

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title on header taken from:/  
Le titre de l'en-tête provient:

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments:/  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

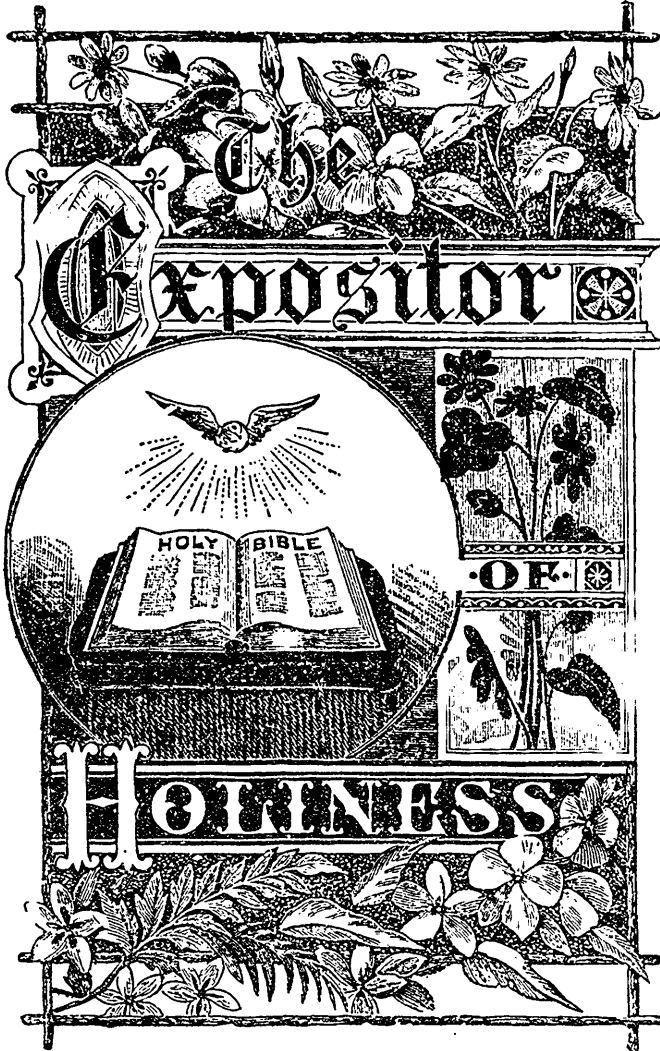
10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

ONE DOLLAR A YEAR. POSTAGE PAID BY PUBLISHER.

VOL. V.

NOVEMBER, 1886.

No. 5



Toronto:

Published under the Auspices of the Canada Holiness Association.

## CONTENTS.

	PAGE
POETRY: "ALTHOUGH."—BY LUCY A. BENETT .. .. .	113
FAITH-CURES .. .. .	114
"COMPLETE IN HIM" .. .. .	117
WHOM DO THE EPITHETS BEST FIT? .. .. .	118
INCIDENTS BY THE WAY .. .. .	119
CORRESPONDENCE .. .. .	121
I BELIEVE IN IT .. .. .	121
CONVERSION AND EXPERIENCE OF BRO. WILLIAM STACEY .. .. .	122
THE EPISTLE OF JUDE .. .. .	123
THE "SEVEN FEET OF GRAVEL" CURE .. .. .	125
SATAN'S DEVICES .. .. .	127
"YEA AND AMEN IN CHRIST JESUS."—BY REV. ASA MAHAN, D.D., LL.D. .. .. .	127
THREE THINGS IN TRUST .. .. .	128
THE RIGHT METHOD OF PRESENTING THE GOSPEL.—BY REV. DAVID THOMAS, D.D. .. .. .	129
A CHRISTLIKE WORK .. .. .	129
THE MANNER OF CONSECRATION .. .. .	130
THE MIND OF CHRIST—HOLINESS IS TO BE PROFESSED—AT THE WESLEYAN CONFERENCE .. .. .	131
CORRESPONDENCE .. .. .	133
POETRY: "HE KNOWETH THE WAY THAT I TAKE" .. .. .	135
BAND TIDINGS .. .. .	135
BAND CORRESPONDENCE .. .. .	138

---

### CALENDAR OF HOLINESS MEETINGS.

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

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

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

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

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

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

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

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

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

THE  
*Expositor of Holiness*

AND

BAND WORKER.

VOL. V.

NOVEMBER, 1886.

No. 5.

“ALTHOUGH.”

BY LUCY A. BENNETT.

HAB. iii. 17, 18.

“Although the fig-tree blossom not,  
Nor vines their fruitage yield,  
Though labor of the olive fail,  
Nor meat be in the field:  
Though flocks should perish from the fold  
Nor herd be in the stall,  
Yet in the Lord I will rejoice,  
And find in Him my all.”

We sang it in the summer-time,  
Mid hills with verdure crowned,  
While everywhere the laden boughs  
Were bending to the ground,  
And graciously the Father heard,  
As with a glad some voice  
We chanted, “In Thy name, O God,  
We always will rejoice.”

“*Although*”—’Twas sung with faltering lips,  
Blanched with uncertain fears,  
And lifted eyes, whose burning lids  
Refused the soothing tears.  
For, one by one, the goodly flocks  
Were fading from our sight,  
And over all the beauteous land  
Were tokens of a blight.

And yet, methinks, the Father heard  
A deeper note of praise  
From that wrung heart, than ever rose  
In the untroubled days.  
It was the language of a soul  
Which answered to His call,  
And, even in its anguish, yearned  
To own Him all in all.

“*Although the fig-tree blossom not.*”  
The storm has fully burst,  
The famine stalks where all was fair,  
The plague has done its worst.

No fruit, nor herb, nor living thing,  
Nor flocks, nor herds remain,  
But only emptied hands are clasped  
Around eternal gain.

Yet hark! for lo, a psalm of praise,  
How full, how sweet, how clear,  
And now the very heavens are hushed  
And God bows down His ear.  
A song, more musical than rose  
In that glad summer-time,  
When sorrow seemed a thing unknown,  
And life was in its prime.

More sweet than was the trustful cry  
From lips with grief compressed—  
It is the cadence which bespeaks  
A heart at perfect rest.  
A heart in which Jehovah reigns  
Sole Monarch on His throne,  
A heart that finds unmingled joy  
In Him, and Him alone.

“*Although.*” Ah! do not fear to sing  
Thy glad some song of trust;  
Nor think thy God will haste to trail  
Thy life-joy in the dust.  
Ah, no! not lightly hearts are tried,  
And those will stand the test  
Who cling, thro’ sunshine and thro’ shade,  
To Him they love the best.

Now to His name, His glorious name,  
Loud let the anthem swell,  
Though flocks and herds alike should fail,  
“He doeth all things well!”  
“*Although the fig-tree blossom not,*  
Nor fruit be in the vines,”  
The soul is fully satisfied  
Which on its God reclines.

It is no matter to live lovingly with good-natured, humble and meek persons, but he that can do so with the forward, wilful, ignorant, peevish and perverse, hath true charity.—*Kempis.*

## FAITH-CURES.

In taking up the scriptural argument in connection with this important subject, in order to show that the Bible does not teach that the healing of the body is on the same basis as healing of the soul, and that just as all may come to God through the atonement made by Christ, and claim pardon and cleansing, so all can claim freedom from all sickness by simple faith. We premise a few observations.

In the first place, we maintain we do not need such a rule, even presuming it to be true. On the day of Pentecost Peter promised to the multitude of penitents, that so soon as they accepted Christ by faith they were eligible to the reception of the Holy Ghost, even as they had received Him. Now Christ had described Him in one of His offices as guide into all truth, and this included, as we have shown in previous writings, guidance as to when we might use the prayer of faith for sickness.

Again we remark that in all fairness to this doctrine of physical healing for all it should rest upon passages in the New Testament somewhat analogous to those which teach the forgiveness of sins, both as to number and clearness of teaching. We are prepared for the statement that the healing of the body is not as important as the healing of the soul, but admitting that, still our reasonable demand is for a fair proportion of such passages. Now let anyone take up the epistle to the Romans, for example, and try to count the passages wherein the forgiveness of sin for all men is taught, and see how numerous they are. Why, the letter is full of them, until you are led to conclude that the whole letter is one elaborate argument to establish the doctrine of forgiveness and cleansing from sin for all men. Now continue your researches through all Paul's epistles and you find that they constitute but different changes rung out boldly and clearly on these doctrines. But mark, you will not find one passage which either positively or by implication teaches this presumed doctrine of healing for all. But you will find several passages which it has taxed all the ingenuity of modern faith-cure teachers to explain away, lest they might

seem to conflict with their teachings. As for example, Paul's advice to Timothy, "Take a little wine for thy stomach's sake and oft infirmities." Any modern faith-cure apostle who would give such advice now to a Christian would be promptly ruled out of the circle as heterodox. Again, where he discourses concerning his friend Trophimus, whom he left at Miletan sick, or Epaphroditus, who was sick nigh unto death, but who recovered, how opportune the circumstances to bring out clearly the modern doctrine of healing for all, but by no means can his language be made to give any aid or comfort to those who are striving to establish this dogma. Much less when he minutely describes his own bodily ailment, of which he did not recover at the time, but obtained the mind of God that it, the thorn in the flesh, was designed to remain for his spiritual benefit, can any supporting evidence be obtained from the whole account to strengthen the faith-cure extreme doctrine.

But note in the passing into what rare contradictions they fall in trying to explain away the whole matter. Paul calls this visitation an infirmity, and glories in it, as a blessing in disguise, saying "most gladly then will I glory in my infirmities." Our critics explain infirmities to mean something, anything else than a bodily ailment, for the only reason, as far as we can see, that it would destroy their doctrine if not so explained away. And manifestly they are right, for if it was impaired eyesight, or any other bodily infirmity, then Paul would have to be accepted as an opponent to their doctrine, or as failing to live up to its privileges. Hence to a man they maintain that infirmities in this passage means something not included in the atonement. But the passage "Himself took our infirmities and bare our sicknesses," Matt. 8. and 17, is often quoted by them as teaching that sickness and infirmities were atoned for by Christ, the same as sin, and they are thrown into confusion in the attempt to reconcile the different passages. Some seem disposed to chisel out infirmities altogether from this sentence, and use only the word sicknesses as in the atonement. Others try to show that infirmities in the one place means quite a different

thing from what it does in the other, and so make Paul culpably careless in the use of his expressions. From all of which we learn that if this modern dogma was accepted in the times of the apostles, Paul, judged by his writings, seemed to be ignorant of it, and even wrote as if teaching truths opposed to it. Witness his statement that only a few were entrusted with gifts of healing. He did not teach that a few had the gift of healing for the maladies of the soul. What is, he taught whilst the remedy for soul sickness was universal, that for the body was limited and confined to a few. "Have all the gifts of healing?" 1 Cor. 12 and 30.

