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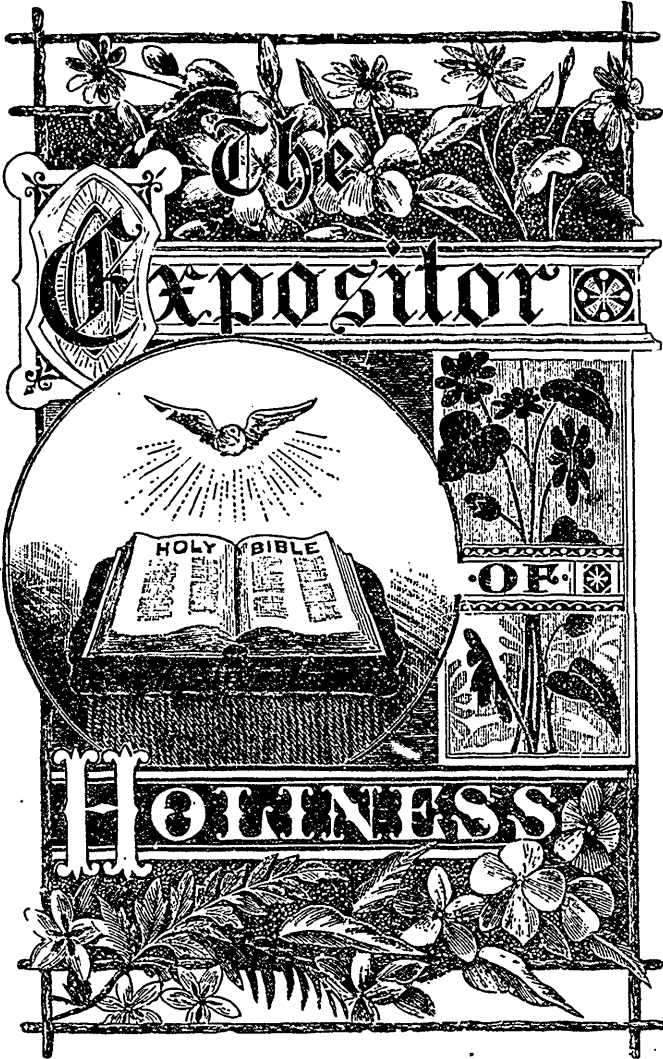
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AND

BAND WORKER.

VOL. IV.

MARCH, 1886.

No. 9.

COMPLETE.

REV. HENRY BURTON.

"Complete!" O sweet and heavenly word,
That sinless angels never heard!
Our stammering lips can scarcely spell it,
It needs a seraph voice to tell it;
Complete, not in myself, but Thee!
"Yes, trusting soul, complete in Me!"

But I am weak and full of sin
All bruised without and stained within;
How can it be that I be holy?
"Ah, learn of Me, the meek and lowly,
My grace it is that sets you free,
Rejoice, thou art complete in Me!"

But see the past with all its falls,
The past, with its unheeded calls,
The past with all its long words spoken,
Its promises so swiftly broken—
"I bore that past upon the tree,
Look up, thou art complete in Me!"

But I am frail, a thousand slips,
A thousand words from hasty lips,
Will fill my soul with grief and sorrow—
"Ah, foolish soul, thou shouldst not borrow,
Just 'as thy days' thy strength shall be,
'Tis thine to rest complete in Me!"

But I am blind, I shall but stray,
Or grope and stumble in the way—
"My hand shall hold, Mine eyes shall guide thee
And My bright angels walk beside thee;
Fear not, I gave Myself for thee,
And where I am night cannot be!"

"Complete in Him!" and what is this,
But gate of pearl that leads to bliss?
Life has no need but Jesus fills it,
Life has no storm but Jesus stills it;
Peace widens, deepens to a sea,
When I can say, "Complete in Thee!"

And when before the great white throne,
I reap the joys my tears have sown—
In loftier songs I will adore Him,
And cast my crown of gold before Him:
And this my highest note shall be,
"Redeemed and saved, Complete in Thee!"
—*Divine Life.*

TESTIMONY.

TESTIFYING TO RETAIN THE BLESSING
COMPARED WITH TESTIFYING TO HELP
OTHERS.

It is a generally received fact that failure to confess Christ in His power to save from sin involves the loss of the special blessing received at His hands. The sainted Fletcher lost the blessing of entire sanctification several times through not understanding this fact, and his experience in this respect has been that of multitudes. It is well, then, for those who obtain the grace of holiness to be well instructed in this thing, lest they fall before the temptation of Satan, and by failing to testify lose the experience obtained.

But too many are disposed to remain a long time in leading strings at this point, and think that the chief use of their testimony is to save themselves from condemnation—that is, from forfeiting the experience of full salvation which they have received. Now this is a grave mistake, for our testimony is of grander significance than this would mean. Jesus said to His disciples: "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me, both in Jerusalem and in all Judæa and in Samaria, and unto the uttermost parts of the earth."

This evidently means much more than defensive warfare. It means active, aggressive war, carried right into the enemy's camp, and incessantly waged, with testimony as the weapon of offence.

He, then, who has only learned to use his testimony concerning full salvation to preserve his peace of mind and avoid condemnation, has made but little progress on the highway of holiness.

But will not giving testimony on the simple line of defence also accomplish good to others who hear it? No doubt this is true, for as in warfare successful defence wears out an opponent and protects others against his assaults, so, indirectly, blessings for others may be connected with the act of confessing Christ in His power to save to the uttermost, and it is well for all concerned when from the fear of loss alone the experience of full salvation is witnessed to by those who possess it. But as in warfare the bold warrior who, having secured well his base of operations, advances into the enemy's territory and conquers fortress and city, and annexes state after state, is accounted truly successful; so the Christian who boldly leaves his lines of defence and marches against the enemies of his Master accomplishes most in the war against sin and Satan.

We remark, however, that it is possible to use this tremendous power of testimony unwisely, so we need to be skilled in its use. There are times when testimony would be like casting pearls before swine. It is possible to give testimony out of the proper time and place, when the only outcome would be evil; and then, again, it may be withheld more than is meet when it tends to poverty.

In short, we need the constant guidance of the Blessed Spirit to enable us to use aright the power of all-conquering Christian testimony. Under His instructions we speedily learn that testimony concerning our acquaintanceship and walk with God, and the comforts of the indwelling Holy Ghost, is too sacred, too glorious a thing to be used simply as a stop-gap in a meeting, or to keep from self-condemnation, or to secure the satisfaction of having taken up the cross at

the call of duty. We learn, too, that it is a many-sided weapon, and what part to use as circumstances change or differing opportunities present themselves. We learn, also, that innumerable opportunities present themselves for the use of testimony, outside the formal religious gathering—that at home and abroad, in every lane and by-path of life, it can be used with terrible effect against the enemy of all good, and with great power of blessing to those with whom we come in contact.

But we would again and again emphasize the thought, that we cannot successfully wield this grand power for good unless we abide in Christ, and are ready to obey the slightest intimations of His will.

The divine order is, "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses." Any departure from this arrangement prevents satisfactory success. The baptism of the Holy Ghost with power is therefore an essential prerequisite, that the offensive weapon of testimony may be employed with success. Can we, then, too much emphasize the value to the Church, in its aggressive work, of this Pentecostal gift.

And yet, great and glorious as is this gift it is freely offered to all. No earthly parent is more ready to give bread to his children than is our Heavenly Father to give the Holy Spirit to them that ask Him.

GLORIOUS REST.

"His rest shall be glorious." Isaiah xi. 10.

There is something more than simple rest from labor implied here, and, taken in connection with the context, there is evidently something of soul-rest spoken of more blessed than was possible to man in Isaiah's times. He knew of the rest resulting from sins forgiven, of walking in glad obedience, and yet his prophetic eye beheld in the rest of faith, the rest that Jesus would give His followers, after that He should be glorified, something more glorious than his rich experiences had realized.

Now this root of Jesse has appeared.

His ensign has been unfurled, and to it multitudes from the nations have come, seeking His rest, and those who have entered into it have proved by experience that His rest is glorious.

Our Saviour foretold that it would be as a well of water, springing up in the life continuously—into everlasting life—“This He spake of the Spirit which they that believed on Him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified.” But now Jesus has been glorified, and the *promise of the Father* has been given, so that this *glorious rest* is now the undoubted heritage of all believers in Christ.

Paul describes minutely this rest in the fourth of Hebrews, and distinctly teaches that it remains for the people of God—for us who are called, not of the Jews only, but also of the Gentiles. Elsewhere it is described—strange paradox—as simply indescribable: “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him;” “the peace of God, which passeth all understanding,” and “joy unspeakable and full of glory.” Indeed, the whole Bible is permeated with the subject, as if its one labored effort was to direct attention to this glorious rest made possible to us by the death, resurrection and ascension of the Almighty Captain of our salvation. It is abounding in hope through the Holy Ghost; it is rejoicing evermore, and in everything giving thanks; it is taking joyfully the spoiling of goods, counting it all joy when fallen into divers temptations; it is glorying in infirmities that the power of Christ may rest on us; it is always abounding in the work of the Lord, knowing that our labor is not in vain in the Lord. It is everything of good one can conceive of, and vastly more, for it is the glorious rest which has been purchased for us by the costly price of the crucifixion of the only begotten Son of the God of the universe, and is as a gift worthy of the august Giver. His rest is *glorious*.

Reader, have you your blood-bought heritage, the glorious rest of faith? We ask you not, Have you this or that bless-

ing; but have you that glorious rest that pants to express itself, and ever finds language too impoverished for the purpose? We once heard a sister, taken to task by another for using extravagant language in giving her Christian experience, reply: “Why, bless you, it is impossible for me to be extravagant, for the strongest words language can utter don’t express half that I experience of the blessedness of the rest of faith.” If you have this glorious rest of faith, you will not hesitate to appropriate the grandest imagery used in the Bible, and the richest language on record, as but faintly portraying the glory in your being that excelleth. “In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink.” Thus freely are offered to all this glorious gift. Stay not to reason with yourself whether or no the experience you have been living in is the real thing or no, stoop and drink; nay, open your mouth wide, and He will fill it. Let the flowing tide of His fullness of blessing whelm you into the infinite ocean of His love. Rise now by simple faith to all the life of God, and prove for yourself that *His rest* is glorious beyond the power of human speech to tell.

EXPOSITION.

“Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord.”
—James v. 14.

IS THIS A COMMAND OR A RECOMMENDATION?

Plainly, it is not on a par with the commands of the Decalogue. Take the command against stealing for example: now, the least act of theft, be it only in the hundredth part of a cent, breaks the command as positively as when thousands are involved. Not so in this case, for he would be an extreme teacher who would assert that every attack of sickness, however slight, and however inopportune the time, demands a minute observance of James’ words. If then any exceptions are admitted—and who will affirm that there are none,—it is at

once taken from the class of positive Bible commands of universal application.

But may it not have the force of a command at one time, although not at another? Granted this, then how is one to decide when he is sufficiently sick to make this command binding upon his conscience, and with a penalty connected with disobedience? Who will decide concerning the infinite variety of aches and pains as to which come under this command and which not? Then we would naturally look for some rule, either in the immediate context or elsewhere, whereby it may be known when the command is operative and when not. But no such supplemental directions are given, hence every one becomes of necessity a law unto himself in this matter, and no one has authority to regulate for another as to when it is an obligation, and when not, to call upon the elders in time of sickness.

The inference from all this plainly is, that the words of James, so often quoted as a command, are purely recommendatory, even as in a previous verse one who is merry is recommended to sing psalms.

If a recommendation, then it is a privilege, and as such should be regarded. The clear apprehension of this will prevent a tendency to condemn one another when there is hesitancy on the part of the sick to use their undoubted privilege as indicated in this passage.

