remember that you stand in somebody else's way, you are a tree bearing no fruit, standing where some fruitful tree might grow. This is a solemn work. Death and condemnation to a Church that is not yearning after the Spirit, and crying and groaning until the Spirit has wrought mightily in her midst. He is here. He has never gone back

since He descended at Pentecost. He is often grieved and tried, for He is peculiarly jealous and sensitive, and the one sin never forgiven has to do with His blessed person. Therefore, let us be tender toward Him, walk humbly before Him, wait on Him very earnestly, and resolve that about us there shall be nothing knowingly contained which should prevent His dwelling in us.—*Spurgeon*.

FOR HIS SAKE.

BY S. J. HUMPHREY.

You ask me, "How did you come into these new notions of giving?"

Well, it was this way:

A year ago this winter our house took fire. It was in the middle of the night, and we were all asleep. The flames were first discovered by a poor neighbor, who at once gave the alarm, and then burst in the door. The house was full of smoke, and the fire had already attacked the staircase which led to the rooms in which we were still sleeping. It seems almost a miracle that we were got out alive. We were dazed and suffocated, and it was only the heroic courage and great strength of our neighbor that brought us down the blazing stairway into the open air. But it nearly cost him his life. Indeed we thought the poor man, gasping there for breath, would die on the spot. Intent on protecting us, he had exposed himself so that he was terribly burned about the arms and chest. He had, too, drawn into his lungs the smoke and the almost furnace-like air. As he stumbled out of the door with the last child in his arms, he fell down, utterly spent. I shall never forget the anguish of that hour. He had saved us, but himself seemed dying—dying for our sakes. All thought of our own misfortune at once left us. The best physicians were summoned, and we bore him tenderly to his own house. When the immediate danger had been averted, it became plain that it would take the careful nursing of many months to bring him back to his ordinary health, if, indeed, he had not become disabled for life.

And now it was our turn. He was a laborer, and his family were wholly dependent on his daily earnings. It did not take us long to decide upon our course. In fact there was no debate or counselling about it. The immediate and common thought of each of us, down to the youngest child, was that we should at once take the whole care of

this family upon ourselves. They were now allied to us by a tie stronger than any bond of kindred, and we did not for a moment hesitate what to do.

I had a business that gave us a comfortable support, though we had followed the custom of our acquaintances generally of living in a liberal way, quite up to the extent of our means. But we did not stay to ask whether we could afford it or not. We just settled it at once that this should be done first, and then we would somehow contrive to live on what remained.

We arranged that the women of our family should relieve the heartbroken wife of the poor man from all household cares, that she might devote herself wholly to him. They were very tenderly attached, and no one could care for him as she could.

"It was just like Jo," she said, as she patiently sat by his bedside. "He never thinks of himself." But a happy smile flitted across her wan face, as she added: "I wouldn't have him different."

My eldest daughter soon secured a class in music, and the next one found a place in a Kindergarten. It was a great delight to me, and a stimulus to my own efforts to see how intent the younger children were, each one of them, to earn or save something for the great purpose which had now come into our hearts. It sometimes brought the tears to see especially how Charlie, the last one saved, took wholly upon himself to look after one of the children of our brave friend, a boy about a year younger than himself. He could enjoy nothing, neither garment, school book nor plaything, until he had seen to it that his little mate was fitted out as he himself was. And often this was done at a real sacrifice to the little fellow.

Indeed, this was the way with us all. It did not occur to us to ask whether we could do what we had undertaken without feeling it. *We wanted to feel it.* We could not take upon ourselves any of the bodily anguish of this poor suffering man, suffering for our sakes. But it was a genuine satisfaction to be doing something for him, at some cost to ourselves, some real self-denial, that should be as constant as was the pain he was enduring. We somehow felt that it was the only way we could emphasize to our own hearts our great obligation, and show to him our gratitude; the only way in which we could in some small measure—it seemed very small to us sometimes—suffer with him in his great suffering for us.

I do not say that there was no conflict in doing this. After the excitement of the

first few days was passed, it was often necessary to reinforce our variable impulses by calling up to our minds a sense of duty. The close quarters into which we had moved were inconvenient. Our former tastes and luxurious indulgences now and then stoutly asserted themselves. They had grown into headstrong habits, and it sometimes cost a real conflict to put them down.

There was one untidy and expensive habit, which, it seems to me, I never could have broken off; had it not been for this new power that had come into my life. Upon a little calculation I found that it cost me more than a hundred dollars a year. This might be saved. It was a defiling and unwholesome thing, and I could not but feel a loss of self-respect every time I gave way to its use. But I had no idea it had gained such a mastery over me. And when the intense craving for my daily indulgence came on, the battle would certainly have gone against me had I not been wont to say to myself, "*It is for His sake—for His sake!*" That one word gave me the victory, and it was a real deliverance.

There was another stout fight I had to make. One day a business friend of mine drove up with his well-matched pair, and took me to see the new house he was building. I was glad to look it over, for I had planned that, some day, I would build such a house for myself. The rooms were spacious and many. The outlook from the bay windows was delightful. No modern convenience or appliance for comfort had been omitted. It was not strange that for a time my former desire for such a mansion-like residence came upon me with almost overpowering strength. It was a moment of weakness. The spirit of self-indulgence came back to its old home, and before I was aware, the chafing and impatience of my heart at the new expenses laid on me grew into a tumult. But it was only for a moment. As I walked away and began to come to myself, and to see what I was really thinking about, what do you suppose I did?

I stood still and hated myself for about half an hour!

Oh, what indignation! What clearing of myself! Yea, what revenge! To make sure that I had utterly rid myself of the meanness of this contemptible thought, I immediately went with my wife and bargained for a neat cottage in the next block, arranging easy terms which I could meet in the years to come, and then directed that the deed should be given to my brave, suffering deliverer, the first day he should be able

to walk out. I felt as if I had grievously wronged him, and that nothing short of this would satisfy the demands of the case.