Plainly, then, St. Paul cannot be brought forward as teaching clearly this modern dogma. Neither can John in his epistles be pressed into service here, for whilst there is rouch in them about forgiveness of sin, about the new birth, and freedom from sin, there is not one passage which has the remotest allusion to this subject. Clearly, then, if these modern teachers had to depend on John's letters to establish their doctrine they would obtain no help, and yet they are so full of teaching on the doctrines of forgiveness and cleansing that these doctrines could safely be left to stand or fall on his epistles alone. The same may be said of Peter and Jude.

But in the epistle of James there is one solitary passage which seems, at first sight, to favor this doctrine. Now, granted all that is demanded by them concerning the teaching of this passage, is it not in order to doubt the claims of a doctrine, which has but one passage in all the epistles to rest upon, to be placed beside doctrines which rest upon a thousand passages?

But an intelligent examination of these verses will show that they not only do not teach the doctrine that sickness, like sin, is atoned for in the death of Christ, but they show quite the contrary. It is taught here that if the sick call in the elders, and they pray in faith over them, they will recover. There is no direction here for the sick to accept health like forgiveness through the merits of Christ, but their recovery is connected directly with the prayer of faith, as uttered by the elders. Then James goes on to discourse

on the power of prayer, and brings in Elijah's prayer of faith by which the heavens were sealed up in the days of Ahab, so that no rain fell until he prayed again that the drouth might end. Plainly, then, James connects the raising up of the sick by means of the prayer of faith, with such occasional miracles as scarcity and abundance of rain, when the result of believing prayer. But no one will have the hardihood to say that such things are in the atonement in the same way that the forgiveness of sin is. This passage, then, clearly places the recovery of the sick where it belongs, namely, amongst the extraordinary answers to the prayer of faith, and by no means teaches the general doctrine that all such people, just as they may claim present forgiveness for all past sins by faith in Christ, can claim present freedom from all their sickness and infirmities by faith in Jesus.

The only argument drawn from the Acts of the Apostles is, that some of the early Christians, noticeably Peter, Paul and Stephen healed very many of their maladies. Any yet Paul speaks of leaving Trophimus at Miletum sick, as if it was an ordinary occurrence, and makes no apology when recommending medicine to Timothy, whilst Luke the beloved physician is not spoken of as if his occupation were gone.

In the Gospels we have the narrative of Christ's miracles of healing minutely narrated. At different times it is definitely stated that He healed all that came to Him for healing, or even that had need of healing. But it would be a difficult task to connect healing of the body, even in the miracles of Christ with healing of the soul. True, in some cases He Himself did in some sense connect them, as when He forgave sin first, and then healed the body. But this was not always the case. For example, one person who was cured, when asked who performed the miracle, could not tell who it was. Again, when ten were cleansed of leprosy, Christ admitted that nine of them did not show even common gratitude for what they had received from Him.

Again, healing the sick was classed with other miracles which attested His divinity, as raising the dead, multiplying the loaves of bread, and controlling the wind and

waves. When He gave a commission to the seventy to pass through the land before Him as heralds, He gave them power to heal the sick, to raise the dead and cast out devils.

We call attention to the fact that healing the sick was not classed with the forgiveness of sin, but with raising the dead and casting out devils, things which were purely miraculous, and in no way depended on the faith of the parties concerned. They were to preach the Gospel and leave it for men to accept or reject it, according to their faith in Christ, but they were to positively heal the sick in the same way that they were to cast out devils and raise the dead.

There is nothing then in the Gospels to connect the healing of the sick with the atonement as sin is connected, excepting the one passage above quoted, and that, if it is pressed into service here, proves too much, for then it would make, as we have shown, St. Paul to glory in his shame.

Many passages of the Old Testament are appealed to as teaching this dogma, but we do not deem it necessary to quote them and examine them one by one, even if we had space for such an exhaustive method of argumentation.

A few general thoughts will be sufficient to show the hopelessness of establishing such an important doctrine on these passages.

In the first place, the promises referred to had reference specially to the Israelites, and were connected with other national blessings promised to them as a peculiar people, if obedient.

Take for example that strongest passage in Exodus 23. 25, 26, "I will take sickness away from the midst of thee." In the first place, we contend that to secure the fulfilment of this promise it was necessary that the whole nation should walk in obedience to the commands of God. It can hardly be pressed into service for individuals who were obedient, when the nation as a whole had departed from God. If so, then the following promise also was certain of fulfilment: "The number of thy days I will fulfil." This would mean that no matter how sinful the whole nation, no matter how determined to persecute all who were faithful in their obedience,

that every one who did so obey God was certain to live out the full number of days allotted to man, namely, three score and ten. Those who press this passage into service for establishing the extreme teaching of faith cures must not shrink from this application of the text.

We hear that there are some who are beginning to teach that any professed Christian who dies before the age of seventy cannot enter heaven, and why should not this thought be encouraged if the first part is taken as literally true of every one who walks in the light of faith-cure teaching. For if one such should die before the above age, it might be correctly argued that, either he had failed in obedience to God, or God had failed to fulfil His promise.

As might be expected, there is the tendency on the part of some to use the first part of the text, and pass by the other. And notice, that the Lord does not reserve to Himself the power to remove by accident. The faithful, obedient one, has a life insurance policy, good against all accidents, sickness, or the malevolence of man or devil up to the ripe age of seventy.

Now, to our mind, the only escape from these deductions is that these are promises of national blessings, and contingent on national righteousness. And we are inclined to think they were exclusive in their character, and confined to the favored Jewish nation. But, without pressing this thought, we maintain that when they are made to depend on that "righteousness which exalteth a nation," they are of little practical value in the present dispensation, and cannot be made to promise perfect health of body and certain old age to every child of Adam, irrespective of surroundings, just as the forgiveness of sin is promised to all.

Such general statements as those of David, when he says of God "who healeth all thy diseases," need not be discussed in this connection, seeing all accept the doctrine contained in them, and recognize the hand Divine in recovery from sickness, no matter what secondary remedies may be used.

And thus we have gone over the ground we intended, not perhaps with that minuteness of detail some expected,

but sufficiently exhaustive for our purpose, which is not to disparage the faith-cure movement, but to do what we may to relieve it from the threatened inroad of legalism with all its evils, which have already become so pronounced in the holiness movement in the United States. For while this method of presenting the whole subject guards against narrowness, and judging one another with censorious thoughts, it nevertheless secures all possible health to those who are prepared to come under the law of the Spirit in Christ Jesus, which makes us free from the law of sin and death.

We further maintain that the strength of our argument is but slightly impaired if some small inaccuracies should be discovered in it; for if, after all, we have found but one link in the chain of their argument broken, it destroys the whole. If one instance can be shown where this extreme doctrine is not sustained by Scripture teaching, we maintain the whole dogma as a doctrine falls to the ground.

These are the principal arguments which force upon us the honest conviction that, however plausible this teaching concerning healing of the body for all, just as forgiveness of sin is—it has no solid foundation in Scripture teaching, and therefore ought to be rejected, whilst the use of the prayer of faith, in all instances where the Holy Spirit prompts its use, should be accepted as a glad privilege in the Gospel.

### “COMPLETE IN HIM.”

Col. ii. 10.

A perfect man in the Scriptural sense is here defined. The thought is more fully brought out further on in this epistle, “That ye may stand perfect and complete in all the will of God.” Chapter xlviii. 12.

The idea brought out has both a negative and positive side. For we have the legitimate inference that, however symmetrical the life of a man may be in the eyes of the world, however gifted and cultured, a most serious defect is witnessed so long as this Gospel complement is wanting. It is an imperfect life.

When God first made man, although outwardly he seemed complete, and in harmony with all the other work of His hands, still, unlike them, he was not complete until God breathed into him the breath of life, and man became a living soul. Previous to this act, man had all the other attributes of the lower animals, and fully met the Darwinian ideal of the survival of the fittest. He had muscular power and intellectual possibilities in the full measure of that which he now possesses. He already stood at the head of creation, as regards this lower world, and all the possibilities of mind controlling matter existed in him awaiting but time and opportunity to develop them. And we can easily imagine man in this state as perfect and complete, even as the other orders of animals seem to us to be, conscious of wanting nothing further.

But all this was changed when God breathed into his nostrils the breath of life, for man then became a living soul—a soul capable of fellowshiping with God, and taking his supreme delight in such heavenly converse.

When man broke off this soul union with God, then a sense of incompleteness at once took possession of him, figured by the fig-leaf covering, which he essayed to use as an antidote for the shame of his conscious nakedness. But this sense of nakedness, of incompleteness, must ever be felt until we are complete in Him. This is the negative side of the subject, a patent fact of world-wide significance.

At conversion a sense of completeness is realized, but few if any have learned at that transition stage how to remain complete in Him. Seldom do they accept the Holy One from that hour as their guide into the rest of faith, into the continuous walk and companionship of Christ, which is Paradise regained. Nevertheless, provision is made for this in the Gospel.

God’s method, as unfolded in the Gospel, to secure this completeness is simple and effective, but, alas! men, and even professed Christians, are constantly bringing to the front their fig-leaf substitutes. God’s method is ever by the way of Pentecost.

It is simply as believers accepting, as



did the early Christians, the Holy Ghost as our friend, guide and indweller, through whom we have constant access to and fellowship with the Father and the Son, whence arises that sense of completeness in Him, the outcome of which is, amongst other things, joy unspeakable and full of glory.

Many who have tasted of this conscious completeness when the sins of the past were pardoned through the mercy of God would fain linger around this point, trying to satisfy themselves by these short-lived sips of the waters of life, covering over their sense of incompleteness, generally felt, by these momentary sensations of satisfaction, and often in their ignorance imagining that this was all they could reasonably expect, never taking into their thought that God had provided for every believer a well of water of perennial flow, and that this overflowing well is the gift of the Holy Ghost which all believers might receive after Jesus was glorified, that is, on and after the day of Pentecost.