A minute following of the Apostle's words would seem to restrict the invalid to the *elders*, that is, to certain officials of the church. But simple recommendations are not to be treated after such a literal, exacting method. We presume that the principle involved in the passage is met when any of the followers of Christ who know how to use the prayer of faith are called. So, too, the use of anointing oil can be looked upon as essential or not, according to circumstances. To make any one part of the directions essential, to be consistent, it is necessary to make all of equal importance; for who has authority to change the text, or interpret it for others? If the use of oil is an essential part of the recommendation, then the presence of elders is, and *vice versa*.

Therefore, we infer that the passage, as a whole and in its several parts, is a recommendation, a kind of spiritual prescription for the Christian who has been stricken down by disease, and is especially to be used when the prayer of the patient alone fails to secure needed help.

AN INQUIRY.

We received the following inquiry by card in the end of November last, but continued absence from home has prevented us attending to it. If the post office address had been given, we would have communicated by letter with the writer, but as this could not be done, we deem it right to reply, according to his request, through the EXPOSITOR.

“November 30th, 1885.

“DEAR SIR,—Please, for the sake of an anxious soul, tell, through the EXPOSITOR, where you find Scripture for the doctrine that is held by the EXPOSITOR that a converted soul is not holy from the first of its existence in Christ, or that a convert has not a clean heart from the first. Do not ignore this card as from a critic; I am a band worker. With zeal for Christ and charity for all.
T. R. M.

Will the brother be surprised if we say that the EXPOSITOR has not intentionally taken the ground “that a converted soul is not holy from the first of its existence in Christ, or that a convert has not a clean heart from the first?” We are fully aware that the great majority of those who write on the subject of holiness take this ground, and our numerous selections from writers who hold this view strongly may seem to imply that we fully endorse it. But we have never yet fully discussed the subject, nor do we deem it necessary now. Our method of dealing with the subject is entirely practical. Permit us to illustrate, using yourself as an example. We assume from your card that you are clearly converted to God, and are existing in Christ. Now, here is the command of God, “Be ye holy, for I am holy.” Are *you* obeying this command continually? Is your obedience constant, and satisfactory to yourself, and have you the witness of

the Spirit that your obedience is pleasing to God,—that is, at the close of each day have you the consciousness that you have lived a holy life during the entire day—walking in all the commands and ordinances of God blameless?

Now, you have either this experience or you have not. If you have, then you can have no controversy with us, for that is our experience, and we are as one in this matter. To us it is of small import how you entered into this blessed experience, whether at conversion or, like us, subsequent to it. Like, as with us, your business with other Christians is, when they are enjoying holiness of heart and life, to rejoice with them in their joy, and, when they have not this experience, to try by every means to have them obtain like precious faith.

But if you have not this experience then your business is to get it at once, and we give it as our decided opinion that it is not necessary to have the question you have raised settled before you enter into the blessed experience of a holy, blameless life—"walking worthy of God unto all pleasing."

BISHOP TAYLOR'S WORK.

EXTRACT FROM ONE OF HIS LETTERS.

My missionaries to India required nothing from home but passage money.

In South America we provide school furniture. In Africa we shall have to furnish from home the tools and the machinery required for our industrial schools, and assist in providing buildings for the various purposes of a mission station.

The comparatively small amount of money required is cheerfully given by the friends of this movement, who clearly perceive that God is in it, and, without interfering with the missionary societies and their great work, will, under the leading of His Spirit, make it a success.

"What will it cost to build, furnish, and place on a basis of permanent self-support one such mission station?"

In a purely heathen country, building cheaply, it will cost, all told, for buildings, tools, and machinery, an average of

£250—the amount paid by a missionary society to support a foreign missionary and his wife for one year.

I shall, by the will of God, send recruits to the fields I have opened in South Central Africa, and lead a missionary expedition up the Congo and Kasai into the Tushelange country, seven degrees south, the ensuing year, 1886.

Any one wishing to found a station, or assist in the transit of missionaries, may address Mr. Anderson Fowler, No. 2 Queen Street, Liverpool, or Bishop Taylor, same address; or Richard Grant, 181 Hudson Street, New York.

WILLIAM TAYLOR.

London, Nov. 23th, 1885.

INCIDENTS BY THE WAY.

AT HOME.—Contrary to expectation we were detained in the city during the entire month, through partial ill-health. We had concluded that to continue to publish the EXPOSITOR on a cash basis, it would be necessary for us to spend a part, and likely the greater part, of every month out of the city engaged in personal effort in increasing its circulation. But our ways are not His ways, and so we found that it was possible, for one month at least, to carry on the work, and not carry out our preconceived plans.

BUT ONE THING NECESSARY.—And that one thing is to walk each day by faith. Then we walk in the path which God marks out, and so whether at home or abroad we are still with Him, and His smile of approval makes everything satisfactory.

A FIGHT OF FAITH.—True, it is a severe fight of faith to cheerfully surrender our plans, when in our human prudence we have concluded that they are essential for the success of the Master's work. But victory here tends to establish faith, and leaves us still more pliable in the hands of the Divine Potter. None of our plans are essential for success in Christ's cause, and we should ever be ready to give up without a sigh the most cherished scheme, and the most elaborately wrought-out plan for work-

ing in the Lord's vineyard, at the slightest intimation of our Divine Guest and Companion.

SUCCESS GUARANTEED.—Complete success in the work of God is absolutely certain, if we abide in Christ. It is not dependent on our physical exertions or qualifications, nor yet on our mental ability, either in repose or activity, but depends on a life of faith. To the enquiry as to how we might work the works of God, Jesus replied emphatically: "This is the work of God, that ye believe in Him whom He hath sent." And elsewhere He positively taught, that simply to abide in Him was to bring forth much fruit. Fruit-bearing follows as a necessary consequence, and that in sufficient quantity to satisfy the most stringent requirements of God's law.

WHY WE THUS MINUTELY WRITE—That those who have like victories of faith to recount may rejoice with us, and together we may lift up the glad shout, "Now thanks be to God who always causeth us to triumph," and that any who may have suffered partial or complete defeat at such points in their soul's history, may be encouraged to take up afresh their weapons of warfare, recommence the good fight of faith, and lay hold of the promised victory.

THE HOLINESS MEETINGS.—We were enabled to attend many of them during the month, and were glad to notice a marked improvement in every respect. The faith of many has emerged from recent trials, stronger because of them. The tendency to depend on others is lessened, and, correspondingly, the habit of reposing on God alone is strengthened and confirmed, securing more fully that perfect individuality which is one of the beauties of holiness. Meanwhile unity in the Spirit has become more and more a realized fact, whilst the numbers in attendance have increased, and the Lord is adding continually to the number that are saved.

WANTED POWER.—A brother passing through the city attended one of the meetings, and told us that he was on his way to visit an unconverted brother, and wanted the help of the friends to obtain

all the spiritual power necessary to accomplish the mission, which he believed the Holy Spirit had called him to undertake. Almost whilst speaking he received the desire of his heart, and went on his way rejoicing, filled with the Spirit, *to do all the will of God in this matter.*

WHY NOT TAKE ALL.—Another brother told us that he had made a resolution to work the ensuing week more efficiently for God and souls. He came to the meeting to get *more* power, and asked our sympathy and prayers in his quest. He was exhorted to change his request from *more* power to *all* the power God wished him to have. He promptly complied and adopted this more scriptural and God-honoring one, and ere he resumed his seat he realized that his prayer was heard, and the hunger of his soul satisfied.

THE REASON WHY.—Many who cry out, and ever and anon agonize for more power, fail to secure the desire of their heart because, that whilst Jesus is eager to bestow Pentecostal fulness of the Spirit, they are virtually dishonoring His royal character by striving to have Him dole out His rich bounties as if niggardly in spirit. If one would but look steadily at the subject he would find that to ask for something less than God offers is dishonoring to the glorious Giver. "Herein is My Father glorified that ye bear much fruit."

GLORYING IN THE CROSS.—Many Christians speak of taking up their cross when testifying even in small gatherings, but a sister, one of the most retiring of her sex, told us how the indwelling of the Holy One, in all His glorious fulness, seemed to put in her the eager desire, when witnessing for Christ, even in the largest assemblies, to turn round and face the audience. She wanted all to hear her testimony concerning the power of Christ to save and keep her saved to the uttermost.

A GOODLY RULE.—May not the desire, or lack of desire, to have as many as possible hear our testimony for Jesus, "which is the spirit of prophecy," be considered a proper rule or gauge con-

cerning our growth in grace, and the nature of the work of God wrought in our souls?

TESTIMONY, NOT SPEECH-MAKING.—We refer not to talking about experiences, or about any of the glorious subjects of revelation and truth, but to distinct evidence given as if in the witness-box of a court of justice. One can talk about the need of Holy Ghost power in the pulpit and pew until he feels comfortable himself and gets all hearts by sympathy in tune with his own, and yet not give one sentence of true evidence as to the power of Christ to fill him with the Holy Ghost and power. Friends, so soon as *you* have undoubted evidence to give on this subject, there will be no lack of witness-bearing on your part.

CANNOT HATE.—A leading official in one of the churches, in giving his experience, said, "I know my sins are pardoned, and the blood of Christ cleanseth me. I cannot hate anyone, it is simply impossible." We could but think of John's strong statement, "He that is born of God doth not commit sin, for His seed remaineth in him, and he *cannot* sin because he is born of God." And yet, continued the brother, "I cannot say I have received the baptism of the Holy Ghost with power, I feel my need of this, and am seeking it. Help me with your prayers and faith."

A CASE FOR PRAYER AND FAITH.—Now a theological argument, we maintain, would not help a brother with such an experience. We fancy one class of holiness people ready to run to the rescue of doctrine, and assert that to be cleansed from sin means all else. All we have to reply is, that, in this case, it does not, and we will place his testimony as to facts beside any of his critics, with perfect confidence.

Friends, please let your theology, if necessary, stand aside for the time being, whilst you join with us in believing prayer that this brother may obtain the intense desire of his heart.

GOD'S WAYS.—A sister told us how that after she had entered into the rest of faith, a few months ago, God had crossed all her plans, and, in place of

letting her go into active work in the meetings, in helping on His cause, He had laid her aside all these months by severe sickness. But she realized that His ways were the very best. Her Saviour had been very precious to her during the testing time, and she felt stronger for it all. She was happy in God, rejoicing continually in Him as her uttermost Saviour.

THE TUESDAY AFTERNOON MEETING.—These gatherings have been very interesting and profitable during the past month. Although not large as to numbers, still large enough at times to tax to the utmost our present seating accommodations.

Thankfully we notice in each other decided growth in grace. Truths, which a while ago seemed somewhat misty, now are being apprehended with clear vision; privileges, which seemed too glorious to be accepted by simple faith, are now being looked upon as common property—the common heritage of all Christ's followers. Increased intimacy with the Holy Spirit is the special feature of growth in grace as brought out in the testimony of those in attendance.

TAKE IT FIRST, EXAMINE IT AFTER.—One sister remarked: That way of presenting our privilege of receiving our personal pentecost just suited me. Why should I not take by faith all God has for me now, and then, if need be, examine it after as something precious which I possess in Christ, and, as its beauties are witnessed, realize how rich I am.

A sister told how she hungered for full salvation. A lady friend gave her Mrs. Smith's book, "The Christian's Secret of a Happy Life." She read it as in the conscious presence of her Saviour, and readily and heartily said yes to every thing required of her, and ere she concluded it she had entered into her blood bought privilege in Christ Jesus. Since then her growth had been rapid, and satisfactory, and now all her desires were met and more than met in Him.

One sister said: I am doing *my* work. All the work God gives me to do, I am doing through the Holy One who

abides with me, performing it so as to please my Master, and with perfect satisfaction to myself.

Again and again instances of the special guidance of the Blessed Spirit in temporal matters are narrated, proving that when

“By Thy unerring Spirit led,
We shall not in the desert stray.
We shall not full direction need,
Nor miss our Providential way;
As far from danger as from fear,
While love, Almighty love is near.”