As our friend began to be able to talk we found that there was something weighing upon his mind. It soon came out that he was the superintendent of a little mission school which he had gathered in a neglected part of the town. Somehow it had come to him that in his absence it had sadly run down. You may be sure the whole teaching force of our family was turned into that school the very next Sunday. I am ashamed to say that it was new business to us; but for his sake we were there, and we threw our whole souls into it. And it was a great satisfaction to see how like medicine it was to the poor man, to hear our weekly report of the growing interest and numbers. And when, in the winter, there came a blessed revival, his joy knew no bounds. It was noticeable that from that time on he showed a marked improvement.

There was a natural, but unlooked-for, result from the self-denials and solitudes of this year. We were drawn, not only to this man who was making a brave fight for life in at the next door—for we were continually running in and out—but we were also drawn to each other as we had never been before. A new tenderness and patience came into our lives. Somehow the common service and sacrifice upon which all our hearts were set softened us and brought us together in a sympathy and oneness of feeling which was altogether new, and thus it proved to be the happiest period of our domestic life.

It is a year, now, since that terrible night, Our neighbor, to our great joy, has so far recovered that he has moved to the new house, and will soon be back again to his accustomed work.

Yesterday, as I looked over the footings of my inventory, I found, to my surprise, that, after all, it had been one of my most successful years. Indeed, I had scarcely ever had so large a balance in hand. This was altogether unexpected. There had been no marked successes or special interpositions. But I could see, on looking back, that my own business habits had been toned down by the necessities which faced us; that needless expenses had been cut off; that my standing with business men had steadily improved, and that I had somehow been kept from mistakes and bad ventures and misplaced credits. Indeed, we have a settled and sweet consciousness that the hand of a good Providence has been constantly with us. Last evening, as it was the anniversary of

the fire, we gave up the accustomed hour of family worship to a review of these experiences. It was a delightful and precious season. We felt, with humble gratitude, that we had come up to a higher plane of life, and no one of us had any desire to go back to the old way of self-indulgence. There had been growing quietly in our hearts for some months the thought: "If for this man's sake, *why not even more for Christ's sake?*"

When we had read at our morning worship such passages as the fifty-third of Isaiah, or the closing scenes of our Lord's life in the gospels and many expressions in the epistles, the suffering—sometimes the intense anguish in at the next door—of which we were often the witnesses, and which was almost never out of our thoughts, seemed to make very real to us our Lord's sacrifice and sufferings for us. We were also much moved by the beautiful patience of our neighbor, and by his joy in what he had done. He seemed to feel, with all his lowliness, a sense of having somehow gained an ownership in us, and in a quiet way he rejoiced over us as if we were the trophies of a great victory. We were, indeed, as "brands plucked from the burning," and this often led us to turn to the Lord Jesus, with much yearning and tenderness of soul. And there would sometimes appear to us, with the vividness of a new revelation, the words, "Ye are not your own, ye are bought with a price." And so, at the close of our review, there came out, in a formal covenant, the purpose which had thus been quietly growing in all our hearts, that we would *never any more* live unto ourselves; that we would keep right on doing for our Lord just what we had been doing for this man. It seemed easy and natural, and the most reasonable thing in the world, that for the next year, and for all the years, we would make Christ's business our business; that we would take to our hearts the things that were nearest to His heart; that henceforth His Church, His poor, His little ones, and the salvation of the world, for which His soul is still in travail, should be the chief care of our lives.

Our daughters have wrought and hung on the walls of our rooms a motto. It is only a faint reflection of that which is deeply and, we believe, permanently graven on our hearts:

"FOR HIS SAKE."

And so I have answered your question, "How did you come into these new notions of giving?"—*The Christian (London, Eng.).*

WHY IS IT DIFFICULT TO MAINTAIN A CLOSE WALK WITH GOD?

We think an answer to the above question is found in the fact that it is not so much that we want to walk with God as it is that we want God to walk with us. We are fond of our own way, even when it is not pleasing to God. We are not willing to give it up. But to walk in our own way, is to lose His company. But to lose companionship with God is to fill our souls with darkness and trouble. Our souls cry out for God, for the living God; but God will not walk with us when our way is not His way. If, therefore, we would resume our walk with God, we must abandon our indisposition to leave our way and always walk in God's way. "This is to fear the Lord and walk His way." It is not that God ever parts company with us, but that we part company with Him. It is not said that God walked with Enoch, but that "Enoch walked with God." God has His walk in this world; it is open and plain to anyone who chooses to walk in it. "He is not far from any one of us." Whosoever will, may come and walk with Him. "Master, where dwellest Thou?" was asked by two of the disciples of Jesus. His answer was, "Come and see." When He was on earth He was easily found. In the highway; in the temple; by the well; in the house of the Pharisees; eating with publicans and sinners; by the sea-shore; everywhere the need of man called Him. If we have never found Him, He is within hearing of our call. If we already know Him, and are walking with Him in the way of His commandments, He is with us; for to such He says, "Lo, I am with you always;" "If any man will be My disciple, let him take up his cross and come after Me." This is the way to walk with God. But to do this we must deny ourselves; and this is where the pinch comes. We would be glad to have God walk with us in our way, and so endorse and sanctify it, but are not anxious to walk in His way, even for the sake of walking with Him. A close walk with God is easy and practical to those who want God's way rather than their own. If in all our ways we will acknowledge Him, He will direct our paths, and thus we shall "walk with God."—*The Independent.*

If every Christian were to try to secure the conversion of at least one person every year, the annual additions to the churches would be millions instead of thousands.

FINDING A FORTUNE.

BY J. F. WILLING.

A man sold the little rocky farm out of which he had been able to gain but a meagre living. The purchaser, enterprising and wide-awake, discovered before long that a rich coal-bed lay just beneath the hard sterile surface. He made a fortune where the other nearly starved.

Some people consecrate themselves fully to the Lord, but go little further than the crucifixion of giving up the world; they fail to take Christ so completely as to find the riches of His grace. They have a scant supply for each day's pressing need, though Paul tells them plainly, "God is able to make all grace abound toward you, that ye, always having all-sufficiency in all things, may abound to every good work."

Faith cures, or no faith cures, it is a glorious thing for one's body to have the soul entirely at rest in the Lord. If a Christian finds that an incurable disease has fastened upon him, and that he must glorify God by patient suffering for awhile before he has permission to take his mansion and crown, he knows that grace is sufficient, and even in this trial he must "rejoice evermore." It is a part of the "everything" in which he must "give thanks."