Again many teachers, yea, and professors, of holiness, strive to content themselves with something less than completeness in Christ.

This attempt on their part to substitute a more elaborate fig-leaf covering for their sense of nakedness can easily be detected. Hence, their talk of knowing *more or less* of holiness since they received the blessing. They shrink from the test that their lives should be perfect and complete in all the will of God, by the day, or month, or year. They have not a clean record, and yet would fain be accepted as testifying to the possession of the blessing of holiness year after year.

In their writings they may be detected in the effort to substitute another test than that of holy living. Hence they write learnedly of doctrines and nice theological distinctions, and not unfrequently take their readers into the realms of transcendentalism to contemplate motives and emotions and bodily or mental phenomena, anything but the ordinary every-day holy living which constitutes believers living Christs among men, going about doing good, and challenging all men in the language of our forerunner "which of you convinceth me of sin."

For we remark that completeness in Christ which does not make perfect and complete in *all* the will of God is only an assumed completeness. It does not satisfy the real soul-cravings of the one who makes the profession, much less does it meet the demands of earth and heaven.

A perfect man, then, is one who, with whatever of natural endowments he may have, has added thereto the Divine complement of constant, uninterrupted fellowship with the Father of Spirits. He walks with God. He dwells in God. He is one with God, and ever walks worthy of Him unto all pleasing. This is standing perfect and complete in all the will of God. Now this state of completeness is suitable for all times and places. It may grace the palace as well as the cottage. It may adorn the pew as well as the pulpit. It can flourish as fairly behind the counter as in the home circle. It is within the reach of all, high or low, rich or poor, gifted or poorly endowed, learned or illiterate, for the promise is to us and our children, yea to all that are afar off, even as many as hear the glad news.

#### WHOM DO THE EPITHETS BEST FIT?

We are not given, we trust, to *calling names*, but we are aware that some Christian people, who stand high in the estimation of their brethren, have warned others against us as likely to harm them, because we testify that we have the witness of the Spirit that from day to day and from month to month we please God in everything, including thoughts, words, and actions.

Now there was once a time when we joined with these same parties, or others in like case, praying for this very thing. With them we united in the prayer that we might be sanctified wholly, and preserved *blameless* unto the coming of Christ, that we might be holy as God is holy, that we might be perfect as our Father in heaven is perfect, that we might do God's will on earth as it is done in heaven, that we might walk worthy of God unto all pleasing, that we might rejoice evermore, pray without ceasing, and in everything give thanks.

We also often sang with them from Wesley's hymns, believing with them that they were thoroughly scriptural in their sentiments,

"What, never speak a sinful word  
Or rash, or idle or unkind."

"Thy sinless mind to me impart."

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

Now the only difference between our former state, when without hostile criticism on their part, but with their tacit approval, we uttered these prayers as earnest seekers, and our present state is, that we claim these prayers are all answered in our life, and we act out this our faith by writing as if we believed it, and challenging the inspection of our life as the attestation of the fact.

But we find that these our critics go on using these very same prayers as right and proper. Hence judged by their own criticisms and prayers, they are asking the hearer and answerer of prayer to make them fanatics and teachers of most serious errors.

Now which horn of the dilemma will these parties take hold on, viz., that it is practically impossible that these prayers should be answered, and that therefore they should no longer be used, or that God has ordained that we should go on seeking the impossible, that by so doing we might secure some inferior possible good, which is, in either case, making Him a party of the first part to a fraud.

Again we ask, To whom do the epithets best apply?

He would be King in our midst, King in our hearts, King in our families, King in our business, King in our everyday life, and thus we shall realize the kingdom of God is at hand.

There is an old proverb: "The shoemaker's wife is always worst shod." The families of many very busy Christian teachers suffer woefully for want of remembering "He first findeth his own brother."—*Maclaren.*

## INCIDENTS BY THE WAY.

WESLEY PARK.—We attended the annual meeting of the directors of this Camp Meeting Association. Business of great importance was transacted, and the greatest confidence felt by all present as to the future of this great undertaking. Rev. J. R. Daniels, of New Jersey, was elected President, in the room of Rev. W. B. Osborn, resigned. There is the promise of extensive building operations this season, arrangements having been made to build a goodly number of cottages for rent, or as summer residences for the owners. Various changes have been inaugurated, all looking towards a healthy balancing between income and expenditure, all of which will be announced to the public in due time. Our faith in Wesley Park, which has never wavered, is greatly confirmed by the work done at this annual meeting.

WELLAND.—We had the pleasure of assisting Bro. Colling for a few days in a local holiness convention, the results of which were eminently satisfactory. Never was the good hand of God more clearly visible in arranging everything connected with this series of meetings, comprising eight in all.

It is true that some of the afternoon meetings were small, but whether few or many were present we were conscious of the mighty presence of the Master, performing the good pleasure of His goodness, and the work of faith with power.

GUIDANCE.—What numerous instances we witnessed of the manifested presence of the Master in conducting the various gatherings, especially in making plain to all the good hand of our God. The last meeting was more distinctly a praise meeting than any we have been privileged to attend. "Bro. Colling," we remarked before going to this last of the series, "tonight is to be a praise meeting." "Yes," was his reply, "the Lord told me so an hour ago."

WAS IT HISTORY REPEATING ITSELF?—Two elect ladies came from Toronto to help, having heard the voice of their guide Divine to separate themselves for the work whereunto they were called.

They came just at the right time to reinforce us with their prayer of faith and testimony. We could not but recall the passage in the Acts of the Apostles where it is recorded that "the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them."

**WAS IT A MISTAKE?**—On their way they failed to get off the train at Merritton Junction, and so, contrary to their intention, were carried on to Clifton, where they were delayed some hours before they could resume their journey to Welland. But these hours were utilized in a way that surprised them greatly, for they were needed there to help another who was in sore distress of mind, and was reaching out after a full salvation, so they returned, contented in mind and satisfied that, after all, some things which seem mistakes to us are arranged for by One who knows all things, and therefore is able to guide us into *all* truth.

**HORNING'S MILLS.**—We had the pleasure of renewing our acquaintance with the pastor of this field of labor, spending a few days with him assisting in his work. On Sabbath there was a quarterly meeting. We found the service eminently spiritual. The speaking was prompt and lively, and some rich experiences were given. In the evening we preached in the Presbyterian church, as more convenient than our own, on "The Promise of the Father." On Monday and Tuesday evenings we also held services, one at Horning's Mills, and the other at an outlying appointment, both of which were well attended. Judging from what we saw, we should say that the circuit was above the average in spiritual life, but there are elements at work which threaten great danger, and will test the faith of many as to what sort it is.

**A UNIQUE MEETING.**—On Thanksgiving Day, upwards of thirty friends gathered in the parlors of Bro. Anderson for a holiness meeting. We assembled about four in the afternoon, and did not separate till after ten.

A meeting six hours long! What foolishness some might feel disposed to say. But stay; all who were present seemed reluctant to leave, and we went finally to

our homes protesting that it had been one of the pleasantest meetings ever attended. After an hour's desultory conversation we commenced an experience meeting. Then there was an adjournment for supper. Again the tide of Christian experience rolled on. Once more it was checked, and glided into a parlor sociable, but still again testimony was the order of the evening to its close.

**NATURALNESS.**—There was no effort required to change the programme from one form to another, nor had it been planned out beforehand what form the gathering should take. It was an impromptu thanksgiving holiness service, and appreciated with keen relish by all who were privileged to be present.

**THE CITY HOLINESS MEETINGS.**—These gatherings have become increasingly interesting. There has been a growing expectation of an increased amount of definite work to be done in them in the near future. Already we are having the promise of the shower in one and another rejoicing us with fresh testimonies to sanctifying grace, and there seems to be the sound of abundance of rain.

**TILSONBURG HEARD FROM.**—A lady in passing through the city remained to attend a few of the holiness meetings, and told us how she went to the Tilsonburg convention, hungry for full salvation, that there she received the needed instruction, which under God brought her into full salvation. Since then she had been enabled to help other hungry souls into like grace. Thus, she furnished two good tests of the genuineness of the work done in the Holy Ghost, and fruitfulness in the Master's work.

**STRONG TESTIMONIES.**—At these meetings the volume of testimony is, like a river, growing wider and deeper. Not only is a greater number able to give the "Methodist" testimony, but the quality of that testimony is constantly improving. We hesitate not to say that we have never heard or read better.

**KIRKTON.**—We close up these incidents by the way on Kirkton Circuit, whither we have come, on the invitation of the pastor, Bro. Hall, to attend a four days' meeting at third line appointment.

A PARSONAGE MEETING.—On Monday evening we attended the weekly holiness meeting held in his home. A goodly number attended, and the Master was with us in blessing. This meeting grew out of an informal gathering of a few friends, who came simply as callers, but as the conversation took the form of a holiness meeting, the desire was expressed and acted on to perpetuate it, by having a similar weekly gathering.

THE FOUR DAYS' MEETING.—We have now had but two meetings. At the morning service a number of the church gave their experience clearly, as to justifying grace, but they expressed themselves as anxious to obtain the blessing of holiness, and had been looking forward to this meeting with great hopefulness that the desire of their heart might here be obtained. Surely we may expect to behold sanctifying grace given when the people are ready to receive.

---

#### CORRESPONDENCE.

108 6TH ST., ROCKFORD, ILL.,

Oct. 26th, 1886.

DEAR BROTHER IN CHRIST,—I find the EXPOSITOR OF HOLINESS for some months past coming to my room in company with much matter of a similar kind. Thanks. I have been wanting to acknowledge it for some time, but have been so busy since the camp-meetings that it has not been attended to until now. I enclose a little article; will it be acceptable in return for the Magazine? That is what the other editors get in return for the papers and magazines for which I write, and their publications are what I realize in return for my writings I do it for Jesus' sake and leave all in His hands. He has provided me a room free of rent, and therein I eat my meat with gladness of heart. I should have been glad to have met Canada friends at Wesley Park in the summer, but was not led that way. After Clear Lake I was in Michigan, then at Desplaines, Chicago District; and Lena, Freeport District. Since coming home I have prepared some of the articles heretofore printed, prose and poetry, with added pages of experience,

for a book; Dr. Gill has it now in hand. If on sight you think it worthy of notice, and can help me dispose of some I will be glad and take courage. I leave this with all else with my Lord. With only 'he faces of the great ones before me, I should never have dared to put the little book before them, but I meet many here and there who seem glad to read what I pen, and the Holy Spirit—it seemed to me—led me step by step until now there will soon be the book on sale, if Providence continues to favor the project, and I am praying that it may be a blessing to some souls; it has been a blessing to me to prepare and write it, and to-day I am singing

“O the precious, precious blood,  
O the cleansing, healing flood,  
O the power and the love of God  
Through the blood of the Lamb.”