PERSONAL TESTIMONY.

Buffalo, Feb. 12th, 1886.

Dear Brother Burns,—I find myself so delighted with the EXPOSITOR, and so deeply interested in the blessed work and spread of holiness in Canada, that I feel constrained, not only to say, God bless and prosper the Gospel truth, but to add a word of experience, both past and present, as it may come before my mind. Being a Canadian, and born into the kingdom of Christ at a very early age, all my interests being identified with Methodism in Canada for the first twenty-five years of my life, it seems meet and right to throw into the glorious Gospel work, not only my sympathy and interest, but to let the pen speak forth to the praise and glory of our High Priest.

I have a faith that apprehends a God in everything, and realizes that *He* has led even me all through these years by a way I knew not, and that *He* does order all things well, and for the good of His sincere children: I seem to see a providence opening the way to serve my Master by adding my testimony with others of God's witnesses, that there is a Gospel to save to the uttermost, and keep unmoved amid the conflicts of life, which all have to meet and contend with. There has not been a shadow of doubt in reference to the fact of an indwelling Saviour for more than thirty years, and so I would, as an offering of thanksgiving and praise to my Heavenly Father, present to your readers, through your magazine, a few scattered fragments of experience that dotted my

pathway, brightening it with a hope that has been both sure and steadfast and that does reach within the veil.

My father, whose name was Joseph Gatchell, went to Canada from the United States, as a missionary, in 1811; was married to Elenor Bangs in 1812, and, in 1813, I was born at Smithville, in the house of Smith Griffin, Esq. I was early taught to abhor evil and cling to the good; the consequence was, at the early age of thirteen, I was soundly and clearly converted at the camp-meeting held on what was then called Dundas Street, not far from Toronto, if I remember right, my father being stationed on Ancaster Circuit. The same year, the first Conference in Canada was organized, and held its session at Hamilton, Bishop Hedding and Dr. Bangs presiding. I remember well taking dinner with them at the house of a Mr. Aiken. The table was sumptuously spread, but they called for bread and milk, and, of course, had it. It was on the Sabbath, and Nathan Bangs preached in the grove, standing in a waggon, the church being too small to hold the people that had gathered from far and near. It was a great day for Canada, and was the blessed beginning of a grand work which has been going on and on, until to-day I see the glory of the Lord spreading East and West, North and South, and already I seem to catch the echo of the hallowed strain as it goes forth: *The Lord reigns, let Canada rejoice, and all the people say amen and amen!* More anon.

Yours in Christian work,

M. BRIDGMAN.

EXPERIENCE.

He saved us by the washing of regeneration and renewing of the Holy Ghost. Titus iii. 5.

Many of the Lord's people say, when this subject of Entire Sanctification is presented, “Yes, the Scriptures do put the standard high, and the experience of which you talk is the experience of Bible Christians, but does not the Lord do all this in the work of regeneration when our sins are washed away and we are made His own children? Or if not, do we not work ourselves by degrees

into this experience rather than its being a subsequent blessing received by simple faith?" I once had all these difficulties to meet, and over and again went as a little child to the great Teacher, asking Him to lead me into all truth, continually fearing lest I was deceiving myself, claiming a work in my heart by the Holy Ghost which He had not done, and I believe He gave me light just as I was able to receive it, bless His dear name. His word seems now so clearly to teach this blessed work of God to follow that of regeneration. Let us take the above text, "He (God our Saviour) saved us." How? Paul tells us plainly of God's method, "By the washing of regeneration, and"—implying something additional; something not received in the washing of regeneration—"and renewing of the Holy Ghost." Not only "the washing of regeneration," which every child of God enjoys,—our sins being washed away we stand justified, having peace with God,—but also this "renewing of the Holy Ghost," the blessed work of the Holy Ghost by which He does make entirely new in Christ Jesus the child of God, giving him power to "put off"—not compromise with,—the old man; and be renewed in the spirit of your mind, and put on the new man which after God is created in righteousness and true holiness." Eph. iv. 22-24. "Put off" *entirely* the old man with his deeds. Glory to Jesus! while I write the word "put off," a thrill of praise seems to go through my whole being, as I write and realize the meaning of the words in my own experience. Hallelujah! Christ Jesus has accomplished the work for which He was manifested to "destroy the works of the devil." All the evil is taken away—put off, destroyed,—and in its place the soul is filled with pure love, which is certainly the "new man." This is the blessed "renewing of the Holy Ghost." "But," you say, "is not this something after which I am ever to strive, yet never obtain, rather than a reality which I may each moment realize in my own heart and show forth in my daily life; how is it?" What does Paul say,—He will save sometime in the far future, or at death? No, no! "He *saved*" (past tense) some-

thing already received; "the renewing of the Holy Ghost" as well as "the washing of regeneration." Oh, beloved, it has been purchased by the precious blood; lived in and enjoyed by the saints of the past, and is for you. Oh, "I beseech you, therefore, that ye present your bodies a living sacrifice, and prove what is that good and acceptable and perfect will of God." How many Christians as well as unsaved are being robbed of His rich blessings by reasoning thus:—"I can't understand why." Why is His method thus? Ah, beloved, the world by *wisdom* know not God, neither can *you* find Him out. Only "Ask, and ye shall receive," whether you understand or not. Not according to your wisdom, but "according to your faith." Humble yourself before God and simply ask for this "renewing," and He who gave you the "washing" will also give you this grace. More than three years since, after a long year of anxiety on this subject, I did this. I did not feel as I expected, but I believed that as I had asked of Him "bread" He did not give me a "stone." Thus have I proved that "faithful is He that calleth you, who also will do it." A. LAMB.

Marietta, Ohio.

CORRESPONDENCE.

Buffalo, Jan. 4, 1886.

DEAR BRO. BURNS,—I have wanted so many times to write to you since attending the holiness convention at Wesley Park last summer. Do you remember Miss Prosser? The one whom you asked to sing in the meetings, and who gave the reading on "Faith Healing?" Perhaps not. But at any rate I want to tell you, that your prophecy that I would be led out into a great work has been fulfilled. At that time I had just a glimmering view of its approaching, and alluded to it in the last meeting. Immediately upon reaching home I was led to start out, *wholly by faith*, with a little Bible-class of workmen (which I organized five years ago), and establish a mission in the worst spot in the city, where we are surrounded by dance-halls,

saloons, gambling-dens, and houses of ill-fame. And oh! if I *could* tell you how sweetly the dear Lord meets with us, and what blessed results we are seeing from our labors there! I had no idea where either money or workers would come from; but it was enough to hear the command, "Go forward!"

Meetings will be held *nightly throughout the year*. We already have a nice little Sabbath-school also, and a Bible-class on Saturday night for beginners, with an average attendance of thirty-five men and women. Many of these know no more of the Bible than so many Hindoos; but they are intensely interested, and progressing rapidly.

You can see that this is really like a church on my hands, and I never could endure the mental and physical strain of it were it not that I did definitely, once and forever, receive the Holy Ghost as my abiding Comforter, Strength, and Guide, while at Wesley Park. Oh! what a relief to just surrender *all* things into His hands! And He constantly points to the One who has the "government upon *His* shoulders." That positively frees us from *all care*! All I have to do is just to trust and obey. Help me to praise the Lord. He has sent me such consecrated helpers in the work, and money right along; in answer to prayer. Oh! truly "He *is* faithful that promised." Bless His Name for ever!

Your sister in Christ,

ANNA W. PROSSER.

392 Pearl Street.

P. S. — The EXPOSITOR is excellent. Would like to take it next year if situated so that I can. May the Lord abundantly bless your labors everywhere.—A. W. P.

LEAN HARD.

"Cast thy burden upon the Lord, and he will sustain thee; he shall never suffer the righteous to be moved."—*Psa.* lv. 22.

"Child of my love, *lean hard*,
And let me feel the pressure of thy care;
I know thy burden, child; I shaped it,
Poised it in mine own hand, made no
proportion
In its weight to thy *unaided* strength;

For, even as I laid it on, I said,—
'I shall be near, and while she leans on
me

This burden shall be mine, not hers; so
shall

I keep my child within the circling arms
Of mine own love!' Here lay it down,
nor fear

To impose it on a shoulder which upholds
The government of worlds. Yet *closer*
come;

Thou art not near enough; I will embrace
thy care,

So I might feel my child reposing on my
heart.

Thou lovest me? I know it. Doubt not,
then;

But, loving me, *lean hard!*"

HAVE YOU EVER BEEN CONVERTED?

REV. A. J. JARRELL.

Have you? Have *you*, and *you*? A rich drunkard, sauntering along a street, met a layman who shot this question like a bullet right into his heart. He steadied himself to reply, but the man was gone. The question remained and rankled in his heart, and put thorns in his pillow, until he was converted. He is a prince among men to-day. Said a lawyer to me one day, "Mr. Jarrell, I do wish the Methodist Church would rule out its doctrine of Conversion. It would take the world if it did." I answered with a parallel wish: "I do wish men would rule out this way of being born. They would soon people the world if they would." There is no way of getting into existence but by being "born." There is no way of becoming a Christian but by being "born again." Have you ever been converted? "O, it is not so much what a thing *is*, what it *does* is the great concern." Then go to that thorn-bush and get a rich, ripe cluster of grapes. And if it has none on it, then beat and cut its branches until they produce some; for "it is not what a thing *is*, what it *does* is the great concern." "But," you say, "it is a thorn-bush, and can never produce grapes until its whole nature is changed." Ah! Then, you scrubby thorn-bush, have you

ever had your whole nature changed, so you can bear grapes? Have you? If you have, then there is no hardship in having to bear grapes. There would be in not bearing them.

I have heard preaching, and done it too, that was like Egyptian brick-making, requiring a full tale of brick, without furnishing straw to make them with, requiring men to lead religious lives without having religion to live them with. Hard bondage that! The one great concern of this life is to be religious; then, so easy to live religiously. *Have you been converted?* That furnishes material. It is hard to make water flow up-hill. The great problem of watering the world would be settled if this could be done without force. But this cannot be done, it never has been done. Even the stream that followed the Israelitish camp was propelled by an unseen divine force. Water never flows upward unless there is force or fountain-head to make it. The thing that poor degraded humanity needs, above all things else, is to have our natures elevated until we flow towards God. Have you been converted? That is the elevation.

That is a perfect engine in the Grand Central Depot in New York. Forty loaded cars are linked to it, but it can sweep them across the continent without a struggle. But it would be hard to make it pull them without any fire in the fire-box. Brass and steel, and iron, and wood, and water would have a hard time dragging that load. There is no use in the engineer throwing open his throttle and ringing his bell. Yet he is the finest engineer on the road, and he has the finest engine in the shops. What that engine needs is fire in the fire-box. Then it will halt on the top of the Rocky Mountains, and not pant a breath. Have you ever been converted? That is the fire in the fire-box. When I was stationed in Augusta, a loving mother kissed her son as he went out into the city, a bright summer day. Before noon he was brought back a corpse. A young friend had enticed him into the Savannah river bathing. His body was still warm when they lifted him from the water. For all the world, he was just as he was when he gave that farewell kiss. One

little, invisible something was gone. But, O! that invisible something was the life-throb. Thirty minutes under water had driven that away forever. There he lay in that mahogany case, wrapped in snowy linen, his frantic mother on her knees, with her arm thrown over the coffin, in inconsolable woe. Can I ever forget that scene? *Have you ever been converted?* That gives the life-throb, and that alone can give it. All else is mahogany case, and snowy linen, and lifeless clay. With the peal of the last judgment I thunder it in your ears: "HAVE YOU EVER BEEN CONVERTED?" "I've been in the Church twenty years." So much the worse, if you are still unconverted. The doctors said if they could have reached that boy fifteen minutes sooner they might have saved him. Twenty years is a long time to stay dead, and you still indulging the hope of coming to life. "I was baptized twenty years ago." With what? "With water." Alas! water has no more life-giving power than the clay to which it is applied. If the Mediterranean Sea had marched up from Tyre and covered the grave of Lazarus, it would not have stirred one drop of blood in him. But when Jesus spake the word and the Spirit touched him, he sprang to his feet a living man. Have you ever been converted? The baptism of the Spirit does that. "I don't understand conversion." No; dead men don't understand much of anything, but less of that mysterious thing called life than all else besides. A great-brained Pharisee approached the Master: "Rabbi, we know thou art a teacher sent from God—" Then hear Me; "Except a man be born again he cannot see the kingdom of God." "How can a man be born when he is old?" "Marvel not that I said unto you, ye must be born again. The wind bloweth where it listeth, thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit." "How can these things be?" and Nicodemus went on racking his brains, trying to understand conversion before he was converted, just as thousands are doing in regard to holiness. "Marvel not" at any of these things, says the Master. Get

the experience, and then you can understand the theory. Have you ever been converted?