We have not needed the "mind-cure" advocates to demonstrate the power of mind over muscle and nerve. The merest tyro in metaphysics, with his soul full of love to Christ, has known what it is to drag himself to a prayer-meeting so tired as hardly to be able to set one foot before the other, and yet to come away so refreshed in spirit that he seemed almost to walk without effort. If we can by continuous faith be kept always rejoicing in the Lord—and we can, for it is commanded—what could be more conducive to health and vigour?

With all the fret taken out of our lives, and, like Wesley, daring no more to fret than to curse and swear, and attempting nothing but what we can do with perfect equanimity—with all the care cast on Him who careth for us, what is to hinder the body from rendering good service?

Besides, when one comes to understand that his body belongs to the Lord, he will take care of it for the sake of Him to whom it belongs. There will be no more eating of masses of food that he cannot digest without trouble; no more drinking of beverages that drive the machinery at lightning-speed for awhile, and then let it drop into sloth and

inactivity in a hopeless effort to repair the injury of the reckless driving; no more smoking of poisonous herbs for the sake of a supposed or really pleasurable effect; no indulgence in any excess that can defile or harm the "temple of God." That marvellously beautiful piece of mechanism, in which the Holy Spirit dwells, will be kept as carefully in every part as one can learn how to care for it.

Furthermore, when one has done his best to take care of the body that is placed in the Divine hand for use, it will not be difficult for him to believe that God will take special care of it. Can He not care for His own? With the multitude of promises of temporal good that He has given, will He not see to it that they who commit their physical life to Him shall not physically lack any good thing?

What God has done for His children He may do again, in greater or less measure, according to their usefulness and trust. "Moses was a hundred and twenty years old when he died; his eye was not dim, nor his natural force abated." Joshua "followed wholly the Lord his God," and his testimony was, "Now, behold, the Lord hath kept me alive, as He said. . . . Lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out and to come in."

Wesley, when he was over eighty, wrote: "For twelve years I have not known a sensation of weariness, either in riding, walking, or preaching;" and again, "Saturday I had a day of rest, preaching only morning and evening."

The same principles apply to the mental powers. The mind that is at rest from care and worry is in condition to be brought to its best. Consecrated to God, it will be cared for, for the sake of Him whose it is. It will not be fed on fictional trash or harmful pabulum of any sort. It will be held under the discipline that alone can keep it in health and strength, and the Lord will be trusted to take care of its powers, and preserve them in their best condition for His service. God said of Bezaleel, "I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship." With this example, and that of the wise-hearted women who were Divinely taught how to do

the dyeing and embroidery, how can we doubt God's ability or disposition to give mental furnishing for the work He wishes us to do?

Lastly, since He has promised to "supply all our need according to His riches in glory," we cannot for a moment doubt that every spiritual want may be perfectly met in Christ. We may be kept in "perfect peace." We may be "more than conquerors." We may be caused "continually to triumph." We may "rejoice with joy unspeakable and full of glory," and that "evermore." Our spiritual joy may be the best tonic for the body, the best quickener for the mind. Coming from God, it is without reaction, because from an exhaustless fountain, keeping us always at our best, because it is normal and arranged for in God's plan of our life.

With this understanding of our possibilities in Christ, how abundant ought our enjoyment to be, how constant and rapid our growth. We may be sure of

"Freedom in worshipping God,
The mountain-top freedom of generous souls,
The health, the air of hearts deep and broad,
Where grace, not in rills, but in cataracts
rolls."

With such munificent provisions of grace, Christians largely endowed with meekness and benevolence, faith and joy, ought not to be unusual or exceptional. Paul strove to "present every man perfect in Christ Jesus." If all God's people would claim their inheritance in Christ, how abundantly would grace, mercy, and peace be multiplied!—*Divine Life*.

COMMON MISTAKES.

We are all in danger of committing Joshua's mistake with the Gibeonites, and doing what seems to us obviously right instead of "asking counsel of God." The command cannot be followed too literally, "Lean not unto thine own understanding: in all thy ways acknowledge Him." But to do this implies perfect and habitual confidence in God. Another mistake is professing to look to God, but taking action without waiting for His guidance. That is often done, and is the cause of much trouble. It proves downright unbelief, for "him that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."—*Indian Witness*.

THE STORY OF A GOLD RING.

Not a ring you would be likely to value as worth so many dollars and cents, but a ring which you could not look at without feeling that it had a history, and was the visible sign and emblem of many a joy and sorrow. The thinnest thread of virgin gold, on which rested, in quaint letters of black enamel, the word "Faith."

I need not tell how I heard its history. It will be sufficient that I assure my readers that every particular is absolutely true.

"It is very precious to me," said its owner, a woman who had proved her God in every condition of life, and who knew well "in whom she had believed." "It has been the ring of promise on two memorable occasions in my life, and as God changed, in token of His blessing, Abram's name to Abraham, so also He has changed my ring from earthly gems to heavenly faith."

I scarcely understood, and so I looked inquiringly into the calm, cheerful face, which, in its turn, looked lovingly on the golden pledge of some invisible compact.

"Shall I tell you its history?" she said. "The fever that robbed me of my husband and four sons smote me also; and when after many weeks I struggled back to life again, it was only to begin another struggle for the means wherewith to sustain it. The battle for a time was a terrible one; and three years ago it became necessary for me to sell a diamond ring I valued very highly. Not for the gems, be sure of that, but because it was my betrothal ring—the earnest of a love which gladdened nearly twenty years of my life.

"Oh! what bitter tears I shed over it! Oh, how I prayed that this trial might be spared me! 'Anything but this, O Father! Anything but this!' But God seemed to be inexorable; the sacrifice was demanded and no substitute provided.

"Then things began to brighten. When the tide has ebbed quite out, then it begins to flow again; and though I am sure I was not ungrateful, still in my heart I was conscious of a dumb resentment against this loss. It was the Mordecai sitting in the gate of all my success.