I rejoice in this full salvation. The way of holiness grows more and more delightful as I press on in it, and as bodily powers fail the spirit exults more and more. I have to praise Jesus for fair health and strength for a medium quantity of labor. I hear nothing only what is spoken directly to me, but there is no longer the shadow of a murmur on this account. Jesus knows all about it; to Him I commit body, soul and spirit for time and eternity.

Excuse the freedom with which I am writing.

Yours in the work of helping to spread scriptural holiness.

A. MILLS.

---

#### I BELIEVE IN IT.

ABBIE MILLS.

When asked concerning their experience of perfect love, some are wont to reply, “I have not got it, but I believe in it.”

Some of these have been in this attitude for years. There may be not only this assent to the doctrine of full salvation in this life, but a desire more or less strong to have all that is promised to the fully consecrated. At times this hunger after righteousness is intense, and there is earnest prayer for cleansing, but in some way the petitioner is switched off

the track, and lies long at some siding, often in sight of trains passing, well loaded with passengers who have set their faces like flint, for the land where inbred sin has no admittance; but when asked the reason of their delay, they can only reply, "I believe in it," and still they wait for the time when some engine will pick them up, and with a rush they will find themselves in Beulah land, where they will expect to be welcomed in a way that will intimate that their detention was the fault of others rather than their own. But if they had carefully followed directions they would have gone without halting from the point of adoption to entire sanctification.

The quick, instantaneous way of getting into the Canaan of perfect love began to frighten them. The exceptions that the conductor of this "fast train" was making too many things they had among their baggage, led them to wish they could find some other route where they could still indulge in questionable delights and habits that, though not in any good sense delightful, yet were wedded to the carnal mind, so their thought was that they would like time to consider the subject. It may be they did not put the thought in words, well knowing that it was only a plea for a little longer keeping of their idols; a hesitancy in obeying the command to cleanse themselves from all filthiness of flesh and spirit; but it resulted in their being detached from the only power that ever lands souls in the goodly realm of full salvation.

And there becalmed they lie. What motion there may be is a little forward motion, and then backing until they find themselves nearly in the old rut. They think and talk a great deal about growing in grace, yet when they closely scan the real progress they are making, they find there is not much to encourage them; but then they are humble, and do not make any great pretensions like these holiness people; but they have a Saviour that has promised to cleanse them from all sin, and they ought to be praising Him for the fulfilment of His promises, instead of getting and remaining in a position where He cannot see the travail of His soul in them and be satisfied.

Believing all that Jesus says about

His hatred of sin, and His coming to destroy it, and yet lingering day after day, week after week, month after month, and year after year without a pure heart.

Surely it is time for such believers to cry mightily for the Holy Ghost, to rid them at once of all that hinders their moving forward, yielding themselves without reserve to Him, that His refining fire may purify the gold and consume the dross, and so fill the soul that there will be power to move heavenward felt within more mighty than that of a thousand engines. There will be a constant and conspicuous recognition of the Holy Spirit, and it will be a joyful recognition. No longer any clinging to any forbidden thing. No effort to conceal anything from the light that floods every part of the soul, and the glad confession will be, "I not only believe in holiness, but I've washed my garments white in the blood of the Lamb."

Rockford, Ill.

#### CONVERSION AND EXPERIENCE OF BRO. WILLIAM STACEY.

I have been asked to give my experience for your EXPOSITOR OF HOLINESS, and hence sit down to do so. It will be utterly impossible for me to give any more than a faint conception of the way God has led me since I have given him my heart, but I trust the few lines written may be made a blessing to some soul. When but a child, I was called by God to the ministry. I felt that he had ordained that I should fill a place on earth as an ambassador for the Lord Jesus Christ. My precious praying mother tried to lead me to the foot of the cross. *But I refused the CALL.* Oh, as I look back to that time how my heart aches. Years rolled by. Special services were held each year in the church we belonged to (Sydenham St. Methodist, Kingston), but each year I refused to go. I listened to many sermons from the pulpit, about the crucified One, and the tears would often run down my cheeks, but I refused to obey the Spirit and seek salvation. My heart continued to get harder, and I believe I was past the influence of ordinary effort

to get my soul awakened. About three years and nine months ago the Salvation Army came to Kingston. I did not attend any of their meetings for about two weeks after they came; but being curious to see them, I went with my mother and a sister who was visiting home. Was much impressed with their meeting, went a second time and could not get in for the crowd. Went the third night with mother and sister; took a seat near the front. Mother had asked me through the day to give God my heart. I had answered, I don't believe mother that a person should seek Christ until they felt like it, or felt the burden of sin. I was much interested in the meeting. An exhortation was given, part of which were these words, "Some in this hall say they will not come, because they do not *feel* like it. Now you know you are *sinner*s, and you need *salvation*; what more do you want to know?" I thought that is so. I know I'm a sinner; what more do I want to know. When the invitation was given for penitents to come forward, I saw my mother rise and go forward, then my sister. As my mother went I became indignant. What did mother want to go for? She had been a Christian many years. But, oh, I shall never forget that sight. A mother who had been kind to me all through life had given me all she possibly could to gratify me, and the only return had been ungratefulness. There was a struggle for a moment, and I arose and went to the front and knelt beside her, and asked God to pardon. Satan said, *you can't be saved*. I answered, "Satan, I will serve God as long as I live, if I go to hell when I die." That settled the conflict, and I believed for pardon. Two months afterward, I sought and obtained the blessing of full salvation, hallelujah! and possess it to-day. All glory to God. Seven months after conversion I was led into Army work; went to Barrie with Capt. Madden. Six months of glorious victory. Then to London, Petrolea, Port Perry, and Collingwood; labored hard until, broken down three times, I gave up Army work, and since then have been laboring as an evangelist, and am quite sure that I am only getting trained for a mighty work in the future.

Below is a song composed by myself while apparently dying—my own experiences:—

#### THE DYING SOLDIER.

COMPOSED AND SANG BY W. S.

Hark! what means this heavenly music,  
Wafting softly to my ear;  
Can it be that I am dying,  
Heaven seems so very near.  
Come, dear mother, come yet nearer,  
Kiss your dying soldier boy;  
Jesus calls me, I must leave you,  
I am not afraid to die.

#### CHORUS.

The heavenly music pealing,  
The pearly gates are open wide;  
I will watch for you, dear mother,  
Over on the other side.

Many years you prayed, dear mother,  
For your wayward wandering boy;  
I your tender heart was breaking,  
Leaving you no peace nor joy.  
But at last the loving Jesus  
Saved your wandering, godless boy;  
Now He calls me, I must leave you,  
I am not afraid to die.

I have been a soldier, mother,  
In the battle I've been true;  
I have met with sore temptations,  
But the Lord has helped me through.  
Now I have come to Jordan's river,  
Angels now are standing by;  
Take me, Jesus, I'm your soldier,  
I am not afraid to die.

#### THE EPISTLE OF JUDE.

This composition is one of the shortest of the apostolic letters. It is very intense, written with a condensed earnestness, which excludes any expression that would not carry a weighty and forceful meaning. There does not seem to be any aim at literary plan or rhetorical effect, but it seems to be the pouring forth of a soul full of a passionate hatred to sin, which is the natural result of that vivid sight of its dangerous character that is only given to those whose whole spiritual being is renewed and interpenetrated by the Holy Ghost. Like as it is in all the other epistles, the address is to undoubtedly Christian people, "to them that are called, beloved in God, the Father, and kept for Jesus Christ."

About two-thirds of the epistle is occupied with the description of a class of false teachers who had "crept in privily,"

who turn the grace of God into lasciviousness," "denying our only Master and Lord Jesus Christ." Christians are warned against them by the fate of the fallen angels, and of unfaithful Israel in the desert; they are compared to Korah, Dathan, and Abiram, and are spoken of as belonging to the party of Cain. Most vigorously are they denounced, and vividly described as to their moral characteristics. It is remarkable how, after enumerating and describing the forms of their error and vice, that the description ends with what is evidently intended to exhibit the real nature and origin of their heresy. "These are they who make separations," parties in the Church, "sensual, *not having the Spirit.*" That which produced heresy and schism in Jude's time is that which has produced like results during the centuries that have since elapsed. Men who are "sensual" in their conceptions of God and humanity cannot agree with the pure truth of revelation, and will certainly teach something essentially different. Those who do not have the Spirit in the measure proper to this dispensation will certainly go wrong in doctrine and practice, for all Christian truth is of the Spirit in its origin and in its shape. "Holy men of God spake as they were moved by the Holy Ghost;" or, as the Revised Version has it, "Men spake from God, being moved by the Holy Ghost." (2 Peter i: 21.) And according to Paul in 1 Corinthians 2: 14, it is needful to have the Spirit as an indwelling light, in order truly to understand what is so written or spoken. Even the words of Jesus Christ, the greatest and best of teachers, were not uttered but by the Holy Ghost, as can be abundantly seen by reading Luke 1: 15, 35, and 67; 2 chap., 26, 27; 4: 1, 14, 18; also Acts 1: 2. The "sensuality" of the 19th verse is the condition of all men, however learned, moral, cultured, or refined, who ignore the distinct work of the Holy Spirit; which work is the fundamental psychological fact in Christian experience, as it is the actual underlying cause of all truly Christian phenomena. The ignoring of this fact, the slighting of it, or even the simple absence of that state of soul, places the person so situated in a position not only of proneness to sin, but

also of tendency to error in reference to the work of God in the soul. When persons who have been in the right way of thinking and doing, err from the truth in opinion or in practice, there may be apparent proximate causes which strike ordinary observers as the real causes, but according to Jude, the true cause is, they have become "sensual, not having the Spirit." You may guard orthodoxy and Christian morals by creeds, by endowments, or by discipline, but men will become heterodox and sinful in spite of all, if they first allow themselves to be "sensual, not having the Spirit."