"But if men are dead, how can they seek God?" Aye, "dead indeed in trespasses and in sin." That is God's verdict. But even the dead can hear the voice of God, and come forth if they will. Preventing grace always goes before to help us do that which we are too dead to do, and see that we are too dead to see, and desire that we are too dead to desire. Hence that awful denunciation of the Master: "I would, but ye would not." "O Jerusalem! Jerusalem! How oft would I, but ye would not!" Have you ever been converted? Have you ever been raised from the dead?

"I have sought the Lord as hard as any man." Maybe harder, too. But how? In your way, or His? "Both." Ah! That man is within an inch of the grave. The doctor sees it, and makes a heroic prescription; but the man tastes it, pushes it aside and orders the bitter taken out, and sweet put in. He tries as hard as any man to get well, but he tries in his own way and the doctor's too; so the hearse comes to the door the next day in spite of all his efforts. Have you ever taken the prescription of the Great Physician, *just as He gave it*, and still did not get well. If the world can produce one case, and prove it to me, the faith of one preacher would be shaken as with an earthquake. But there is not the slightest danger of such an earthquake. Have you ever been converted? If you have, you are like an engine all fueled and fired. The most it has to do is to keep valves open, stick to the track, and look out for obstructions: fire does the rest. If you have not, from my heart I pity you, having to do the work of a living man, while you are yet dead, and no hope in the end. The greatest work ever done for a man on earth is his conversion; and I have no idea there is a greater in heaven.

Great is conviction when it partakes of the "*wormwood and the gall*." Great is repentance when it rises to "*a God-like sorrow for sin*." Great is Entire Sanctification when it cleanses the heart from the last vestige of the carnal mind, and fills it with pure love. But greater

than all these is conversion, when it measures up to the exalted standard of the Scriptures. Paul saw wondrous things on earth, and on, up into the third heaven, things that it was not possible for him to tell; but he never saw anything that ever rivalled that day in Damascus, when Ananias came in to him and said: "Bro. Saul," and the scales fell from his eyes. How lovely now the very men and women he came to drag to Jerusalem! He never got done talking of that visit to Damascus. An apostolic ministry never gets done pressing home on the Church the importance of a scriptural conversion. Of all ministers in the Church, those who are pressing holiness see this most clearly. The most opposition they meet comes from unconverted people in the Church. If the great masses of the Church were genuinely converted, and would live up to that high vocation, Scriptural holiness would soon "cover the earth as the waters cover the face of the deep." Once more I put this question, and push the sword to the hilt: Have you ever been converted?—*Standard*.

MY LORD AND MY GOD.

St. John xx. 28.

BY REV. MARK GUY PEARSE.

He has not entered into the mystery of the blessed life who has not learnt to say this with all the strength of mind and heart—"My Lord and my God." We must know Christ the Lord as our own, our very own, taking Him all to ourselves. My Lord, in perfect fitness and correspondence to my nature and my wants. My Lord, in the constancy of His presence with me, and in the completeness of His help. My Lord, in the fulness of His claim upon my love and faith and service. My Lord, in my appropriating Him, having and holding Him as wholly mine. Let us muse upon this until the fire kindle—how the gracious Lord comes to each of us in the distinctness of our character, and in the separateness of our circumstances, and

teaches us each to say, "My Lord and my God."

What have we until we have learnt to say this?

Think of Thomas the disciple, the apostle,—*Saint Thomas*, if you will; yet so long as he stopped short of this, his high position and privilege availed him nothing. We envy him his knowledge of the Lord—the look, the tones, the manner, the words, the doings—all were vivid in his mind, yet all these memories only confused and bewildered him as he looked back upon them. He knew all about Jesus, but that knowledge left him lonely and despairing. He moved as in a dream, with all things wrapped in mist. His soul put forth trembling buds of hope—and then an icy fear swept over him and all was dead again. Alas, poor Thomas, a little to be blamed perhaps, yet wholly to be pitied! Ah, are there not to-day hosts of men and women like him? Men and women to whom Christ is only a Christ that *was*; they treasure His history, but they never know His presence. He is a memory, a text for endless sermons, a name on which to rest our creeds and theories. And such a knowledge leaves them as it left Thomas—in loneliness, in fear, haunted ever with doubt and failure.

But think of Thomas after this experience. He has put forth the finger and touched the wound-print. He has thrust his hand into that sacred side. Then all the heart leaped up and cried, "My Lord and my God." Joyful assurance like a tide swept and surged about his soul, filling every crevice and cranny with triumph. Every perception, every faculty of the mind, was filled and satisfied by that vision of the Lord. "My Lord"—not dead,—Himself, and now so much more than He was before. He has overcome death. He has proved Himself triumphant over chief priests and Roman soldiers. He has conquered the powers of darkness; and now His great love, stronger than death and mightier than the grave, brings Him back into the midst of His mourning disciples. My Lord, what cannot He do! Now every hope lives again; now is every dream and desire of the soul made possible. All within him was filled and thrilled

and fired by the possession of such a Saviour. And all that this precious Lord is the disciple holds as his own—*my Lord and my God*.

Now that is where the Lord seeks to bring each one of us—right up to the point of this glad possession. Until we get there our religion cannot but be a sickly, sunless thing—little more than a fear and a failure. But think of the wealth of blessedness that is ours when the heart can say, "My Lord and my God." Not a dead Christ, not a memory, not afar off, but the Saviour *mine*—more close and intimate and constant than any other can be. My Lord, revealing Himself to me as I need to know Him. My Lord, gathering to Himself by the constraint of His love all my love as His own; teaching me to find the brightness of His presence in all the common things of life; teaching me to bring all these common things into His service. My Lord, by such amazing proofs and pledges of love. My Lord, that I may find a heaven of rest in His care, a heaven of activity in His service, a heaven of joy in His presence. That is what the Lord would be to us.

In Christ there is the perfected humanity which makes Him one with every man.

Think how we differ amongst ourselves. Think of differences of race, of nations; think of social differences; think of the infinite variety there is in character. Difference in stature is a measure of inches, but who can measure the difference in souls? Here are possibilities of such heights and depths—of endurance, of devotion, of love, of hatred, of cruelty; the soul can soar beyond the loftiest mountain peak and sit in heavenly places with Christ Jesus, or here and now it may sink away down into such depths that no nethermost hell is deeper or darker or hides more dreadful secrets than the soul may do. How are we shut away from each other! how few we ever know, and how few know us! Now and then we foreigners and strangers meet with someone who speaks our mother-tongue. We understand them at once, instinctively, and they understand us. Then there is fellowship. Fellow—it implies fitness; co-respondence—it

answers to us; and some inner door of the heart is opened. But in Jesus Christ is the completed human nature that is broken up and divided amongst us. He is the blessed Fellow-man who fits us every one. He understands us perfectly and answers to us. He comes to each of us as none other can ever come, saying, "I am *thy* Friend, *thy* Brother. I understand thee, and can come and be at home with thee in the innermost chamber of thine heart." Here nationality is lost—there is neither Jew nor Greek. Here social distinctions cease to divide—there is neither bond nor free. Here external conditions vanish—there is neither circumcision nor uncircumcision. Here natural divisions no longer separate—there is neither male nor female.

Look at Christ in contact with individual cases. Take, for instance, the case of the disciples, and see how He led them one by one to Himself. They were very unlike each other. Thomas and Peter were as wide asunder as the poles—Peter, swift, impulsive, rash; Thomas, slow, hesitating, and doubtful—they saw things very differently. In those disputes which arose between them sometimes, it is easy to see that each of these would say of the other, "I cannot understand him." Thomas must have often wished that Peter would not talk so much. And Peter must have often thought Thomas dreadfully reserved. Yet each could come to say perfectly, "*My* Lord and *my* God." Then there was John, looking into the heart of things and seeing them at a glance. How different from Philip, who needed to have things made very plain before he could see them at all! Now look at the All-wise Master dealing with these, bringing them each one to Himself just according to their separate characters.

Take another illustration of this truth—that wherever Christ went He made every sufferer feel that He could do exactly what each needed. At once, instinctively, every needy one felt—"He can help *me*;" and each came to know Him as *my* Lord, *my* Friend, *my* Healer.

Here is a leper; a hopeless case, if ever there was one. Incurable, and much more than that, making the sufferer

to be abhorred and dreaded. But a passing glimpse of that face, the sound of that voice borne on the breeze, was enough. All within him felt that here was the very help he wanted. Watching his opportunity, he springs from his hiding-place and falls at the Master's feet. "If Thou wilt, Thou canst make *me* clean."

Once, and only once, there came one with some doubt; with a word of hesitancy, as if not quite sure that Jesus could help him. It was the case of the man who went to the disciples before he found Jesus, and who got his heart chilled and his faith dimmed by their failure. He spoke with a faltering—"If Thou canst do anything." At once Jesus took his "if" and put it where only it ever can be—in us not in Him: "*If thou canst believe.*"

Again, see how the Lord deals with the two who come before us in this chapter—Mary Magdalene and Thomas. In the one case that is expressly bidden which in the other case is expressly forbidden. She who would touch, must not. He who would not, may. Look at the two cases. Mary Magdalene lingers in the garden, blinded by her grief. There before her stands the risen Lord, but she thinks it is the gardener. If the Saviour cannot reach her heart in one way, He will seek another; and if the eye know Him not, He will appeal to the ear. He speaks to her in the old familiar tone of love. "Mary!" At once she is at His feet with joyful adoration. "My Master!" "Touch me not," said Jesus. "I am not yet ascended to my Father." It meant the tenderest care for her—as if He said: "Already at my going thine heart has been broken; and now to know Me again in any bodily presence will be only to renew thy grief. Wait until I ascend to my Father; and then when the Holy Ghost is given, thou shalt know Me in a deep, abiding, spiritual union that shall never be broken." But to Thomas the word is—"Reach hither thy finger: stretch forth thine hand." He is of another material; that bodily contact shall help the spiritual union. Then as the finger rested on that wound-print, and as the hand was laid against that sacred side, all his soul exulted in

conscious possession of the risen Saviour—"My Lord and my God!"

Do not think that all this was possible for those early disciples and for those sufferers of old, in some easier way than it is for us to-day. Do not think for a moment that this conscious personal possession was made easier by His Bodily Presence. Far otherwise. Then Christ stood in a crowd, observed by many eyes; shut off by some distance from even those nearest to Him; passing occasionally out of the midst of those who were most intimate with Him. But the work of the Holy Spirit is much more directly a separate and personal work. Now no longer in the crowd, now no more as one of many, is Christ made known to us. He comes to us, away, alone, and by ourselves—"If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him." A presence possessed by us as *my* Lord is now the very promise that He waits to fulfil. It is this direct personal and individual dealing that distinguishes the work of the Holy Ghost. A distinct and separate act of conviction is wrought in every case of penitence, and oftener wrought in very different ways. A distinct manifestation of God's love to us in Christ Jesus is given to each forgiven one. In each believer there is wrought a distinct and personal confidence—that the Son of God loved *me* and gave Himself for *me*. To each child of God is given the boldness that claims God in the tenderest relationship, and with the fullest right to all that He is and has. Because we are sons, God hath sent forth the Spirit of His Son, crying, Abba, Father.