"One day I was thinking about this trial. I ought to have been counting up my blessings, for they had been neither small nor few—but no! I was busy pitying myself for this one sacrifice. With that ingenuity which we only manifest to perfection when we are bent on making ourselves miserable, I was recalling the shadow of my native

mountains and the dark blue waters of the lake. I almost heard the water dripping from the suspended oar, and the loving words with which that ring has been placed on my finger by a hand now vanished, and a voice now stilled.

"In the midst of my reverie a letter and a small box was handed me. The box contained my ring! My ring, the same and yet not the same! The diamonds had been removed, and in their place the word '*Faith*' inserted in quaint letters of gold and black enamel.

"Can you imagine how I felt? I fell on my knees. 'Father forgive me,' was all I could say; and though that infinite and tender heart comforted me, 'as one whom his mother comforteth,' I have never been quite able to forgive myself. Oh! if I had only held fast my confidence! I had seen all my wealth swept away, and cheerfully said, 'It is the Lord; let Him do what seemeth Him good.' I had seen the grave swallow up my home and been dumb with silence, because 'He did it;' and then after all I had fretted, 'as one of the foolish women,' about a love-token.

"Since then the gentleman who returned my ring has been able to help me very materially in my business; yet, but for the sale of my ring, I never should have known him. The very thing I thought was all against me has been all for me."—*Indian Witness*.

DYING IN THE LORD.

Frances Ridley Havergal, during her last illness, while suffering intensely from a high fever, in sweet submission said, "God's will is delicious; He makes no mistakes." Bidding one of her physicians good-by, she asked, "Do you really think I am going?" He answered, "Yes." "To-day?" she inquired. "Probably," was the reply. Then she exclaimed, "Beautiful! too good to be true!" and looking up with a smile, added, "Splendid! to be so near the gates of heaven!" Later, as the time of her departure came, she nestled down into the pillows, folded her arms upon her breast, saying, "There—it is all over! Blessed rest!" Her countenance became radiant with the glory seemingly breaking in upon her soul, and those who watched her thought she appeared as if she was conversing with the King in his beauty. She tried to sing, but after one sweet note her voice failed, and she was gone to be with her Lord.

ARDOR IS POWER.

The *esprit du corps*, the enthusiasm of the army, is a more important factor in the determination of victory, than bursting shell, or leaden storm of death. There is no principle of more importance to the Church than enthusiasm. We need this more to-day than we do a more Biblical theology, or a wiser polity, or larger financial resources. O for a baptism of intelligent enthusiasm! This is inseparable from the baptism of the Holy Ghost. Pentecost bought it. It filled the disciples with irrepressible ardor. It instigated an immediate attack upon the outside world, which was so sudden and resistless that three thousand prisoners were captured in a single day. What a victory, and upon what a field. We love to think that the first conflict between the inspired Church and the world took place, not only in Jerusalem, but possibly in the veritable Via Dolorosa, where the wolfish mob of yesterday raged around the Lamb of God; and where, on one hand, might be seen Herod's palace and Pilate's judgment hall, and on the other, Calvary, whereon perchance was yet standing the tragic cross, dark with the stains of His blood, who was now presented to His murderers as the object of their faith, and the dispenser of salvation. This enthusiasm did not expend itself in a day. It was the abiding characteristic of the Apostolic Church.—*Selected*.

TRUST IN GOD.

"They that in the Lord shall be as Mount Sion, which cannot be removed, but abideth forever."—PSALM cxxv. 1.

When Bulstrode Whitelock was about to embark as Cromwell's envoy to Sweden, in 1655, he was much disturbed in mind as he rested in Harwich on the preceding night, which was very stormy, while he reflected on the distracted state of the nation. It happened that a confidential servant slept in an adjacent bed, who, finding that his master could not sleep, said—

"Sir, will you give me leave to ask you a question?"

"Certainly."

"Sir, don't you think God governed the world very well before you came into it?"

"Undoubtedly."

"And, sir, don't you think that he will govern it quite as well when you are gone out of it?"

"Certainly."

"Then, sir, pray excuse me, but don't you think you may as well *trust him* to govern it as long as you are in it?"

To this question Whitelock had nothing to reply, but turning about, soon fell asleep, till he was summoned to embark.—*Selected.*

SAVED TO THE UTMOST.

Applying the term "saved to the uttermost" to the experience of entire sanctification, as many do, and, as I view it, legitimately, we inevitably come to the conclusion that, in this sense, we may be "saved to the uttermost" in this life. From the moment we reach this experience we may be continually, moment by moment, to the end of our life and throughout eternity, "saved to the uttermost." We may be saved just as far as God desires us to be saved. We may be saved as far as Jesus is able to save us. We may be saved as far as we are capable of being saved. We may be saved in the highest degree, to the fullest extent, in the extremest sense of the word, as applied to salvation from sin, and all this side of heaven. We may this moment be as pure and holy as God can at this moment make us. We may this moment have as much salvation as God can give us, and we can receive and hold.—*Selected.*

EARTH'S NEVERMORE AND HEAVEN'S EVERMORE.

LILLIAN STUART BALL.

Earth's Nevermore, how chill its shadows fall
Over the perished hopes, like sable pall!
It binds the yearning heart in cruel thrall,
Wringing it, oh! so sore.

Our dearest treasures, once beneath its blight,
Wither and fade from the imploring sight,
And vanish in the rayless, starless night
Of Earth's sad Nevermore.

The loved of earth, our dearest, pass away;
We stand beside their still forms, day by day;
And one by one their faltering footsteps stray
Through Death's wide open door.

We stand alone beside an empty chair;
We gather round the hearth for morning
prayer;

But in the vacancy that's everywhere
Is writ Earth's Nevermore.

But just a little river's breadth away
From this so changeful world in which we
stay,

Beneath the sunshine of eternal day
There smiles a peaceful shore.

We may not know how fair that land may be,
But through the gates ajar we sometimes see
A golden glimpse of bright immensity
Of Heaven's sweet Evermore.

But this we know, our loved and lost abide,
Waiting in bliss upon the other side;
They only passed across Death's narrow tide
One little day before.

They're happy first, that's all, and we can
wait

Summons to join them, be it soon or late,
When we shall pass like them the golden gate
Into Heaven's Evermore.