And for the conulative and positive side of this vital fact, see in the twentieth verse a sovereign recipe for the infallible preservative against all doctrinal and practical errors. "But ye beloved, building up yourselves on your most holy faith," by continual learning and application of the truth already received and believed, enlarge your spiritual knowledge, and strengthen your Christian character, "praying in the Holy Ghost," which shows how the real union with God is realized, and the true infallibility of the Church may be secured. When the Spirit is allowed to suggest the things to be prayed for, and to guide in the praying, the prayer will be always right, and will never fail of its answer. Praying according to a form of words composed by some one else seldom amounts to much. Praying by intellectual force rises no higher than the material ear can recognize, but praying in the Holy Ghost, is already heard and recognized as soon as it is uttered.

And this same way of living qualifies the believer for attempting the deliverance of those who have lapsed into error, victims of the false teaching uttered by others possibly. "Of some have mercy," says Jude, "who are in doubt" (R.V.), and some save, "snatching them out of the fire."

The closing doxology shows how confident the apostle was of complete success as the result of accepting and carrying out his principles. "Now unto him that is able to *guard you from stumbling* and to set you before the presence of his glory without blemish in exceeding joy, to the only God our Saviour, through Jesus

Christ our Lord, be glory and majesty, dominion and power, before all time, and now and forevermore. Amen."

B. S.

### THE "SEVEN FEET OF GRAVEL" CURE.

BY REV. DANIEL STEELE, D.D.

A person suffering from an annual attack of hay-fever, having been told that Ralph Waldo Emerson, the so-called Sage of Concord, had effected a cure of that malady in his own case, wrote to that renowned *Littérateur*, inquiring for the antidote. In accordance with his concise and vigorous style, the great essayist replied, "Seven feet of gravel." By this laconic answer he corrected the report of his own cure, and strongly intimated his belief that death is the only specific for that disease. This despair of healing, when once in full possession of its subject, would shut out a further trial of remedies. Unbelief paralyzes the will and destroys the motives to action.

It was an evil day when Christianity was blighted by that admixture of pagan philosophy which teaches the eternity of matter and its inherent, essential, and ineradicable sinfulness; and that the human spirit, so long as it is encased therein, must bear the taint of its polluted envelope. Down through the Christian ages this pagan element has wrought its baneful work, responding to every cry for the complete cure of sin, "Seven feet of gravel."

This dreadful answer belittles the glorious Gospel, discrowns its Author, and dishonors His successor—the Holy Comforter and Sanctifier. It belittles the Gospel because it makes it, in respect of entire sanctification, as great a failure as the Law. (Heb. x. 1-3.) Especially note the contrast between Heb. vii. 19 and vii. 25. It discrowns Christ, because it ascribes a greater power to Death, which exterminates that inbred sin which had successfully defied His grace; and absurdly makes an effort to annihilate its cause. It dishonors the Holy Spirit, called Holy because it is His office to make believers perfectly holy—because

Death usurps His office, and accomplishes a work which had baffled His power.

What else can the Westminster Catechism mean when, in answer to the question, "What benefits do believers receive from Christ at their death?" it replies: "The souls of believers are at their death made perfect in holiness."

How utterly aside from the Bible this answer is, will be seen when we examine the only proof text which the Westminster Assembly could find for the doctrine of death sanctification (Heb. xii. 23): "To the spirits of just men made perfect."

Here is a glaring instance of the fallacy which logicians call *petitio principii*—"begging the question"—since there is no hint that this perfection is wrought in death. This is unwarrantably assumed. The Greek scholar will observe that the participle "perfected" is not in grammatical agreement with spirits, but with *men*, understood; so that the literal translation is, "To the spirits of righteous, perfected" (men). This strongly implies that they were made perfect before they became disembodied spirits. The best scholarship will sustain us in the assertion that perfection of character is not here spoken of—that is sufficiently indicated by the term "just," or "righteous,"—but the completion of their course on earth; "to the spirits of the righteous who have finished their earthly course."

The same verb is used by Jesus Christ in Luke xiii. 32, not to indicate the completion of His moral and spiritual nature on the third day, but the termination of His earthly career. Hence the American Committee insist on adding in the margin, "Or, *I end my course.*" This is the meaning of the same word in Phil. iii. 12: "Not that I have already obtained, or reached the end of my course." With this rendering all the New Testament Greek lexicons agree. This explanation removes one of the most common subterfuges into which Christians leading a mixed life of sinning and repenting are wont to run for shelter, when plied with Scriptural proofs that entire sanctification is required in this life. "Paul," say they, "had not attained spiritual wholeness or perfection, why should we be urged to excel him?"



But to return from our exegetical digression, in which we find not in all the Book of God a vestige of Scripture favoring either a *post-mortem* sanctification or a spiritual purgation by death itself, we do not deny that many souls aspiring after holiness, but through all their lives bewildered by erroneous theological teachings and misapplied Scriptures, as they approach eternity, rising above the mists, aided by the special illumination of the Holy Spirit, do lay hold of Christ as a complete Saviour, and experience perfect cleansing through faith in His blood. These uniformly testify to a strong regret that this grace of perfect love, casting out all fear, and excluding all sin, was not received and enjoyed by them many years before while in the full enjoyment of health. They now see that this was their privilege, and that death is by no means a factor, or a condition of entire sanctification. They plainly declared that they missed this great grace through some groundless prejudice against its experience and expression, or through too great reliance on fallible human teachers, to the neglect of the great Teacher Jesus Christ, and a reluctance to follow perfectly the unerring Guide, the Holy Spirit.

The candid student of the New Testament, especially of the Epistles, which unfold the uttermost extent of salvation under the dispensation of the Paraclete, will not fail to discover the prominence given to the purification of the material element of human nature through faith in Christ. In Romans xii. 1 the body, in distinction from the mind (ver. 2) its spiritual tenant, is to be holy, not after death, but while "living." In chapter vi. 6 we read that the purpose of the crucifixion of the old man is, that the body "in so far as it is a sin-body" (Meyer) might be destroyed, "annihilated" (Cremer). In Colossians ii. 11 we are assured that "the circumcision of Christ," that entire sanctification of the heart (Jer. iv. 4) which Christ provides for in the gift of the Holy Spirit, consists in putting off the body of the flesh (R.V.), not merely the outward "sins of the flesh." The significant and weighty double compound Greek word

"putting off" is a noun invented by Paul to express the thoroughness of this purging of the whole body from all sinful tendencies. Hence the meaning is, "a complete *parting and doing away with* this body, in so far as God, by means of this ethical circumcision, *has taken off and removed* the sinful body from man (the two acts are expressed by the double compound), like a garment which is drawn off and laid aside." (Meyer.)

St Paul declares (1 Cor. vi. 13) that "the body is for the Lord" (*Jesus*), inasmuch as it is a member for Christ, and "the Lord is for the body;" that is, He purposes to rule and use it as His member, and an instrument for His use, and a mirror for reflecting His glory. "The body is His due, for He assumed the body, and hath therein sanctified us; and we are joined to Him by the resurrection of the body." Thus says Bengel, who adds, "*Quanta dignatio!*"—"How great an honor!" This honor culminates in the 19th verse: "What! know ye not that your body is the temple of the Holy Ghost?" His peculiar and perpetual habitation; the last place which He hath chosen for the erection of His altar (Deut. xii. 14). How impressive the injunction which follows, when cleared, as it is in the Revision, of the gloss which diverts the emphasis from the body, the subject under discussion! "Glorify God, therefore, in your BODY."

The strongest proof text (1 Thess. v. 23) for the entire sanctification of the body in the present life, is found in that prayer of the Apostle Paul, in which he makes an exhaustive analysis of man's compound nature, and prays that each specific part may be preserved blameless, after supplicating the very God of peace to sanctify the undivided whole. In his enumeration of parts, Paul descends from the highest and distinctive part, the spirit, the dome of man's being, wherein he is receptive of the Holy Spirit, to the animal soul, containing the passions and appetites in common with the brutes, the second part in the detail which needs the purifying power: thence he goes down to the material foundations of this divine temple, and prays for the keeping pure of the sanctified body.

In this paper we have not discussed

"the flesh" in the Pauline sense of that term. We have attempted to prove that the body is to be sanctified. In some future article we may demonstrate that the flesh is to be crucified.—*Divine Life.*

### SATAN'S DEVICES.

The policy of the devil is not only to destroy the present peace of the believer, but to persuade him, when that peace is gone, that there is nothing better provided for him in the Gospel. Does the Christian "walk in darkness and have no light;" the devil insinuates, professedly for his consolation, that he is now sojourning in a "land of darkness and the shadow of death," and consequently nothing better is to be expected till he arrives at the heavenly Canaan. Is the Christian groaning in the bondage of sin, the devil insinuates that he is now in the enemy's country, in a world of temptation and conflict, that this is the precise experience of all the holy that have gone before him, and that he should patiently wait for deliverance till the "time appointed of the Father." "Who is among you," says the Lord, "that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God." True, says Satan, you must trust in the Lord as required. But you must not expect deliverance while in this "land of darkness and shadow of death." "Come to me," says Christ, "all ye that labor and are heavy laden, and I will give you rest." True, says the great deceiver, Christ will give you rest, but not while you sojourn in this earthly tabernacle. "I will sprinkle clean water upon you," says God, "and ye shall be clean." "I will circumcise your heart, to love Me with all your heart, and with all your soul." "Faithful is He that promised, who also will do it," says Satan, but not until after you have passed into eternity.

When Christians credit such insinuations, they are fast bound in the chains of the great enemy. "They are led captive by him at his will." Reader, the great question for you is, "Will you credit God or the devil? If you will not "stagger at

the promise of God through unbelief, but will be strong in faith, giving glory to God," you shall ask what you will and it shall be done unto you. If, on the other hand, you will listen to Satan's lies in regard to the word of God, in the first instance, and in regard to holy men of old who "served God with pure consciences" in the next, be sure of this, that "your bands will be made strong."

ASA MAHAN.

### "YEA, AND AMEN, IN CHRIST JESUS."

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

"All the promises of God," we read, "in Christ are yea, and in Him amen, unto the glory of God by us." All the revelations which God makes of Himself to us are made through one and the same medium, Jesus Christ. "No man knoweth the Father, save the Son, and he to whomsoever the Son will reveal Him."