Be bold, then, to think of the Lord as "My Lord and my God." Beware of reading or thinking about the blessed life as if it could be yours by agreeing with certain human theories and opinions about it. It is only in a personal possession of Christ the Lord. It is what He seeks to give us, and what He will give to each one of us if we do but fully receive Him. Take Him and trust Him as your own; wholly and perfectly your own—understanding you apart from all others, knowing exactly how to teach you and to help you. Now let your heart

take up this glorious possession. He has given Himself *for* us, that He may give Himself *to* us. And now He waits for you to accept Him as your own—all yours, and always, altogether yours—yours to do for *you* exceeding abundantly above all that you ask or think.—From *Some Aspects of the Blessed Life*.

GLADNESS.

REV. EDGAR M. LEVY, D.D.

Webster defines gladness as a state of joyousness, contentment, exhilaration or pleasure. And gladness may be regarded as a synonym of religious experience. The gospel of the grace of God brings into the soul gladness. The gladness of *conscious acceptance with God*. What gladness is in this experience? There may be gladness for the shipwrecked mariner, when he finds himself rescued by friendly hands. There may be gladness for the sick man, who felt the presence of death and shuddered, when he is told the crisis is past and there is nothing left to fear. But beyond all these, is that man glad who feels that his guilt is pardoned.

The gladness of a *pure heart and a cleansed conscience*. What gladness is that? Purity and gladness are twin sisters. The fruit of the Spirit is love and joy.

The gladness of *worship*. "This is the day the Lord hath made, we will rejoice and be glad in it."

The gladness of *working for Jesus*. "He that goeth forth weeping, bearing precious seed, shall doubtless come again rejoicing, bearing his sheaves with him." "Oh! how sweet," says Henry Martyn, "to work all day for God, and then lie down at night beneath His smile."

The gladness of *suffering for Christ*. "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven."

And thus true religion leads to gladness. One falls short of the true type of a Christian until he can "rejoice

always." All false religions are gloomy, wearisome, comfortless. Heathenism is full of gloom and despair. The Papal Church has more fast days than feast days. There are penances and confessions innumerable, while her devotees go through our streets robed in sackcloth and with downcast countenances. True religion is sunshine. Christ is the light of the world, dispelling darkness and gloom. He says to His disciples, "I will see you again, and your heart shall rejoice, and your joy no man taketh from you." Hence they respond, "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased." It is joy unspeakable and full of glory. Joy is more potent than penance to purify the heart; laughter does more than groans to expel the demon of selfishness. Why not, then, "rejoice and be exceeding glad" over heirship with Christ? Why should not our voices ring with doxologies over redeeming grace? "The Lord hath done great things for us whereof we are glad." "Glory to God in the highest!" "I am so glad that Jesus loves me."—*Standard.*

THE DOUBLE FEAST.

BY REV. GEO. D. WATSON, D.D.

"If any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me." I used to think there was only one supper here referred to. But look at the words: "I with him," and then "he with Me."

There is more in this than we may at first see. There are many instances in Scripture where the principle of the feast is illustrated. In Genesis xviii. 8, we see the Son of God visiting Abraham and feasting with him, and then in turn feasting the soul of Abraham with the promise of Isaac. In Luke xix. 7-9, Jesus is a guest of Zaccheus, but Jesus gives His host a richer feast of salvation. Jesus drank a cup of water from the hands of the woman of Samaria, and gave to her in return a well of eternal life. John iv. 7-10. And after

His resurrection He sat at the table with the disciples of Emanuel to eat with them, but suddenly broke a richer loaf to them by unveiling His gracious person to them. So when He offers to sup with us, and then promote us to sup with Him, it is in keeping with His previous manifestations to man.

1st. "I will sup with you." O what love! What condescension, that He should enter the mud hovel of our nature and eat of our poverty-stricken fare! The bitter winter of sin has chilled our souls through. The dark night is not only around us, but struck through into us. Our hearts are not housed, but only hovelled in the clay. The fire of love burning on the hearth is low and pinched; and what a pitiful supper we have to eat. We have bitter water to drink; dry bread-crusts of sorrow to eat; and meatless bones of discontent to pick on. Hard fare indeed; but the record says, "This man receiveth sinners." "While we were yet sinners, Christ died for us." He takes us as sinners with a purpose of turning us into saints. He sits at our table; He drinks our wormwood and gall; He bears our penalty; He justifies us freely, having been put to shame, and made a curse for us. This is the first feast; the wine of Gethsemane, the rough bread of the cross.

2nd. "And he shall sup with Me." Having drank our cup to the dregs, and borne away the remembrance of sin, He invites us to be partakers of His nature, to a feast of Holiness. The lowly cabin of the heart is swept and garnished. The table of poverty is taken away. The old furniture of ideas and experience is removed. The windows and door-ways of the soul are festooned with evergreen promises. The luscious fruit of the Spirit—of love out of a pure heart—is piled on the prophetic table spoken of by Isaiah xxv. 6, 7, "In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." The mountain referred to is Mount Zion, upon which the temple was located, and upon which the out-pouring of the Spirit occurred

at Pentecost. The above feast has direct reference to Pentecost.

This same feast of Holiness is spoken of by Jeremiah. "I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord." "For I have satiated the weary soul, and I have replenished every sorrowful soul."—Jer. xxxi. 14-25.

Just as Jesus, by His incarnation in a human body, was qualified to eat our bread of sorrows, so when we are sanctified by the Spirit we have a keen relish for divine things, and are qualified to sup with Him. His word is "milk and honey," and the "finest wheat," and "strong meat." His blood is wine and "drink indeed." His flesh is bread indeed. His Holy Spirit is a crystal fountain flowing up in the centre of the "table of blessing."

Jesus will spread His banquet in a pure heart. All the banquets of earth, the pleasures of the five senses, the soarings of the eagle-plumed intellect, are poor compared to the festival of grace which Jesus spreads in a holy soul. With David we *taste* and *see* that the Lord is good, and with David's son we say, "Thy love is better than wine."

In order to have this double feast, open the door, give Jesus the key, and abandon the shanty of self to His will.—*Standard*.

THE SECRET OF POWER FOR HOLY LIVING AND WORK.

REV. A. MAHAN.

The Scriptures absolutely deny to man every form of power *in himself* to be and to become what God requires him to be and to become. "Without Me," says Christ, "ye can do nothing." At the same time the Word of God reveals to us forms of power ever available to our faith, forms of power, by availing ourselves of which, we may, at all times and under all circumstances, "stand perfect and complete in all the will of God." In Christ is distinctly revealed, as ever available to our faith, "an *all-sufficiency* for *all things*," so that we may ever

"abound unto every good work." "Ye are complete in Him." "We are not sufficient of ourselves to think *anything* as of ourselves; but our sufficiency is of God."

Hence, whilst we read, "Cursed be the man that trusteth in man, and maketh flesh his arm," we also read with equal distinctness, "Blessed is the man that trusteth in the Lord;" and "They that wait on the Lord shall renew their strength; they shall mount up on wings as eagles; they shall run and not be weary, and walk and not faint."

The secret of *power* for the holy life and work required of us is here made manifest, namely, an omnipresent consciousness of absolute *self-insufficiency* for any and every "good thing," or work; and an equally omnipresent consciousness of an ever-available *all-sufficiency* in Christ, through the Spirit. Availing ourselves of this, as we may and are required to do, we may be, and become, and accomplish *all* that God desires or requires us to be, to become, and to accomplish.

Wherever these two sentiments in the absolute forms under consideration exist among believers, not a sickly or feeble one will be found amongst them. Each in his or her particular sphere will be endowed with "everlasting strength." Wherever, on the other hand, either of these elements is wanting, or is feebly developed in the heart and mind of the believer, then feebleness, sinning, and repenting, and falling backward after every experience (falling backward after every advance), will be the inevitable result. Hence the ever-memorable utterance of our Saviour, "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches; he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing: If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified,

that ye bear much fruit; so shall ye be My disciples."

On this momentous subject the Editor of the *Bombay Guardian* has well said: "We make the Lord our strength by believing His promise to use His strength in our behalf, and then there is no question as to what we may find. When the Jews were before Jericho, they were commanded to raise a shout of victory, while yet not a brick had fallen from the walls, and while the enemy were looking down upon them from their battlements."—*Divine Life*.

CONSECRATION AND MANLINESS. FOR YOUNG MEN.

BY REV. W. MIDDLETON.

The essence of true manliness lies in living a life of full consecration to God. Loyalty to our noblest impulses, loyalty to our highest reason, loyalty to the clear intimations of conscience, are synonymous with entire and ceaseless devotion to the holy will of God. That threefold loyalty is necessary to the cultivation of our highest manhood. We have no means of developing now the heroism of the days of chivalry. The heroism which was fostered in the midst of imminent dangers, in eras of martyrdom or times of civil war, cannot be ours. But one kind of heroism is possible to us all: that of standing by God's truth, God's work, God's day, and God's redeeming Son, no matter what may be the consequences to ourselves.

All, whether saint or sinner, believer or infidel, are agreed that we have humanity at its climax in the life of Jesus of Nazareth; and in that life we see the will of the Christ entirely subordinated to the will of His Father; nay, the complete blending of the two wills in one. We see in that life a righteousness and a burning hatred of sin which caused bad men to shrink from His presence, a gentleness and benevolence which attracted little children to His side, and a holiness and mercifulness which caused penitent men and women to kneel at His feet in blissful agony of woe mingled

with hope. Yet great as He is, "the holiest among the mighty, the mightiest among the holy," He is our *example*, our supreme example. Oh that we could get the young men of this generation to believe that *New Testament saint-hood is perfect manliness!*

There seems to be an idea prevalent that to be an out and out Christian, to carry our religion into the business and into the family as much as into the chapel and the class-room, to give up all sins, all idolatries, and all questionable things about which we have grave doubts; not to be forever clamoring for our supposed "rights," and keeping a sharp eye on "number one," not to spend half our time in rubbing up to a fine polish our miserable reputation and self-worship, but to go all lengths with Christ and for Christ: it seems to be thought by some that such a course will make a man feeble and effeminate, and unfit him for a nineteenth century business life. But is it so? No; it is at the devil's caricature of holiness you have been looking, not the Bible portraiture. Open the great book! Read the life of Samuel, judge and prophet; read the story of Joseph, first the slave, then the ruler of Egypt; read the account of Daniel, the praying prime minister of Babylon; read Isaiah, and John the Baptist, and the tender, mighty, and immortal Paul: were these men weaklings, incomplete developments of manhood? Turn for answer to the memoirs of Charles Finney, the hard-headed American evangelist, and the life of Alfred Cookman, to the biography of John Fletcher, of Madeley, remembering not only his seraphic devotion and saintliness, but what a giant he was in controversy; read the life of Dr. Birchenall, of Macclesfield, local preacher, class-leader, medical man, saint!

Perhaps you think that these men were somewhat narrow in their lives and intellectual outlook. They were nothing of the kind! They were men of the "broadest" views (using that term in its best sense) and of the widest influence. They believed that God had given the world to them, the heavens to them; nay, He had verily given *Himself* to them. Narrow men! imprisoned souls! Nay; they were the freest of the

free, because they were the bondslaves of the Lord Jesus Christ. They had ceased to have any controversy with God, any secret sidings with the devil, any special pleadings on behalf of their old sins. They allowed the Lord to have His own way with them, and "where the Spirit of the Lord is there is—not bondage, narrowness, broken-winged feebleness, but—LIBERTY."