Sherbrooke, Que.

For the Spirit of God lies all about the
spirit of man like a mighty sea, ready to
rush in at the smallest chink in the walls,
that shut him out from his own.

Band Tidings.

SEAFORTH.—The fourth convention of the Christian Worker Bands will (D. V.) be held at Oro Station Jan. 4th and 5th. All Band-workers are cordially invited, also all Christian workers wishing to further or more fully understand this movement.

Persons intending to attend, please communicate with Geo. Curzin, Esq., (Secretary of Billeting Committee), Hawkstone P.O.

S. H. DIMSDALE.

NOTES OF WORK.

BY REV. DAVID SAVAGE.

I gave a little over two weeks' work to Stanstead, to the pastorate of which eligible charge the Rev. A. B. Chambers, LL.B. was designated by his last Conference. It is a charming locality; none more so, that I have found, in Canada. With the culture and touch of taste marking the homes of this refined community, both in its village residences as well as its farm-steadings outlying, you have the magnificent mountain scenery environing these beautiful plains, Owl's Head dominating the whole. From the parlor window of the hospitable home of

Mrs. M. A. Colby, where I found a generous entertainment, a lovely glimpse of Lake Memphremagog is had.

Our church in this village is a gem of beauty and value. If it has a fault I thought it was on the side of luxuriousness. The "Chapel" attached, where our week-evening services were held, would be considered in Ontario a sufficiently commodious and well-appointed building, with its frescoing, handsome gasaliers, piano and other appointments, for all church purposes, Sunday and week-day. The villages of Rock Island and Derby Line, the latter being on the Vermont side of Line Forty-five, contribute their families to the congregation of our Stanstead church.

The services were well attended, except that on each of the three Sundays of our stay the weather proved unfavorable, getting worse each time, and ending with a blizzard. This was a disappointment all round, as we had depended on touching the surrounding communities through the Sabbath services. But we had good meetings, and quite a number of interesting young men and young ladies—chiefly—came to Christ. A few lines from Mr. Chambers respecting the work will be found elsewhere. Our Congregational friends, with their pastor, turned in with us and shared the blessing.

Brothers Ranton, Bird, Todd and Dr. Sterling, from neighboring points, ran in to see us occasionally. Bro. Clemens passed on to Lennoxville before me. Our hearts were mutually gladdened by recitals of each other's experiences, both of trial and of blessing.

LENNOXVILLE.

On Monday, Nov. 15, accompanied by Sister Hall, I joined the workers at Lennoxville. Our route lay for some miles along the shore line of the lovely Massawippi Lake. But the landscape had donned its winter dress, looking still beautiful, however, in its drapery of virgin snow. Brothers Bird and Clemens boarded the train at Huntingville. A crowd of people greeted us at the evening service, amongst them being quite a number of gowned Theologues from Bishop's College. This is the ministerial headquarters of the Episcopal Diocese of Quebec. I am sorry to say its influence is largely or wholly High Church, and has made its mark on the communities around. Rev. W. H. Graham is the Methodist pastor in this pretty village, He is also Chairman of the Quebec District, and having filled for some years the office of Presiding Elder in the late M. E. Church, takes naturally and readily to the oversight

of the several charges within his bounds. A large proportion of them are Missions, extending as far down as Gaspé on the Lower St. Lawrence.

Considering the dearth of Methodist "timber" in the village of Lennoxville, the attendance at our services was good. The dear people from Milby, Johnville and the intermediate country came in freely, despite a good deal of broken and some exceptionally severe weather. The converts from the meetings which had been held in the above places by Bro. Handy Bird rallied to our help, and these in their turn were encouraged and reinforced by the gracious influence abroad and the conversions resulting from the Lennoxville campaign. Bro. Graham was called to undergo a severe surgical operation during my stay at the parsonage, in the removal of a cancer from his face. From the effects of this treatment he is, at the present writing, by God's blessing, very fully recovered.

SHERBROOKE.

After a valedictory service, well attended and full of power, in our commodious brick church at Lennoxville, on Sunday morning, December 5, the Band drove to Sherbrooke, to enter on a campaign there. Bro. Charlie Pool and myself began work in the Sunday-school that afternoon, and better than that—God began *His* work at the same time. We found a large and flourishing school assembled and a sympathetic and responsive spirit met us in the evangelistic service with which the school was closed. The pastor, Rev. J. Tallman Pitcher, was, some twenty years ago, associate pastor with the writer in the city of London, Ont. Both himself and people gave us hearty greeting. Bro. Bert Todd, who had conducted a prayer-meeting that afternoon at Johnville, and Sister Hall joined us in the evening. A cold snap, *meteorologically*, away below zero.

But no matter. Good maple wood in the furnace, and the grace of God in our hearts, kept us warm, soul and body. And night after night the Spirit of God descended upon us in power. It was a time of great blessing. Leading adherents of our church who had sat in its pews for years as listeners came to the altar railing with broken hearts and tearful eyes. Sometimes the altar could not accommodate the company of seekers, and we used the pews adjacent. And the interest steadily rose. Our Sherbrooke friends are engaged in an extensive church-building enterprise. Their borders have become too strait. A successful bazaar

was held during our stay with them. The Sunday-school anniversary also fell due within the same time. But no interruption occurred to the work. We took advantage of the Sunday-school festival to give our Lennoxville friends a parting service before some of us should turn our faces to the setting sun. A large gathering responded, and once more God blessed us with this dear people. Amongst them was the Rev. F. Hunt, known to the writer over thirty years ago. Two more nights in Sherbrooke and our labors closed in this young and beautiful city of the eastern townships. Bros. Bert and Charles passed on next day to their homes at Compton. Sister Hall remained behind for a season to help the pastor in conducting the services. And the writer, after partaking of the hospitalities of the parsonage finished his preparations for travel, and boarded the midnight train for Montreal, reaching that city soon after daylight. Off for the west in an hour-and-a-half. *En route* to Kingston I completed those "Notes of Work." While glad and thankful to turn my face homeward after an absence of five months—the longest of my life—I nevertheless part company with the eastern townships, its hard-working ministers, and generous people, with a feeling of sadness. I pray God to bless the workers who remain behind; they are engaged at five several localities, and as their reports show, with good encouragement. The meeting of last night at Sherbrooke will be memorable for the hearty response given to the request of the pastor for volunteers to carry on the work. I look to hear of grand results from the pledge then given. Nor can I close these jottings without grateful recognition of the hospitable attentions I received while at the pleasant home of J. R. Ball, Esq., of Sherbrooke. Some beautiful verses from the pen of Mrs. Ball will be found in the present number of the EXPOSITOR.