Every revelation which comes to us from such a being as God, and through such a medium as Christ, should command our absolute confidence. Such is the confidence demanded of us in every one of "the exceeding great and precious promises" presented as objects of our faith in the Word of God. "All the promises of God in Christ are yea, and in Him amen, unto the glory of God by us." Of the term "amen"—and "yea" has a similar meaning—Bishop Hopkins truly says: "When it is prefixed, it is *assertory*, as in the Evangelists: 'Verily, verily, I say unto thee,' that is, 'Amen, amen, I say unto thee,' which is a vehement assertion of the truth and necessity of what He speaks. When it is subjoined and used at the end of a speech or prayer, it is *precatory*, and signifies our earnest desire to have our prayers heard and our petitions granted; as, 'Blessed be the Lord God of Israel from everlasting to everlasting. Amen, and amen.' In the former case it signifies, *So it is*; in the latter, *So be it*."

The promises reveal to us the blessings which God pledges Himself to confer upon us, when they are presented by us at the throne of grace in the name of

Christ. The passage under consideration reveals the absolute trustworthiness of all the promises of God. In Christ they are all "yea, and in Him amen, unto the glory of God by us."

We do ourselves infinite wrong if we do not present every one of them, and that specifically as our needs require, and we do our God and our Saviour infinite wrong, if we do not present the promises with absolute assurance of receiving what we ask and seek. "Let him ask in faith, nothing wavering. He that wavereth is like the waves of the sea, driven with the winds and tossed. Let not that man think that he shall receive anything of the Lord." God deals with us in all earnest sincerity in giving us these promises. With the same absolute sincerity, Christ says to us, "Ask in My name;" that is, bear each promise to the throne of grace in My name, "and ye SHALL receive." Nothing but a criminal doubt in our minds of the Divine trustworthiness in setting the promise before us, can prevent our receiving *all*, in all its fulness, of the good with which the promise is burdened.

For example: "The very God of peace sanctify you wholly [in *all* respects to *perfection*, the exact meaning of the original]; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful [trustworthy] is He that calleth you, who also will do it." No honest mind can or does misapprehend the meaning of the prayer; and nothing can be more plain or absolute than the promise. Not to bear this prayer and promise to a throne of grace, and that in the name of Christ, is a most serious rejection of the grace of God. To do this in doubt that God "will do it," is to make "the very God of peace" untrustworthy.

Consider one other promise: "He that believeth on Me, as the Scripture hath said; out of his belly shall flow rivers of living water. But this spake He of the Spirit." Not "to wait for the promise of the Father" until "we are filled with the Holy Ghost," is "to turn away from Him that spake from heaven." To bear the promise to a throne of grace, and not to do it in full assurance of receiving

*all* that is here pledged to our faith, is to affirm in our hearts that Christ is not trustworthy. To "obtain promises," we must in all earnestness urge them before God. At the same time we must "count Him faithful that hath promised." We must "not stagger at the promise through unbelief, but be strong in faith, giving glory to God."—*Divine Life*.

### THREE THINGS IN TRUST.

Faith is a generic term; trust is a specific term. Faith covers a wide field; trust covers a small space, and is much more intense. The term "air" is general; the term "wind" is special. Trust is faith put in practice, just as wind is air in motion.

Trust is reliance—a recumbency, a leaning upon. Now this attitude, or act of trust, has three elements or forms which enter into it.

First a commitment, or deposit of our all into the hands of the Lord. To be a little more accurate, it is simply to recognize that our all is already in God's hands, for in reality we never do put anything into God's hands, they are already absolutely in His power; we simply recognize the fact that all is in His power, and then willingly consent for them to be there.

All things are absolutely in God's hand, and the first element of trust is for us to consent heartily to leave them there. That is the way to commit all to Him.

The second element of trust is to leave all there; to withdraw our hand from the sacrifice, to withdraw our will from meddling with results. In one place David says: "I left myself with the Lord" [margin], and it is very expressive—as if he had deposited his entire being in the Lord's hands, and then gone on about his affairs and left his nature with his Saviour. Trust is to consider certain things as settled, and to let them alone.

A third element of trust is a quiet patience as to consequences. Not planning or forecasting just how God will treat us, just how He will bless us. Not even in our thoughts dictating to Him the when, the where, the why, or the

how of His salvation. It is this form of trust that St. James refers to: "Let patience have her perfect work, that ye may be perfect and entire, wanting for nothing." It pleases God to have us relinquish all restless dictation of thought to Him. There is a certain posture of heart, a certain attitude of soul, which greatly pleases God; and when the soul gets in that attitude, it pleases God to pour forth His Spirit on such a one.—G. D. WATSON, in *Christian Witness*.

### THE RIGHT METHOD OF PRESENTING THE GOSPEL.

BY REV. DAVID THOMAS, D.D.

There are two methods of presenting the Gospel; the one unfolds it as a system of doctrine; the other as a *provision for souls*. In the former case every part is made to fit into some theological scheme; and in the other every part is made to suit the nature and meet the wants of mind.

The former method has been tried for ages, and the world is tired of it; the importance of the latter is beginning to be felt more deeply than ever, and the most thinking teachers of every Church, thank God, are employing it with energy and success. This was the method which Jesus adopted. He spoke not to suit systems, but souls. His words were spirit and life.

This seems to me the only method of presenting the Gospel so as to realize its grand design. Your systems of divinity I will not disparage; but my impression is that they can no more answer the purpose of the Gospel than pneumatics can answer the purpose of the atmosphere. In the case of Christianity, as well as of the air, the world can live without its scientific truths; but it must have the free breathing of their vital elements.—*Selected*.

"Walk worthy of God, who hath called you unto His kingdom and glory."

A humble knowledge of thyself is a surer way to God than a deep search after learning.—*T. à Kempis*.

### A CHRISTLIKE WORK.

We received the first annual report of mission work accomplished by Mrs Prosser, of Buffalo. It will be remembered by the readers of the EXPOSITOR that this missionary work was alluded to in a letter from herself, which appeared in the Magazine.

From the report we are glad to learn that her venture of faith has resulted in very much good. Besides Sabbath-school and Bible-class teaching, she is enabled to rejoice over two hundred or more of satisfactory conversions, and as many more who showed their desire to live a better life by standing up for prayers.

We rejoice greatly with the leader in this her successful work of faith and labor of love, and bespeak the earnest prayers of God's people for this her missionary work, that the richest blessings of Heaven may continue to rest upon it.

Christian, not yet repose,  
Hear thy guardian angel say:  
Thou art in the midst of foes,  
Watch and pray.

Gird thy heavenly armour on,  
Wear it ever night and day;  
Ambushed lies the evil one,  
Watch and pray.

Watch, as if on that alone  
Hung the issue of the day;  
Pray, that help may be sent down,  
Watch and pray.

—*Charlotte Elliot*.

Life is not a series of chances with a few providences sprinkled between to keep up a justly failing belief, but one providence of God.—*Unspoken Sermons*.

Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish for spiritual things, in short, whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be in itself.—*Wesley*.

GIFTS OF HEALING.—That gifts of healing, through the gift of faith, are present in the Church to-day, I cannot doubt, without a rejection of human testimony, which would undermine my faith in the instances of healing recorded in the New Testament.—*Dr. Daniel Steele*.

## THE MANNER OF CONSECRATION.

Some time since a minister preached a powerful sermon on entire sanctification. After the service a friend met Mrs. L——, and was talking with her in regard to the sermon, and how the minister had not only obeyed the command given to Peter, "Feed My lambs," but had also obeyed the one which said, "Feed My sheep." Presently a gentleman walked near to them, and stopped, seeming to listen attentively to what they were saying. Mrs. L—— left, and as the other was about to go away, he, stepping to her said, "Our minister did preach a good sermon, but after all he did not tell us how to get it."

"How to get it?" she repeated.

"Yes, how to get it."

"Why, my dear sir, there are but two steps to that blessing; and if you are in earnest about seeking it, God can give it to you in ten minutes, just as well as in ten years."

"Two steps? What are they?"

"The first step is entire consecration to God; the next is faith in our Lord Jesus Christ."

"Consecration! I have consecrated and reconsecrated myself to God for the last thirty years, and have never received the blessing."

"Did you ever in that time believe that Jesus saved wholly? He says, Believe, and you shall receive."

"I think I can say that I have consecrated myself to God a thousand times, but I have never felt that I had the blessing."

"The promise is not *feel*, and you shall receive; but *believe*, and you shall receive. It seems your repeated consecrations during these thirty past years have not brought the blessing; but if you will give yourself wholly to the Lord, and by faith claim Christ as your complete Saviour, *now*, you may receive the blessing just where you stand. You say you have given yourself wholly to the Lord so many times. Will you give yourself wholly to him now?"

"I think I am willing."

"Do you *know* that you are willing? It is your privilege to know that you are willing."

After a moment's pause he said, "I am willing."

She said to him: "God not only required Abraham to be willing to lay Isaac on the altar, but he required him to put his Isaac upon it. And so he requires you to put yourself on the altar. And if you are

willing to give yourself to the Lord, do it now. Close your eyes for one minute and talk with God, who is here present with us, and tell Him that you are now entering into an everlasting covenant with Him, to be what He wills you to be; to do His will, and to suffer His entire will, He being your helper; that you give yourself, soul, body, and spirit to Him, for time and eternity."

He stood with closed eyes for a short time, at the end of which she asked, "Have you given yourself wholly to God?"

After deep searching he said, "I have given up all I see to give up."

"Ask the Holy Spirit to search your heart, and show you if there be anything kept back, or if all is given up."

After a short pause, in which he seemed to realize that he was under the searching eye of the great Searcher of hearts, he said, "There is nothing kept back; it is all given up."

She said: "Now call the Father, the Son, and the Holy Spirit as is never to be forgotten. As he opened his eyes, she said, "Have you given yourself wholly to the Lord?" He said, "Yes."

Repeating it again, she said, "Are you wholly and forever the Lord's?" He said, "Yes, wholly His."

"Do you believe that He accepts the offering you have made?"

With a countenance beaming with delight while tears of joy trickled down his cheeks, he said, "How can I doubt it? I have been true to my part, and I cannot doubt but God is true to His."

"Then you now claim Christ as your complete Saviour?"

"Yes; He is my complete Saviour."

"Your Saviour from all sin just now?"

He said: "Yes; he saves me wholly;" and then said, "Why, how easy!"

"Yes; now you see it is easy for Jesus to save us when we give ourselves to Him, and by faith take Him as our complete Saviour. Surely one day is with God as a thousand years."