Let young men who fancy that we live in a narrow space, because Jesus is regarded as a complete Despot over us, who "want more space in which to spread their wings," give themselves wholly to God, and they will have the whole breadth of the heavens open to them. Until this step is taken selfishness will keep dragging them down, and worldliness will hang weights like lead on their souls, their conscience will keep troubling them, and the very face of Jesus in its kingly mercifulness will reprove them for keeping something back from Him.

Some think that manliness means a large acquaintance with *the world*; by which is meant, not only the pleasures of the world, but many of its follies, and some of its secret sins and impurities. When they say, "We must see something of the world," they mean what we call *the underground world*, not the world as it is in broad daylight and pure beauty. The world of the prodigal son gave him more knowledge than he would have acquired at home, but did it give one touch of nobility to his character? It afforded him a close view of Sodom and its sensualities; but when he turned his back upon it, was his retrospect a happy one? Through eternity that prodigal will not forget, and will not cease to regret, the period of his degradation, when he was a feeder and an envier of the swine. The underground world, where the "fast livers" dwell, had better be unknown for ever; and the *literature* of that region must be turned away from as from a moral miasma, unless men prefer spiritual opium to the manna which comes down from heaven. The brilliant but impure literature of the period needs dealing with as Satan when arrayed in robes of light. A thoughtful gentleman, once

speaking to an old tutor of ours of an impure poem, written by one of England's geniuses, said, "I would freely give £100 to-day if I could erase from my mind the recollection of that poem."

A young gentleman was one day riding in a fine steamer down one of the world's broad rivers when he fell into conversation with the pilot. "How long," he asked, "have you been a pilot on these waters?" The old man replied, "Twenty-five years; and I came up and down many times before I was pilot." "Then," the young gentleman said, "I should think you will know every rock and every sandbank in the river." The old man smiled at his young friend's simplicity, and replied, "Oh no, I don't; but *I know where the deep water is.*"

It is not necessary for young men to have intimate and experimental knowledge of every sandbank of moral danger, and every rock where character and hopes may be shattered: it is enough to know *where the deep waters are*, the waters of purity, health, noble-mindedness, and righteousness; and with the Pilot of Galilee on board the vessel will be kept in the deep waters.

When a young man realizes that he is a blood-bought servant of Jesus Christ, and a child of the most high God, that within the gospel of free forgiveness there is a gospel of complete cleansing; when he believes that the Holy Spirit dwells within the human temple, and will fill it as the Sanctifier, that the same Spirit will baptize His instruments with power for successful labor; and when, after deliberately counting the cost, he makes a full and glad surrender of himself as a living sacrifice to God, — let him not think that he has done a marvellous thing, or gone beyond what is the duty of all. A simple illustration will make this plain. A man seeks advice on a difficult question, and is asked what it is. He replies. "Well, I saw a gentleman take out his pocketbook and unconsciously drop a piece of paper. I picked up the paper, and find it is a five-pound note. What is to be done with it?" "Well, I suppose you will at once give it to the gentleman to whom it belongs; you do not think it is yours, do you?" "Not exactly," you say; "but

I have been thinking if I gave him three or four pounds, would not that be satisfactory?" "In that case, I say, you will be a thief to the extent of two pounds or one pound, as the case may be." After more conversation the man comes to this conclusion, "Well, I will do a remarkable thing; I will consecrate the whole of this five-pound note to its owner." Would that be accounted a deed of common honesty, or a marvellous thing? An act of common honesty certainly. Then let us be honest with our God, and not robbers of our Maker, as Israel was in the days of Malachi. "All souls are Mine," saith the Lord. "Ye are not your own," says His apostle. He does not say you *ought not* to be your own, but you *are not*. The full and hearty acceptance of this truth would revolutionize the Church and shake the world.

There is an incident in the life of Professor Finney which will help us to bring this matter to a practical point. He said he had insisted much, in one of his missions, on entire consecration to God, giving up all to Him, body and soul, to be for ever thereafter used for His glory. One day a lawyer stood at the door of the church, and as the evangelist walked in he handed him a paper, saying, "I deliver this to you as the servant of the Lord Jesus Christ." Mr. Finney found it to be a quit-claim deed, in which he quit-claimed to the blessed Saviour all ownership of himself and of everything he possessed. The deed was executed in legal form, with all the peculiarities and formalities of such conveyances. It was signed ready for delivery; and as he could not place the parchment in the sacred hand that was pierced for his sin, the man handed it to the preacher as the servant of the Lord Christ. And we, redeemed by the Lord Jesus, may in profoundest reality do the same thing this very hour. With mind and will and heart we may give up all ownership in ourselves, and yield all to the holy Jesus. Is He not certain to accept and appropriate all we give? "He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again.—*King's Highway.*

HONOR THE LORD WITH THY SUBSTANCE.

Many of God's children have not only no desire that all they have should be the Lord's, if He should call for it, but they have not reached even so far as Jacob had, who did not live under the present dispensation, and who, at the first dawning of spiritual light, said to God, "*Of all that Thou shalt give me I will surely give the tenth unto thee.*" They do not give even the tenth part of all the Lord is pleased to give them back again to Him. They can readily lay out \$20,000 in the purchase of a house, \$500 a year upon the education of each of their two or three sons, keep many servants besides, and live in other respects in proportion to this, and spend, strictly speaking, not \$250 directly for the work of God or for the support of poor saints, or in feeding hungry unconverted persons near them, who cannot earn their bread. What is the consequence? As they live more for themselves or for their children than for God, so they are not really happy in God, as one real end for which God has left them here on earth is lost. But this has not merely to do with the rich or the middle classes of the children of God, but even with the poorer classes. The Christian man with a small salary, or a small business, or the journeyman who only earns his wages, says: "I have so little, I cannot spare anything, or, if anything, it can be only the merest trifle." And what is the result? Either all, or almost all, is spent on himself; or that which is not needed is put by for future days. The consequence is, that such individuals are not happy spiritually and often also do not prosper temporally, because, as they are not faithful over the little with which God is pleased to entrust them, He cannot entrust them with more, unless He does so, as He did to Israel (Psalm cvi. 15), in the way of chastisement, and send leanness into their soul, or to lead them to see the vanity of such things. Often, also, both in the case of the poorer, the middle, and the richer classes, God is obliged to send sickness, heavy losses, loss of business, etc., in order that He

may take from His children what they would not gladly, constrained by the love of Christ, lay down at His feet.

I have spent many years in the service of the Lord. During this period, especially during the last forty years, I have become acquainted with many thousands of believers, many hundreds of whom I have known intimately, as well as their circumstances. Moreover, many, very many, have honored me with desiring my counsel and advice in their private affairs. What have I learnt, among other points, by this? That "there is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." (Prov. xi: 24, 25.) Many instances have I seen in which the children of God scattered, and yet increased; yea, scattered much, and yet abundantly increased; but far more have I seen, in which they withheld more than was meet, but it tended to poverty.

Notice here the words "*more than is meet.*" It is not said, withholdeth all, but "more than is meet," viz., while he gives, it is so little, in comparison with what it might be, and ought to be, that it tendeth to poverty. With all the desire to get on, very many were not able to do so, just because they only lived to themselves; they withheld more than was meet, and it tended to make or keep them poor. Bad debts, unexpected and unaccountable loss of custom, heavy family afflictions, etc., took away the money which they sought to keep for themselves, contrary to the will of God. While, on the other hand, I know many Christians, who, from giving 10 per cent. at first, have increased to 15 and 20 per cent., yea, 25 and 33½ per cent., and I know even of 60 and 75 per cent. being given of the whole income: because these Christians long to "*lay up treasure in heaven,*" and not on earth. Though we should never give for the sake of being repaid by the Lord, still, this will be the case, *if we give from right motives.* It is God's own declaration that it will be so. This is plainly to be gathered from the following passages: "*Honor the Lord with thy sub-*

stance, and with the first fruits of all thy increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." "*Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom.*" "*He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again.*"—George Muller, in *Words of Faith.*

LIFE FOR JESUS.

He is come to claim His throne,
And to make thy life His own,
Voices of this passing earth,
Echoes of its praise or mirth,
Reach not where the heart hath heard
Golden music of His Word.
"All for Jesus" henceforth be!
Live for Him who died for thee!

Band Tidings

BARRIE.—Have received a hearty welcome here. The only difficulty now is to get room for the people. The church was jammed yesterday, and at night there was no standing room. Scores had to go away unable to get inside. I think the people will stand by us and get the town hall. I pray God to open up the way for us to get into a larger building. We had glorious meetings yesterday.
R. MOODY.

TAWAS CITY, MICH.—I praise the Lord for the great success that has attended the Band since coming here. Our work is still going on; and in our cottage Band-meetings and church services conversions are taking place. I believe there never was, since the days of the apostles, more remarkable conversions, and a more genuine work of the Spirit than we have here. I am so sorry for poor Bro. Murdoch's affliction, of which you have no doubt heard. I want now to order more Band-books. We want them immediately. Praying the Lord to be with you and help you,
W. J. BALMER.

LONDESBORO'.—The Lord has been blessing us wonderfully here, and the work seems just breaking out. The Church is awakened, and numbers are pressing into the land of

Beulah. Our afternoon meetings are times of great blessing. Comrades all rejoicing in a full salvation. I do thank God for what He has done for me. The pastor, Rev. J. Hough, is full of power. Over a hundred have professed Christ.

FRANK WOODHULL.

BROWNSVILLE.—The Lord has blessed us abundantly on this circuit. We commenced at the Delmer appointment last Tuesday evening, and God poured out His Spirit upon us. Yesterday was a day of great power. Fourteen precious souls seeking the Lord; eleven of them came through very clearly. One dear young man came eleven miles to give his heart to the Lord. Thirty came to Christ in the si- days. I think the Lord is giving me greater love for precious souls. I feel I could die daily if that would do any good.

J. G. TATE.

BOND HEAD CIRCUIT.—The *Guardian* of March 10, says, "On the 13th of December, 1885, one of the Rev. D. Savage's Bands of Workers, under the leadership of Mr. Moody, began their labor of love on this circuit. They labored with great zeal and earnestness for two weeks at the Bond Head appointment, and during that time about one hundred and twenty persons were in the enquiry room, nearly if not all of whom found peace and are going on their way rejoicing. They then went to the Newtown Robinson appointment and there the Spirit wrought so mightily in the hearts of the people that in one week nearly every person in that part of the circuit was rejoicing in a full and free salvation. After a little more than a week with the brethren in Tottenham, where scores found the Lord mighty to save, they came to Beeton, and were the instruments in the hand of God in the conversion of over 100 souls. The result of this Band's work will never be known until the Marriage Supper of the Lamb, but we know that between 400 and 500 have started for the kingdom, older Christians have been stirred up to greater diligence, the Methodist churches on this circuit have had new life infused in them, and the Presbyterian and Episcopal Churches have had their membership increased. Three or four local Bands have been organized and are working zealously for the Master. The singing and testimonies of the Misses Hall and Bothwick, and Messrs. Hathaway, McLaghlin and Clemens, with the earnest exhortations of Mr. Moody, will be remembered for many years on this circuit. To God be all the praise." A. C.

MILLBANK.—"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" The same God yesterday, to day, and forever, rich unto all that call upon Him. Commenced labor here January 11th. It has been Divine work—very little human. A faithful few had been praying the prayer of Moses, "I beseech Thee, shew us Thy glory." (Ex. xxxiii. 18.) O! what a white harvest! The work began at once with all classes and denominations, and is not finished, thank God. Prospects are Millbank will be as a city set on a hill which cannot be hid. Young and old, rich and poor, taking up the same cry, "God be merciful to me a sinner." The whole congregation seeking. Time arrived for us to leave. The minister came for us, but the work could not be dropped. So, cancelling the engagement, we continued for another week. Our farewell service was on Friday. A grand, powerful service closed this series, and we said good-bye to a happy, free, and saved community. Rev. Messrs. Hall, Pring, Smith, McKibbon (Presbyterian), came up to the help of the Lord against the mighty. The pastor, Rev. C. Hamilton, labored hard and had great power with God and the people. Doing a great deal of closet-praying. Only Alex. with me. Since closing, God has been calling some to their last, long home. Blessed be God, they had on the wedding garment, and had an abundant entrance granted unto them. "For here we have no continuing city. . . . But God hath prepared for them a city."