G.T.R., Thursday, Dec. 23rd.

WATERLOO.—We are having glorious times here. The people of the place are alive to the work. Yesterday (Dec. 19), at Warden, two miles out, we had thirty-five seekers, and last night here, some eight or ten. Glory to God. Will remain here this week and go to Clarenceville on Christmas Day. We have a band of young people here working with us—helping in singing, etc. Waterloo is being shaken from centre to circumference. Glory to God. Love from Bro. Stacy. Yours, H. W. J. MAHOOD.

CANFIELD.—We are still at the same place. Expect to move next week. We have had a hard fight, but God has been with us. Souls are being wonderfully awakened. Last night a powerful meeting. I do not forget you and the work. J. N. MCCREADY.

MILLGROVE.—We are having good meetings here, although the weather has been and is much against us. When we have anything like favorable weather the crowds are large. The church where we are working is a large one for a village, but is not large enough on Sunday nights. J. JONES.

AYERS FLATS, QUE.—Praise God, He is giving us blessing. On Wednesday four volunteered right out and six came the next night. Last night the church was nearly full, and the interest is increasing fast. May the Lord give us a mighty revival. It is much needed. I believe He will.

Yours at the Saviour's feet,
J. E. STERLING.

FRELIGHSBURG, QUE.—We are in the midst of a grand work. Praise God! Ten or twelve out to-night; about the same last night. O how good the Lord is! Am glad I am here; I am sure it was of the Lord. Pray for us that I may have power for work. God grant it. Amen.

Ever your brother in Christ,
JOHN CLEMENS.

AYERS FLATS, QUE.—The meetings here are too good to allow of their being closed yet. People are coming forward every night. Those who do so all volunteer. I think this is the best plan. All the speaking is done from the platform. The seekers rise up and come out before the congregation and then take a public stand for God and the right. J. E. STERLING.

BEDFORD, QUE.—This is about the hardest place we have visited. Infidelity has left its stamp upon the community; but we shall win, hallelujah! I believe it. Weather has been against us and we have not had a great number out yet. We went out to Stanbridge East yesterday afternoon to Brother Bird's meeting; had a very pleasant time. They—Brothers Clemens and Bird—visited us on Wednesday afternoon. I pray we may all have mighty times of power and blessing. WILLIAM STACEY.

BARNSTON, QUE.—Just a line, to say we had a blessed season yesterday morning, December 19th. Strong men were weeping on account of their unfaithfulness to God. At night we had the use of the new Baptist church at Baldwin's Mills. Two or three souls professed conversion. Praise God! The demands of the work here are such as to keep me with Bro. Adams for two weeks in January. Then I must give them two weeks in Vermont. I feel lonesome at the prospect of your leaving us here in the east. We hope you may be back before spring. May God use you abundantly. Love to all Ontario friends. A. H. RANTON.

PELEE ISLAND.—Bro. Baxter and I had a month's hard fighting here. At first the outlook was gloomy. Professors were cold and worldly, and sinners seemed to take a stand against God and all the influences that could be brought to bear upon them. But we had the promise, "If ye abide in Me, and My words abide in you, ye shall ask what ye will and it shall be done unto you." And we took God at His promise. The minister joined us in a covenant of faith and prayer. The Lord worked in the hearts of the people. Believers were quickened, backsliders reclaimed, and a good number of precious souls were saved. A number of fine young men have given themselves to Christ. May He keep them and use them for His glory. The minister, Rev. G. Jewitt, is a holy living man, and has the work at heart. J. G. TATE.

KANE, PENN.—The people here are a good deal set in their ways. No minister or evangelist could get them forward to the altar. But I kept at it, and things are changed. Many of the ladies pray in public; such a thing as was never known here before. Attendance at class and kneeling in prayer had been quite done away. But we kept using the sling and the stone, and the Goliaths of difficulty are falling to the ground. Numbers of the church members tell me that they did not know what experimental religion was till these services started. The pastor is a grand man; the whole burden of his heart is *the people*. We have had some forty seekers, thank God. It seems a slender result to us, but is considered here a wonderful work. I thought it hard to take charge of meetings in Ontario, but it is as nothing to this place. To-morrow night we begin at another appointment among lumbermen. They tell us it is a

tougher place than this. The towns here on the summit of the Alleghanies are built in the bush. There are natural gas wells. The gas is used in the stores and on the streets. It burns night and day. I tell Christian people it is a lesson and exhortation to them to keep their lights burning. Love to all. Pray for us all here—strangers in a strange land. Your brother in Christ.—MOODY.

STANSTEAD, QUE.—Rev. A. B. Chambers, LL.B., writes Nov. 26: We had a day to be remembered here last Sabbath; I think all my people were greatly strengthened. In the evening we took by the hand thirty-one young people who came forward to unite with one or the other of the Churches. Altogether I think forty professed conversion. We thank God. May the Lord be with you in Sherbrooke.

MILLGROVE.—God is with us in wonderful power. Men sit in their seats and weep like children. This evening's service (Nov. 28th) was one that will never be forgotten. Although the large church was packed with people, the meeting was under perfect control. At times you could hear sobs in every part of the house, and then an awful stillness, when the very ticking of the clock was plainly heard. The altar was full. We dismissed the meeting, but could not get the people away. J. C. JONES.

EAST STANBRIDGE, QUE.—We have a good work here. Five more seekers forward last night (Dec. 1st). I think they all came out bright and clear. Some of them testified before leaving. Our congregations do not average a hundred per night, so that there are not the people to reach as in some other places. But we are much encouraged and cheered with the work the Lord is doing. Bro. John Clemens is a great help, and we have sweet fellowship together and with the Lord. Dec. 7th:—We close with a service to-night. About twenty testified on Saturday to having found Christ during the services. HANDLY BIRD.