He had wandered in the wilderness of unbelief for thirty years, seeking the blessing after his own plan, which is consecration and feeling, instead of seeking it in God's order, which is consecration and faith.—*King's Highway.*

When the man has not the slightest intention that the answer should influence his conduct, why should he inquire whether there should be a God or not?—*Weighed and Wanting.*

### THE MIND OF CHRIST.

"Let this mind be in you which was in Christ Jesus." (Phil. iii : 5.)

If God indulge you with ecstasies and extraordinary revelations, be thankful for them ; but be not exalted above measure by them. Take care lest enthusiastic delusions mix themselves with them ; and remember that your Christian perfection does not so much consist in building a tabernacle upon Mount Tabor, to rest and enjoy rare sights there, as in resolutely taking up the cross, and following Christ to the palace of a proud Caiaphas, and to the judgment hall of an unjust Pilate, and to the top of an ignominious calvary. Ye never read in your Bible, "Let that glory be upon you which was also upon Stephen, when he looked up steadfastly into heaven and said, 'Behold, I see the heavens open, and the Son of man standing on the right hand of God.' But ye have frequently read there, 'Let this mind be in you which was also in Christ Jesus, who made himself of no reputation, but took upon him the form of a servant, and, being found in the form of a man, humbled himself, and became obedient unto death, even the death of the cross.'"—*John Fletcher.*

### HOLINESS IS TO BE PROFESSED.

Mr. Wesley says: "It requires a great deal of watchfulness to retain the perfect love of God; and one great means of retaining it is frankly to declare what God has given you, and earnestly to exhort all the believers you meet with to follow after full salvation. One great means of retaining what God has given, is to labor to bring others into this grace, and to profess it to mankind. For about three years, he (Joseph Norbury) has humbly and boldly testified that God had saved him from all sin. One reason why those who are saved from sin should freely declare it to believers is, because nothing is a stronger incitement to them to seek after the same blessing. And we ought by every possible means to press every serious believer to forget the things which are behind, and with all eagerness go on to perfection."

Writing to Miss Briggs, he says: "Undoubtedly it would be a cross to declare what God has done for your soul; nay, and afterward Satan would accuse you on the account, telling you that you did it out of pride; yea, and some of your sisters would blame you, and perhaps put the same construction upon it as many are doing; never-

theless if you do it with a single eye it will be pleasing to God."

"At the love-feast Mr. C. related the manner how God perfected him in love; a testimony which is always attended with a peculiar blessing." "By silence he might avoid many crosses, which naturally and necessarily ensue if he simply declare, even among believers, what God has wrought in his soul. If, therefore, such a one were to confer with flesh and blood, he would be entirely silent. But this could not be done with a clear conscience, for undoubtedly he ought to speak."

"Encourage those in Macclesfield who enjoy it to speak explicitly what they do experience, and to go on till they know all that 'love of God that passeth knowledge.'"

After such writings I am at a loss to understand how any Methodist can doubt the fact of Mr. Wesley's enjoyment of the blessing, and of his confessing it. Now listen to how he got it.

"Many years since, I saw that without holiness no man shall see the Lord. I began by following after it, and inciting all with whom I had any intercourse to do the same. Ten years after God gave me a clearer view than I had before of the way how to attain it, namely, by faith in the Son of God; and immediately I declared to all, 'We are saved from sin, we are made holy by faith.' This I testified in private, in public, and in print, and God confirmed it by a thousand witnesses."

"In London alone I found six hundred and fifty-two members of society who were exceedingly clear in their experience, and whose testimony I could see no reason to doubt. I believe no year has passed since that time wherein God has not wrought the same work in others, sometimes in one part of England or Ireland, sometimes in another, as the wind bloweth where it listeth; and every one of these (after the most careful inquiry I have not found one exception, either in Great Britain or Ireland) has declared that his deliverance from sin was instantaneous, that the change was wrought in a moment."—*King's Highway.*

### AT THE WESLEYAN CONFERENCE.

The friends of holiness have cause to thank God for the attention given to the great subject in the Conference which has just closed its sessions in London. The President struck the right keynote in his opening address, the question came up again and again, and amid much important business

and exciting debates, the spirit of holiness pervaded the sessions throughout. There was an earnestness of tone which betokened the spirit of consecration, and is a good augury for the year on which the Connexion is just entering.

It was a significant fact that two beloved brethren, who have by voice and pen witnessed for entire holiness, and who were prominent among the speakers at the recent Southport Convention, were honored by the vote of their brethren with election into the legal hundred. God grant to James Chalmers and Hugh Price Hughes an influence ever widening, and many years of service for the Master they love!

During the "conversation on the work of God" in the ministerial conference, one of the ministers when called on by the President to give an account of the remarkable work of God in his circuit, began by a most decisive testimony to his seeking and finding full salvation. He went to his appointed place three years ago appalled at the greatness of the work before him, and in his extremity went to his Saviour, yielding all to Him, and receiving cleanness of heart and power for service in answer to his prayer. How we thanked God for this frank, personal testimony! We saw aged ministers listening with eyes wet with tears as our brother spoke, and the effect of his words must have been great upon the younger men, many of whom were now ordained to the full work of the ministry. Mr. Tindall spoke of the yearning of thousands in the Methodist Churches for perfect spiritual rest; and Mr. Hellier, in his own beautiful way, defined the truth as held by the Methodist Church, and uttered some much needed words against perverted views of entire sanctification. When, the week following, the lay representatives joined the ministers in deliberation on God's work among us, there were not wanting voices to call attention to this "central truth of Christianity." We are especially thankful for the straightforward words of Mr. George Clegg, of Halifax, who said he was not a theologian, but he would like to say a word on the subject of holiness from a layman's standpoint. He was a Methodist of the third generation, but he never grasped the truth that they get that blessing of holiness by simple faith till Mr. Cook visited their circuit. He thought it was a good thing for those who obtained that blessing at once to profess it. If a man stood up and made such a profession, they would not see him get out of temper the day after: those who

did not know the way themselves knew when others stepped out of it. It was said that the sainted Fletcher lost the blessing four times through not professing it; and Mrs. Palmer said to Mr. Joshua Dawson, of Weardale, (local preacher), "Do you testify to the power of the cleansing blood?" and he said, "I do;" and she added that in proportion as he witnessed to the blood of Christ cleanseth from all sin, in that proportion the Spirit would witness to his heart that he enjoyed the blessing. One of their best successes was at the mission-room. At that room they had had conversions every Sunday since last June, and he believed that the secret of that was holiness. He would suggest that the ministers should ask the leaders at the leaders' meeting if they enjoyed the blessing. Bro. Clegg was very appropriately followed by Dr. Wood, of Southport, who, after speaking of the adaptation of Methodism to the work for which God had established it, said that he thanked God that Methodist people were seeking after holiness.

What a difference it had made in his own life! For thirty years he struggled on, as God only knew, until the day of deliverance came, and God set him free, glory be to His name! Now he rejoiced in the freedom wherewith Christ had made him free, and yet he knew he was nothing of himself; Jesus was all and in all, and to Him was all power given in heaven and in earth. With all this blessedness and power and opportunity put before them, let all go down on their knees and ask for the baptism of the Holy Ghost. But in order to get that baptism and that blessing there were some things that must be done. They must be separated from the world. Theatre-going, card-playing, and all the rest, away with them forever! They must make sacrifices; some of them have done so already. They had had to sacrifice honor, position, wealth, and, it might be, even good name. Let Jesus take all, and God would help them to go on, in the strength which he supplied, and to do His work. The Methodist Church might rise as she rose in the days of Wesley; they might attain an altitude never yet reached, and, by God's help, move these kingdoms.

The same spirit pervaded the addresses of others who did not utter testimonies directly bearing on holiness, and we may say of the whole conversation that the spirit of earnest consecration to Christ inspired it throughout.

This was true of the entire proceedings. A brother minister remarked in the street,

as we walked together to one of the closing gatherings, that he had never been at a conference in which there was so little of the jocular and so much of spiritual earnestness. Everywhere where ministers met together, in the houses, in the chapel yard, on the steamboat, and in railway carriages, the conversation was on holiness, the London mission, aggressive work, and how to save souls. There were some blessed "class-meeting talks" also at garden parties, where Christians sat under the trees and "took sweet counsel together" about Him whom they loved. Among the men who were ordained some beautiful testimonies were given to the effect of godly parental influence and early decision for Christ. Among these were brethren Cook and Waugh, whose clear witness to the Saviour's complete power to save made a deep impression. God bless all these young men, granting them an endowment of power for their life work, and success in proclaiming the word of life!

Three meetings "for the promotion of holiness" were on the Conference Plan. We attended the one held at Mostyn Road, Brixton. It was a pleasant sight to see the large congregation gathered, eager to know the will of God concerning the purifying of their hearts. An aged "lay-representative" to the Conference presided, and was supported on the platform by the Rev. O. Davies, John Bond, J. H. Morgan, J. C. Greaves, J. Richards, and others. We cannot report the addresses given, but they were powerful and to the point. Now and again the congregation joined heartily in singing the old-fashioned hymns for those "seeking for full redemption," or in earnest prayer for the present bestowment of grace. It was a glorious meeting. The King Himself was in the midst. Loyal hearts exulted in His presence, and the result of that gathering in His name must be a quickened earnest in work, and results in added power and blessing which will be seen "after many days."

The new Methodist year has begun hopefully. By the time these lines reach our readers, the "new ministers," numbering over seven hundred, will have been a month in their various spheres of labour, and the work of the year fairly begun. Shall we not expect great things from the Master whom we serve? The God of our fathers is among us, and will bless us with increase. The thousands who "hunger and thirst after righteousness" will be satisfied, and the ancient prayer answered, "Let Thy work appear unto Thy servants, and Thy glory unto their children."—*The King's Highway.*

## WHAT WE NEED TO KNOW.

Gideon Ousely, whose faithful ministry was crowned with wonderful results, tells how he was called to preach in the following very striking and suggestive way:—

The voice said:

"Gideon, go and preach the gospel."

"How can I go?" said I. "O Lord, I cannot speak; I am a child."

"Do you know the disease?"

"Oh yes, Lord, I do."

"And you know the cure?"

"Indeed I do. Glory be to Thy holy name!"

"Go, then, and tell them these two things—the disease and the cure. All the rest is nothing but talk."

The disease and the cure! Ah, there is root of the matter! What business has a preacher talking about anything else but that?—*Selected.*

## CORRESPONDENCE.

CASTLEBERG, Oct. 23, 1886.