"That unchangeable home is for you and for me,
Where Jesus of Nazareth stands;
The King of all kingdoms forever is He,
And He holdeth our crowns in His hand."

O! the eternal, glorious city, let us all seek an entrance. J. SEDWICK.

QUEEN STREET, TORONTO.—Our campaign in this church will never be forgotten in time or eternity. The crowds that attended the services, the spirit of responsiveness and co operation shown by both pastor and people, the rush of penitents at some of the meetings, the sweep of the work in the Sunday-school, and the interest attaching to some of the individual cases of conversion, are memories of brightness and joy to all who took part in the work. No one of our larger churches has perhaps more compact seating accommodation than Queen Street. Not a square foot of space in the ample auditorium is wasted, and combined with this economy

in the seating arrangements of the building is its beauty of finish. The whole interior has undergone a complete reconstruction during the active pastoral term of its present popular minister, Rev. T. W. Jeffery. It was a magnificent sight from the beautiful pulpit of the church on Sunday evening to see the solid mass of human beings from ceiling to floor, rise at the announcement of the hymn to join in the service of song, led as we were so effectively by the large and able choir and its powerful organ. From fifteen hundred to two thousand people were perhaps present at some of these Sunday evening services. And even during the week it was sometimes difficult to get the audience seated in the body of the church. Afternoon services were regularly held at three o'clock, sometimes filling the roomy basement. The interest never seemed to flag, but rather rose as one meeting followed another. It was a sight never to be forgotten when, on the last evening but one of the campaign, the converts who had not reported themselves to the pastor and his assistant workers at the previous afternoon service, were requested to retire to the rooms in rear of the auditorium. The crowd choked the passage ways and could not be provided even with standing accommodation. The effort on the part of the minister and his officary to overtake the results of the work by personal supervision, and direct contact with the converts, was gone into spiritedly and methodically, with, we are prepared to hear, encouraging and gratifying results. The kindness shown to myself and associate workers—Brothers Trott, Conolly and Ranton—by both pastor and people impressed us deeply, and we left old Queen Street Church with hearts full of gratitude to God and love for the dear friends from whom we were reluctantly called to part. On behalf of all concerned, and in memory of the marvellous scenes of that three weeks' campaign, we would adopt the apostle's ascription of praise, "Now unto him that is able to keep us from falling and to present us faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour be glory and majesty, dominion and power, both now and for ever. Amen."

D. S.

BRADFORD.—On Wednesday night we closed one of the grandest campaigns this country has known. Over five hundred seekers. The whole country swept. At one appointment there were only five left. God wonderfully blessed us. We are almost

worn out. I would give a good deal to run away for a few days' rest. We commenced here on Thursday night. Had a splendid meeting. After service last night we had the Christians present remain, and we formed working committees. We want this place for Jesus. Must have it. Pray for us here that we may have strength, spiritually and physically, to go on with this work. Bro. Glen is sick, not able to be with us, but hope he will be ready for work in a few days. We still keep praying for you. Remember us. *Later*: On Sunday night sixteen were forward. Last night about twenty-five. The whole town is being moved. The Church has got nicely to work. Glory to God for His presence.

R. MOODY.

ST. PAUL'S, NORTH TORONTO.—After a crowded and enthusiastic closing service at Queen Street, we passed on to St. Paul's, beginning there on Saturday night, Feb. 27. A few days' rest would have been most welcome. But our programme was imperative, as announcements had been out for weeks previously. A dazed feeling was upon me after the rush and sweep of the work at Queen Street. I seemed to need a few days of perfect quiet to think over and take in its proportions. Body and mind were alike jaded. But once more God interposed. As the hours of Sunday wore on I freshened, and by night was able to spring to the work again. One more week of blessing. Spirited afternoon services; large gatherings at night; a break among sinners, and victory all along the line. The pastor, Rev. T. W. Jolliffe, had just recovered from serious illness, but was able from the first to be present and assist in the work. We were also favored at one service with the presence of our beloved and honored General Superintendent, Rev. J. A. Williams, D.D., who was accompanied by Rev. W. Briggs, President of the Toronto Conference. My billet was at the friendly home of Robert Shaw, Esq., the attentions of whose kind family I shall remember with gratitude. The following week the services were continued, Bro. Ranton and Sister Ruddy assisting the pastor in the work. The interest was sustained to the last. That week I spent in Weston.

D. S.

BARRIE.—On Saturday, March 6, I ran up to Barrie to spend Sabbath with dear Bro. Moody and his Band. Found a home with Rev. J. M. Wilkinson, in whose church—Elizabeth Street—the services were being held. The Band had been there a week,

with fair encouragement. We had a good service in the church on Sabbath morning. For the afternoon and evening services the commodious Town Hall had been engaged. On each occasion the crowd was too large for the capacity of the building, although additional seats were introduced. Many had to stand, while others had to be turned away from the doors disappointed. The dear Master was present in the use of the Word, in the service of song, in the testimonies, and indeed throughout. For the week following the meetings were held in the Collier Street Church, of which Rev. J. W. Annis is pastor. Bro. Hathaway writes, Mar. 10: "We are having grand services in the large church. On Monday night ten souls saved and fourteen stood up for prayer. On Tuesday night twenty came forward and several rose for prayer. The church is full every night and deep conviction rests on the young men. Some of the hardest cases have promised to come out to-night." Bro. McLachlin also writes on March 12: Last night there were some eighteen seekers—a grand work among the young men. D. S.

LANDOCH.—We closed here last night after a week and a half of great blessing and power. The service from first to last were seasons of great profit. A few gave clear evidence of having received Christ, and the Church was much quickened. Praise God! We go to Walsh for to-day and to-morrow, and then to Round Plains. The work moves more slowly on the line of conversions on this ground than it did last year, but perhaps there is as much being accomplished in the building up of believers. It seems as though the Lord wants us to stay here for the present. We have our programme arranged as far as July; there are calls enough through this southern country to keep two Bands busy. This year has been one of great blessing to my own soul. Love to all. Dear comrades are very much wearied.

J. W. CHAPMAN.

FARMINGTON, MICHIGAN.—Rev. W. C. McIntosh writes: Have just closed special services here, with twenty-five souls for Christ. God was with us in power. We had Rev. Jesse Kilpatrick and ten other workers from Fowlerville. He has formed a local Band, which went to Williamston after his revival of last autumn, where they had thirty converts. Soon after they went to Webberville, where God gave them over a hundred souls in a short time. In all these places souls are still coming to Christ. Bro.

Kilpatrick's whole heart is in this Band work. He requests me to write to you about coming to Michigan. Can you come with any other workers about the middle of May and remain till your Conference meets? We will have (D. V.), a union of Bands at Fowlerville. Will engage the skating rink or some large building, and brother Oliver will go before you and prepare the way. Know you will come if the dear Master opens the way for you. His will be done. Amen. We pray for you, your Band, and your work.

Band Correspondence.

BOWMANVILLE.

Dear Bro. Burns,—Not having heard from us, as you intimated in the first number of the EXPOSITOR AND BAND WORKER you expected to, I suppose you concluded we were come to naught as a Band; but such is not the case. We are still lifting up the blood-stained banner of King Jesus, and victory is on Israel's side. As to the cause of Holiness in town, it is growing more and more. As a Band the members are getting higher up into the land of corn and wine, and sinking deeper into Christ's love, and everywhere, at home and abroad, witness to the power of the precious blood of Jesus to cleanse from all sin and to keep clean. We are learning to trust the blessed Spirit more.

Now about our work. The cottage prayer-meetings were kept up every week without fail, and resulted in much good. We also had a few appointments in the country during the summer months; but not much success.

On December 27, 1885, the Band, led by Bro. Kay, held two services at Haydon, Tyron circuit. A short sermon in the afternoon was followed by testimonies and consecration meeting. The evening service was a time of power, and six came forward as seekers of pardon, and nearly all came into the light. The church was greatly quickened. To God be all the glory.

Again, on January 17, two other services were held with this dear people. In the afternoon a very pointed discourse was given by Bro. Joblin on the words, "And an highway shall be there, and a way, and it shall be called the way of Holiness." The brother's face fairly beamed with holy joy, his words seemed, to take right hold of the people, yet there was no apparent success.

January 24.—A bitter, cold day, but the Band drove fifteen miles to Cartwright, and were rewarded with the presence of the Master, and had the joy at the close of the day of seeing six souls seeking Jesus. The fruits of a former visit, made sixteen months before, still showed itself; eight or nine of those who were converted at that meeting were still trusting in Jesus, and many others testified that from that period till the present had been the happiest portion of their life.

Feb. 14.—The Band conducted three services at Newtonville. It was indeed a blessed day, never to be forgotten by either the dear people or the Band. We went the distance of eleven miles through rain and sleet, and found both pastor and people praying, believing, and ready for work. All day the brethren gave their testimonies, clear and distinct, to the cleansing power of Jesus' blood. In the afternoon one person took a decided stand for Christ, and was saved. The evening was the gathering in time—fifteen more presented themselves at the altar as seekers of pardon, and nearly all went home rejoicing. But the best of all was the definite work done amongst the members of the Church. The brother in charge of the circuit stepped into the full liberty of a child of God. When speaking after and testifying to the obtaining of the blessing of Holiness, he said, "I see what is the matter. What we want is a sanctified Church." After telling them what the Lord had done for him, and how he obtained the blessing, he urged all the members of his church to come forward and seek the blessing also. Immediately the altar was filled: some even with tears besought the Lord to make them holy, and many came into the glorious liberty. The evening service lasted four hours and a half. The church all the time seemed to be filled with the glory of God. Shouts of victory and songs of triumph were continually heard.

Feb. 24.—The Band divided themselves into two parts, one half going north (nine miles) to Haydon, the other half going east (11 miles) to Newtonville. The day was something the same as the last one spent there. The church members were still pressing upward. In afternoon service the altar railing and front of the church were completely filled with those seeking the blessing of holiness, and many testified to the acceptance of the same. The evening service was a time of power, and nine came seeking Jesus. The work there is going on grandly. To God be all the glory.

The same day those at Haydon, six in number, had very much of the presence of the Master. The sermon on Holiness, given by our brother during our last visit had never been forgotten, and now the fruits of that visit showed itself when the question was put, "How many of God's people desire to be free from sin and to have the power over it—in fact, to enjoy like precious faith with us?" as many as thirty stood at once upon their feet. After a little more direction on the matter we engaged in prayer, when shouts of victory through the blood came from all parts of the church. During the evening service two souls were saved and one other commenced seeking. We expect to hear the news from thence of souls being saved and many of God's people sanctified through that day's service.

Our work in the future will be mostly at home in cottage prayer-meetings, and visiting from house to house. Bro. Hassard has given us seven plan appointments on Lyon circuit, and we expect to achieve great victories through the name of Jesus. Not being as Bro. Savage's Band workers, set apart for special work, we are not able to follow up any of our work, but must be content to do the Sabbath work and then come home. Most of the Band hold offices in the church, so we cannot leave our home duties very often.

Kindly use your judgment as to publishing a part or the whole of this in the EXPOSITOR.

We intend to remain true to the cause of Holiness. Yours in Jesus,
WM. A. BUNNER.