LONDON.—We opened at Elizabeth Street Church on Sunday night. Had a good congregation, and the Lord was with us in much blessing, but there was no move until last night, when five professed to find the Lord and others rose for prayer. We had a week at Hamilton Road, the results of which eternity alone will tell, and yet the ingather-

ing was not large; perhaps forty clear cases of conversion. When we close here expect to go home till New Year. Later, Dec. 15: Being right in the midst of the election campaign, and also so near Christmas, the congregations are not large, but many are pressing after full salvation, and a few are seeking pardon. I am announced to be with brother Quance, on Birr Circuit, on Jan. 1st. We have invitations from two other churches of the city but cannot take them for the present. Rev. J. E. Ford was with us a few days ago; he reports the converts on his circuit doing well. Over a hundred have been received into the Church. We are having Band-meetings here. Love to all.

J. W. CHAPMAN.

JOHNVILLE.—Truly "the Lord hath done great things for us whereof we are glad." Believers have been quickened and strengthened, and many who were strangers to the precious love of Jesus have been led to cast themselves upon His merits, and are now rejoicing in the joys of salvation. Between fifty and sixty were at our last Wednesday night prayer-meeting, and the gracious influence of the Holy Spirit was felt in abundant measure. At our first meeting for prayer and praise after the departure of Brothers Bird, Pool and Todd, a Christian brother, who has been long in the way, testified that fifty years ago a prayer-meeting was held at his father's house, and an aged sister corroborated his testimony, having been present at that same meeting. Like Simeon and Anna of old, they praised God for what their eyes had seen of His salvation in this place. O may the arm of the Lord be revealed in might and power, and many more precious souls be brought into the kingdom.

B. M. S.

Band Correspondence.

TORONTO.—Bro. Aikenhead, of Elm Street Church, called on me about Band work. I am going to the city of Marquette, Mich. I have friends over there who are unconverted. I want to try and win them to Jesus. My heart is in this venture. Oh, pray for me! I am in good health, and my soul is basking in the sunlight of God's favor. When I think of poor souls going down to death, I have to cry from my heart, "Lord, what wilt thou have me to do?" I am planning to start Band work where I go. Tell the comrades to pray for me. Your boy,

JOE ORCHARD.

WATERLOO, QUE.—We are having seasons of blessing here. We have hindrances. Three sects of Adventists, Episcopal, Catholic, Universalists, and a few Plymouth, occupy the ground with ourselves. But God is helping us. About twenty seekers so far, and I believe this is but the dropping before the shower. The Salvation Army opened here yesterday, and had a large crowd; and we had the largest attendance at the church of all our services. I drove out in the afternoon with the pastor, Rev. W. McGill, and Bro. Parent, the French missionary, to Worden, about two miles from here. We had a sweeping victory—nineteen seekers. All glory to God.

W. STACEY.

STROMNESS.—Not a day passes over my head that I do not think of you and your work, and my heart is lifted in silent prayer to our Father in heaven. I thank God for what He is revealing to me. I am getting a clearer insight into what is meant by being one with Christ. Though I may not be able to express it in words to suit some people, yet in my soul I understand what the apostle meant when he said, "Who shall separate us from the love of Christ?" O 'tis wonderful! What a thrill of pleasure Paul must have felt when he penned those words. Men make great mistakes in this world. But the man who makes the greatest mistake of all is the one who thinks religion is a dull dreary thing. Terrible delusion of the devil! Christ is becoming more real to me, the Christ of the Bible, also the truths of the Bible. I told the people the other day, while preaching, that sceptics put me in mind of the old story of a great giant who fed on windmills and was at last choked to death by a pat of butter. Sceptics believe everything that comes from the pen of the infidel writer. They bolt the windmills down whole, but when they are asked to believe the plain simple word of God, our wise men at once proceed to choke over such simple fare. O sceptic, great is thy faith—in others of thy kind. I haven't faith enough to be an infidel. I preached last night from "The heart knoweth his own bitterness." I spoke of different cases of heart-bitterness and then pointed the people to a loving Saviour who is willing to bear every sorrow, take the poison out of every sting, heal every broken heart, and support every weary one. God helped me, and I think I saw tears trickling down more than one face. Give my love to all the workers.

ARTHUR TROTT.

POINT EDWARD.—Last winter we had good meetings every night and after Sabbath-school, and the Lord gave us some twelve or fourteen souls from among a class who never enter churches. Just now we are hard at work with four meetings a week, which will increase, as the people are anxious for us to hold meetings in their houses. Railway business is much brisker this winter than last, so our young men cannot attend as frequently as they formerly did. But the Holy Spirit is with us in power. There is a great deal of sickness abroad; and a great many people, young and old, have lately died. When I read of your marches, like the Roman legions of old, an almost uncontrollable desire possesses me to be in the midst of the conflict. If I was a young man I would be there. But the dear Master can use me here. I spent some days in Maysville and Armada, Mich., in the campaign led by Bro. Scott. Miss Boomer is working at present with Bro. Balmer at East Tawas. Yours in the conflict, J. JACK.

BARTLETT, OHIO.—This is our day of Thanksgiving. How much we have, as a nation, to be thankful for. And, oh, how much I have to be thankful for, as to the leadings of the dear Lord. I gave up the EXPOSITOR for this year, and take a similar work published in Pennsylvania. I miss the news concerning you all, but could not well take both magazines at present. I do not forget you at a throne of grace.

How glad I always am to hear from you. My year's work with you has been of such value to me, I can never be grateful enough to the dear Lord for leading me to Canada.

My work has been so different since I came back from what I had planned, but I am sure it is of His own planning, and He doeth all things well. I am willing to be His anywhere, any way, and only crave Enoch's experience to walk with God and have this testimony, that I please Him.

I am in a little town where the death of indifference and sin reigns, but some are being saved, and I believe we shall have a victory for God. Am expected in an oil town next week. Oh, may God use me, is my prayer; I realize the blessedness of having my will all swallowed up in the will of God. Praise His name! Our morning meetings have been on the line of holiness, urging the people to "present their bodies a living sacrifice." I believe if Scriptural holiness is presented God will own it.