DELMER.—We have started meetings in Delmer now, and as this is my last day in Bethel, I thought I would write and let you know how we have been progressing. We have had some grand meetings, but the Christians seem at first stiff. The church we have just left (Bethel) is very small, and it was hard to work in it. We were only there twelve days and had something like thirty souls. Praise God for that mercy. The church we are now going to is much larger, and we are all believing for a good time. I know it depends on ourselves, and my prayer is that God may fill each and all of His children with Holy Ghost power. My prayer is the prayer of David. "Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and uphold me with Thy free Spirit.

Then will I teach transgressors Thy ways, and sinners shall be converted unto Thee." I have often thought if all the Christians in each place, of every denomination, would only get together, and be of one mind, and pray for precious souls, how soon the devil would fly, and every unconverted soul would turn to our Jesus. May God hasten the day.

BESSIE SCOTT.

MICHIGAN.—It is difficult to find much time for writing, for "the harvest truly is plenteous and laborers are few." A number of places in this section are calling for God-honored and sanctified helpers. Three weeks since I came from Grand Rapids, ninety miles north of this section, to visit my dear comrades Jacob Ruoff and W. Barth, who had been at work assisting the Rev. J. W. Reid at Three Rivers. I found the M. E. Church in a holy glow of soul-saving power, God using my dear comrades in winning men, women, and children to His dear Son. Remained with them four days, when Bro. Reid sent me to open up at Constantine with Rev. Strickland, the young men following in a few days. The active energy of the Holy Ghost immediately displayed itself, and scores were brought into the kingdom. "Every Lord's Day the church door is thrown open for probationers. First day forty-five, then thirty-four, twenty-eight, twenty-five, forty-nine, and on we go in the strength of the King. We are not registering converts' names, leaving all this with God—the pastors receiving probationers where we work at every Sunday morning service. I am here alone to open this place (Centre-ville) with Rev. J. Clubina. The power of God is working, "there is a sound of abundance of rain." No revival here for fifteen years past. The young men join me for Sunday. They are, in the meantime, winding up threads of service at two neighboring towns. My furlough expires March 1st, when I must return home. I do thank God for this hallelujah holiday, the only trouble is it is so short. Love in the Lord to all the brethren. On, on for the kingdom. Ever remember us before the throne.

WARREN MARTIN.

HARROW.—This is a weak charge. There are only two appointments, Harrow and Oxley. The latter place is on the shores of Lake Erie, near Amherstburg. Harrow is about four miles north. I found religion low, but a strong desire for revival. The pastor, Rev. W. W. Edwards laid his plans carefully, and the work has gone steadily

forward taking in many adults and heads of families. The young men are now coming, some of them very hopeful cases. Over eighty have sought the Lord. There is a fine Band of workers here now, full of faith and the Holy Ghost, and there is great joy in the place. Mrs. F. came on about a week ago and is a good help. I have been greatly distressed for the want of hymn-books. Please do not delay one hour in sending them, and oblige your brother on the field of battle. I am very happy in my own soul, working up for more power from on high and asking God to direct me in everything. My health is improving. May God bless you as our leader in the work you have been called to supervise. I have been invited to a neighborhood near Amherstburg. Z. S. FLEMING.

HAMILTON.—One of our Hamilton converts writes to a Band-worker: "I am in good health, thank God. I tell you, dear brother, it takes a long time to get the cursed liquor out of your system, after six or seven years of hard drinking, seldom sober a day; but thanks be to God for His goodness and mercy, I am getting over it all right. Not that I *look* so well, for I have come down to my own slim self again; but my pockets are heavier. . . . I promised to let you know when my dear wife would get converted, and now I have the blessed news to send that such is the case. I cannot tell you how thankful I am to God. Dear Hugh, I have a happy, happy home now. There was one thing I promised dear brother Savage to do, and that was to start-family worship, but I had not the courage at first. Since the conversion of my wife, however, I have been enabled to do so. My evenings are nearly all taken up in attending class and prayer-meetings. I am very happy trusting Jesus, and find Him nearer and dearer to me every day." D. C. D.

HAWKSTONE.—Brother Charlie and myself have just arrived home. God has wonderfully blessed our souls. We are both enjoying the blessing of a full salvation. The Lord worked mightily in Gravenhurst. Seventeen souls for the week. I have made enquiry about the route to North Bay. We go by rail to Bracebridge, one day's travel from here. Then by stage from Gravenhurst over a hundred miles through a rough country; but I believe the Lord has a mighty work for us to do there. I hear that North Bay is a demoralized place, but we shall go there in the strength of the God of Israel. Dear Charlie and I love the work more all

the time, and we are willing to go anywhere for the blessed Jesus. It is perfect glory in our souls. We are going to have special prayer for you and the Band movement at large to-night at our prayer-meeting.

GEO. REID.

LETTER FROM ENGLAND.

Culverlands, Golden Road,
Clifton (Eng.), Jan. 26, 1886

Dear Mr. Savage,—I was so glad to get yours of Dec. 27, and to hear that the Lord is still prospering the work on all hands. He has not forgotten us in this corner of His vineyard. The last two weeks have been rich with blessing. A real work of the Holy Spirit is being done. We are having meetings for young people in Clifton, amongst the upper classes; and the boys' and young men's services have been most touching. When I get back to work in Canada I shall try to have more of these meetings, especially for young men. They are most fruitful. We have to work on different lines with different classes of people, and with this class we have to be most careful; but last Saturday evening, while speaking to them from Ps. xl. 2, 3, the power of the Lord was present to wound and heal. More than a score remained behind, inquiring "what they must do to be saved," most of whom went away, after conversation and prayer, rejoicing in Jesus as their own Saviour. Oh, how grand to see these young fellows deciding to spend their lives in His service! What an influence and power they must be in a few years either for good or evil! How I long, nevertheless, to be again in the dear old Band work! With all its difficulties it is a most blessed work, although it seems sometimes to me to be too awfully solemn work for me to dare to touch, and yet I cannot help it. I must preach, and tell others of this great salvation. "Knowing, therefore, the terrors of the Lord, we persuade men." O for more power to plead with poor dying souls, as ambassadors for God! But what manner of persons ought we to be? Do continue to pray for me, that I may be enabled to live and preach always in the power of the Holy Ghost.

Many thanks for sending me dear Bro. Lamb's letter. May the Lord greatly encourage and bless the dear fellow, and give him companions and help in the work. It is too much for one alone, and "He sent

them out two and two." I have not heard from my boys with dear Moody. They are so taken up with the rich blessing the Lord is giving them, that I suppose they have little time to think of an absent comrade. Am glad to hear of dear Hugh and Jimmie Sergeant and all the other dear comrades. However, many are drafting off to the ministry. Band work seems a regular nursery for it; but I wonder that some don't think of missionary work and fields.

Remember me in Christian love to dear Glover and to all the comrades. May they "live for God;" for we are not our own, but bought with a price—and what a price! I must close now, with many prayers and wishes for you and all your fellow-laborers.

"Take myself, and I will be
Ever, only, all for Thee."

Yours, in the bonds of the gospel,

HANDLEY BIRD.

HARMAR, Ohio.

I have been wanting to write you ever since I received your last, but you did not give me your address, so I have been postponing until now. We expect to close our services to-night, and I know you will rejoice when I tell you that over 260 have been hopefully brought to Christ. Our meetings have been the talk of the community, and the influence and fire has spread back across the river into my own Church at Marietta, and a gracious work is now moving among them. The Congregational minister has attended and helped, and so will have a large number of souls as the result. About 125 have come into the Methodist Church, which had been almost deserted before. They had talked of dropping this station entirely, and letting the Methodists go to Marietta, but things are now greatly changed.

I have just been reading "Incidents by the Way," and am grieved to find that the wolves have scattered and destroyed so many flocks. I feel more than ever the importance of having each professed convert truly regenerated by the Holy Spirit. If the work is of God it will not be so easily overthrown. I see more and more how the devil is aiming at the overthrow of the kingdom of Christ; and to match him we must be "wise as serpents"—as the old serpent himself; and this wisdom must be heavenly wisdom. I have continually to throw myself at His feet, and beseech Him to teach me Himself. You see God has led me here—yes, and He has used me as I was never used before. He gives me access to the

hearts of the people, and so many have been blessed through my messages.

How I would love to be with you! And so I would were it the dear Lord's will. If He opens my way for Band work, I shall take workers with me, as I see many advantages from this line of work. They expect me to help at home after we close here. After that I do not know where I shall go. But God leads me. I am so well; never had better health than now.

With much love to all the workers, and your own dear self, I remain, yours, etc.,

ALEXANDER LAMB,
Marietta, Ohio.

OWEN SOUND.—Our expectations were realized with regard to the appointment in Presbyterian neighborhood, mentioned in my last. The meetings were carried on for three Sabbaths by our Band; the friends in the vicinity carrying them on for three or four nights during the week. The whole result God alone knows—time may never reveal; but we know that at least twenty-two, who cared for none of these things heretofore, gave themselves to the Lord, and could testify to the saving power of the blood of Christ. Backsliders were reclaimed, and are now rejoicing. At the last meeting held there on Sabbath night—the minister Presbyterian—we asked for a standing testimony of those who had given themselves to the Lord. A large number stood up, and we gave them over into his care. One testimony we will never forget. A good sister rose and said, "The change in my family is something wonderful. If you do not believe it, come to my house and see. You well know how we lived, and all the trouble we have had; but now love reigns, and father has prayer and reading now." And again, "I know that it is not allowed in my Church for women to speak in public, but I must tell how much the Lord has done for me and my family." Glory to God! Are the times not now foretold by Joel? God grant it!

W. K. J.

WELLANDPORT.—We have had some grand meetings through the last month. Three of the young men of my own band, from Oxford, have been helping me at Stromness, Moulton, and Candasville. The Lord blessed us to the salvation of some forty souls at Stromness. Glory to His Name! Sinners are crying for mercy, and believers are being sanctified. I am sweetly resting in Jesus, and realize within my own heart that "perfect love casteth out all fear." Bro.

Jones' Band has been doing glorious work all around us, and many places that were dark as night are coming into the light. To God be all the glory! Remember me to Bros. Hugh, Arthur, and Sam, if they are with you. Yours in the battle,

W. H. BARRACLOUGH.

GLENALLEN.—I have just returned from Millbank, attending the funeral of the late Mr. Rutherford. It was at his lovely home that we had been so kindly entertained during our labors there, an account of which I shall try and give you. From the time we entered the house of our late friend, he, although unknown to us at the time, began to pray for himself. He was hearty and strong; and none of us thought that so soon would we follow a kind, loving husband and father to the grave. A very interesting, intelligent family, had sought and found Jesus, and, it seems, just in time to find in Him not only a *Saviour, Lord, and God*, but a *Comforter*, while they have been so suddenly steeped in the waters of bereavement. Truly that house is the house of God, and the very gate of heaven to their souls. Every one of the family had *peace* before they thought of his death, which was *triumphant*. He partook of the Sacrament on Sunday. Was at perfect rest. After kissing his dear wife good-bye, and each of the children a last, tender farewell, in answer to the question, "Is Jesus precious?" a smile, and "Yes!" closed his eyes, and he fell into a peaceful sleep. He requested his children all to meet him in heaven. His only regret was that his life had not been more devoted to the service of our Master. "Mark the perfect man; behold the upright, for the end of that man is peace."

J. SEDWICK.

SPRINGVALE.—Our Band has been laboring for the Master with success this winter. Two weeks were spent in Selkirk, during which time forty sought the Saviour, and members of the Church were quickened. One convert was called to meet her Saviour a few hours after she had found Him. She was apparently in good health, and was taken off by heart disease without a moment's warning. We praise God for the hope of meeting her. The last words she spoke to some of us as we parted that day were to promise she would meet us in heaven. The work is still going on there under the pastor, Rev. T. R. Trimble, together with his new Band of workers. Revival services are now going on at home, and God is giving us the victory.

O. W. FINCH.

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