The great need is holiness of heart and life among professors of religion, if the

Church is going to accomplish very much for God and souls. I have been here nearly two weeks, and preached each evening, and held a Bible reading each morning, so you see I have all I can bear in carrying the burden.

Yesterday was a day of agony for souls. I have some days when I certainly do realize something of the "fellowship of His sufferings." I am glad I can. When you write tell me of the comrades. I am always interested in any one I knew while with you. I feel that they all have a place in my heart, and as I think of them one by one, my prayer ascends that He may keep them steadfast. Trust you are being blessed and your work owned of God. Yours in His service,

ALEXANDER LAMB.

JO-JO, PENN.—Bro. Moody writes: God was with us in wonderful power at Kane. Some fifty professed conversion. From there we went into a piece of lumbering woods—fourteen houses and an average attendance of fifty. We were there eight days, and twenty-five precious souls were saved; among them as hard cases as I ever met. Drinking, card-playing, gambling, and every vice you could name, abounded. The converts were from this class. It was a glorious work.

We came here to-day. It is a fearful place. Licentiousness has been the most prevalent vice. There is a dance every Saturday night in the building where we are to hold our meetings, and they forget when twelve o'clock comes. No regard for Sunday. Dear brother, my heart almost fails me when I think I have to try to lead this people to Christ. Pray for me. I do feel so weak.

Friday morning: Had a good service last night. Fair attendance, and the people seemed interested. We hold our meetings in the skating-rink. This place has been allowed to run wild. Only five or six Christians in a community of seven or eight hundred. The people have had no place in which to worship. One young man told me they had to keep count, or they could not tell when Sunday came.

From Michigan, Ontario, and this section, we have altogether some nineteen calls. Don't know what to do with them all; but God will lead and help us. What would you advise? I expect a call from Bradford, the principal oil town in this region. It has some twelve thousand inhabitants. We remember the work and the workers from 6 to 7 p.m.

Love to all, and ask them each to pray for Moody and Hathaway.

PHEASANT FORKS, N. W. T.—Bro. Burns sent me some copies of the EXPOSITOR for canvassing, but I have not had much success in that line of work. The people of this settlement are very poor. The crops were almost a total failure this season. Some of the settlers have not money enough to buy postage stamps; and lots of people here cannot procure tea, sugar, and many other things. But the work of the Lord is still going on, and in a couple of weeks we expect to start revival services in one of our neighborhoods. Last Sunday I had to walk to all my appointments, a distance of some twenty-six miles, and a north-west snow storm blowing all the time. But when I think it is all for the blessed Master, it makes the burden easy. My wife and myself are well in body.
—Yours and Christ's, FRANK BARNS.

FRELIGHSBURG.—Rev. and Dear Bro.: We are in the midst of hard work, but glorious work, and are gaining the victory. I am very much pleased with the friends you sent us, Brothers Bird and Clemens. We feel they are doing grand work for God and souls. Bro. Bird and I have just been talking about the arrangement of the work. He says he wrote you to-day, advising that Bro. Wm. Stacey should go to Dunham and Farnham. It will be much more convenient for Bro. Bird to take Dunham, as it is only six miles from here on the way to Granby, and only six miles from Stanbridge, where they were working. Farnham is on the way for Bro. Stacey as he goes back to Clarenceville, as I am informed he expects to return there. Last week we had many Roman Catholic Frenchmen, but when the priest found it out he put a stop to that, and our Episcopalian priest is doing his very best to prevent his people from attending. Will you pray God to overrule all their devices for good.

I am, your brother in the work,
WM. F. PERLEY.

FOWLER, MICH.—This morning (Nov. 24) I have been meditating on the past year. It will be a year on Sunday since I opened work at Tawas city. The Lord has been with me in the past year. Some of His dealings with me I cannot understand, but I try to say, "Thy will be done." I have longed, at times, to be with Jesus, which would be far better, but willing to remain while I can do anything for the Master. Our District Conference, two weeks ago, was one of blessing. We spent four days together, and discussed many subjects; had an altar service every evening, and there

were some conversions. Presiding Elder Hamilton is a man of deep spirituality. The work of the pastorate is so different to me from Band work. Preaching to two or three dozen people on Sunday is rather discouraging, and the people seem to have but little conception of true consecration to God. But the presiding elder will not consent to my withdrawing, as I had thought of doing. Just now I am assisting in revival work at Eagle. This country is full of wickedness—far more reckless than any part of Canada I have labored in. May the Lord bless all the boys! How I long to meet some of them.
J. MURDOCH.

FRELIGHSBURG, QUEBEC.—My dear Mr. Savage: I received a note from Bro. Olipsham the day after yours, and have arranged to go to Granby the end of next week. The Lord is with us in this place. Last night five or six more surrendered their hearts to the Saviour, and found peace through faith in him. Every night, I think, we have seen them coming in tears of penitence to Christ for mercy, and we have every reason to believe the work is real and deep, and is, thank God, spreading. Our meetings are well attended, the church being filled each evening—which is an improvement on Stanbridge—but here we have Catholics and Episcopalians, and "nothing at all" coming regularly (which is a great surprise to many). Thank God there is a power in the Gospel yet to draw hearts. Bro. Clemens' sweet singing of a still sweeter message of salvation is a great attraction. I am sure many are thus moved whom it is nigh impossible to reach with preaching. We are cheered night by night to see our friends from Stanbridge coming over to help us, and to hear the testimonies of many of them of the power, peace and blessing which has been theirs these last two weeks since they found the Saviour.

Later, Dec. 15th: We have thought it best, for the sake of the work, to make another effort on the Bedford circuit with Rev. J. Grenfell. We accordingly go to Pigeon Hill appointment on Sunday, and each night of next week. We had a wonderful time last night. One man got up and said: "Friends, I have been a great sinner, and I know it! Pray God to have mercy upon me." Several others, young men and young ladies, struggled to their feet and said they wanted to be saved. And the Lord, according to His promise, heard their cry. We separated at a late hour praising God.

HANDLY BIRD.

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CONTENTS.

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