DEAR BROTHER BURNS,—It is not with any expectation that this will be printed, for even if it were suitable I would not desire so much space in so small a publication as the EXPOSITOR, but I have felt drawn to write to you because you believe in Divine guidance, and I have seen a great deal of it though I have been a very dull scholar. I told you how the Lord led me to Grimsby, and now I want to tell you how He led me while there. While on my way I stopped at the village of Bolton, that I might see some of my old companions in the way and encourage each other in the Lord. Had a desire to stay for their prayer meeting, but on asking for guidance circumstances directed me to move on and I proceeded to the station, where I unexpectedly met one of my sons going to Toronto. He kindly looked after my things, paid for my ticket (by which means I was able to pay you for the EXPOSITOR), and saw me safe on the street car in T—, where I met with an affectionate welcome from Bro. and Sister Hutchinson, and went to the prayer meeting at Gerrard street instead of Bolton. The friend who had sent for me met me in Toronto on Saturday the 21st, and we crossed over in time for evening service. Next day heard Dr. Talmage on Ruth the Moabitess, and while he was extolling the generosity of Boaz in giving orders to his reapers to let fall some handfuls on purpose for her, I said in my heart, I wonder if those good brethren who hold the reins of time here will be so gener-



ous and let fall a few handfuls of the golden moments for such a poor gleaner as I. When evening came it was tested. We had been hearing of God opening the windows of heaven and pouring down blessing, and when the time for testimonies came I think I was first among the congregation. As soon as I rose and saw that multitude before me, the promise that God had given me, that "I should give thanks to Him in the great congregation and praise Him among much people," came to my mind, and I saw it literally fulfilled, and while speaking I distinctly felt about the region of the heart as if a door had suddenly been unlocked and thrown wide open, and now the liberty was greater than the painful bondage I had felt ever since coming on the grounds. I told them of the promise God had made me and fulfilled, and how true He had been to every promise. We had been singing

I am the living bread,  
If thou but test its power  
Thou art for ever fed.

I told them I had been testing its power for forty-five years and still it sustained me, but the Lord so filled my heart and mouth with praise that it interrupted almost every sentence; it came welling up of its own accord without my leave, and I could not help inviting others to come and test it for themselves. I think it was considered out of place, but when I looked up at the platform where the ministers and choir sat I think I felt like Deborah when she said her heart was towards the governors who offered themselves willingly. The windows in heaven seemed open, and I wondered how it was with so much good preaching and gospeling the mountains did not flow down. On Monday heard Dr. Talmage on "The Absurdities of Evolution." In the course of his lecture he said every two thousand years God turned over a leaf in the history of our world. I think he said two thousand years after the creation the flood, two thousand years and Christ came, and intimated we might expect some great change at the expiration of the next two thousand years. But just here came before my vision a leaf printed with living characters "Human Beings," and all moving in mass towards the upper edge of the leaf. Foremost was a multitude of missionaries, men and women groping their way into the dark places of the earth that are full of the habitations of cruelty, and after them a greater multitude of Sabbath school scholars, with teachers and superintendents, ready to fill up the ranks as the others fell. Then there came a vast concourse of the laity,

moving about in all directions, like busy ants in the summer season; they were doing work that used to be confined to ministers alone. I saw also a great quantity of machinery employed in printing, binding and despatching gospel literature by ships, railroads and other means; then came to the front a host of women with their eyes heavenward and their hands stretched out to God, shouting the battle cry; and last of all one lone woman with a parchment scroll in her hand, on which was written "Testimonies to the Goodness, Truth and Faithfulness of God," and a voice said, "May not the gracious manifestations God has given you have some part in this mighty movement?" and I thought within myself, what will the turning of the leaf reveal—will it be the "Son of Man" coming in the clouds of heaven? "Amen, so let it be." While all this was passing in review before me, "Evolution and its Absurdities" were for the time forgotten. Still the spiritual influence I had looked for did not fall on the people, and I felt disappointed, very poorly and uncomfortable, and began seriously to think of returning home; but the question came to me, "Did not the Lord bring you here?" Yes. "Then can you go away at your own pleasure?" No. Then I prayed, "Lord make me willing for all Thy will," but found some difficulty in banishing the desire for home. In the evening, on coming in from meeting and just going upstairs, the voice said, "Stop and propose prayer here." This came so sudden and unexpectedly that I began to reason, I'm an entire stranger here; it would be taking a great deal upon me, and the people here have had so much meeting they will not relish it. I did not mean to disobey, but went on upstairs considering the matter and laying off my things; but now the difficulty was increased, for the place being crowded the beds began to be pulled out and made on the floor, and the opportunity seemed past. I had done wrong and now the hardness and darkness that I felt abroad began to gather thick and close around me; sleep departed, I could scarcely pray. At last I had to get up and pray for power to pray, confessed my error, and told the Lord by His help I would attend to this matter. Next morning, as soon as breakfast was over, I asked leave to speak to the company. Immediately a lady present said, "We shall be glad to hear anything you have to say." I then told them my error, and asked leave to pray with them. The mistress of the cottage readily produced a Testament. I asked her to read; then I prayed, and the Lord blessed us. On rising from our knees

she said, "Now, as long as you are here, we will have worship night and morning, and you will conduct it." Thus my fears were banished and a way opened, and we had some melting times. Among those who stayed at that cottage were two Roman Catholic ladies, to whom I was peculiarly attracted, and on whose hearts I know the Holy Spirit was moving. They accepted kindly what I had to say, and though they did not kneel at prayer they did not go away, but were serious, attentive and favorable, and listened to the addresses from the stand. But I cannot describe how painfully straitened I was in spirit. My soul seemed full to breaking, but no liberty, at least not enough, or place to empty itself. I accidentally heard that a prayer meeting for females was to be held at a certain cottage, and one morning it was said to my heart, "If you want blessing you must go to work for it yourself." So I said, "Lord, teach me how." It was gently whispered "fast from breakfast this morning, and pray it will do you good for soul and body." I said, "Yes, Lord, gladly." Then for the sake of being alone and to get fresh air, I went out to walk by the water side and to look for the prayer-meeting cottage. I had not been long there when a lady came along, stopped and spoke to me. I soon found she was a Christian and belonged to the very cottage I was looking for. She was daughter-in-law of Judge Jones. She took me home with her to see a person who was in distress of mind, whom she had detained overnight in hope of doing her some good. We waited upon God together and tried to set her right. She was confused about faith and feelings. There was an article on that subject in one of the EXPOSITORS you gave me just to the point. And now I began to feel at liberty and walk at ease, and found the Lord was with me wherever I went. There was one person on the grounds so exceedingly curt and churlish that I shrank from coming in contact with her, but before we left her manner was much changed, and I found to my surprise that she was not only a professing Christian, but one who had been powerfully converted in youth, but who had not yet taken the mould divine. What a pity, and that it should be so common. Could not help remarking that all through that stagnation, want of emotion and want of liberty, the witness of full consecration seemed to stand out separate, clear and distinct more than ever. The error I mentioned interfered with it for a while. Now I have given you an account of my journey and the good hand of my God upon me from the time I set out till the day the meetings closed.

When we were about to return, my companion thought the boat too much loaded, and a horse being on board, she wished to stay till the next day. I lifted my heart for guidance; immediately I felt inspired with courage and determination, and picked up my valise and said, "Come along, I'll go to-day," and it was all right. The boat did not cross the next day at all. We had a safe and pleasant passage. Please excuse the liberty I have taken, and if acceptable will send you some other matters, when I will write on one side only of the paper. I believe many would carry home seeds of blessing that will yet bear fruit.—One in Jesus. MRS. BENTLEY.

---

"HE KNOWETH THE WAY THAT I TAKE."

---

I know not the way is so misty,  
The joys or the griefs it shall bring,  
What clouds are o'erhanging the future,  
What flowers by the roadside shall spring;  
But there's One who will journey beside me,  
Nor in weal nor in woe will forsake;  
And this is my solace and comfort,  
"He knoweth the way that I take."

I stand where the cross-roads are meeting,  
And know not the right from the wrong,  
No beckoning fingers direct me,  
No welcome floats to me in song;  
But my Guide will soon give me a token  
By wilderness, mountain or lake;  
Whatever the darkness about me,  
"He knoweth the way that I take."

And I know the way leadeth homeward,  
To the land of the pure and the blest,  
To the country of ever fair summer,  
To the city of peace and of rest:  
And there shall be healing for sickness,  
And fountains, life's fever to slake;  
What matters beside I go homeward,  
"He knoweth the way that I take."

—Selected.

---

**Band Tidings.**

---

METCALF.—Bros. Geo. Reid and Charlie Sargent have opened work at the above point in the Ottawa country. A letter from Hawkstone says: The boys left on the noon train for Metcalf. They expect to get there at 9 a.m. to-morrow. It is some 300 miles from here. Bro. Reid had two or three letters from the minister there, Rev. J. Gibson. They have gone off in excellent spirits.

A GOOD SUGGESTION.—Brother Chapman writes: Could we not as bands meet at the mercy seat between six and seven o'clock each evening, on behalf of each other and the work in general? I have thought it would be well to have a fixed hour for us to meet in spirit thus.

[Yes, brother, we will accept your suggestion, believing it to be of God.]

WAYVILLE, QUE.—We have opened at this place and have had a lot of blessing this week. On Tuesday evening the friends came over from Barnston and some from Cassville, the church being nearly full. A powerful time all through. When the invitation was given eight souls volunteered to the front for Christ. Last night not such a crowd, but a good time. Six came out, making fourteen for two nights. Glory be to God. Bert is well and is quite a help. Love to all comrades.  
A. H. RANTON.

NORTHWOOD, ONT.—Praise God, the promise is fulfilled. The break has come. Victory has come. It is glory all around. We bid farewell to-night, but the services will be continued. May the work never close till every sinner is saved. We leave here in the morning by four o'clock, so as to get the boat at nine for Pelee Island. Bro. Tate is a grand worker for Jesus; the Lord is using him. We have sent for some numbers of the EXPOSITOR to distribute. We are trusting and believing. O for God's power in its fulness to rest upon us. Brother Pickard sends greetings. Yours, for Jesus,  
JOHN BAXTER.

OBITUARY.—Many of the readers of the EXPOSITOR will remember an interesting notice of revival work which appeared in its columns last winter from Harrow. The dear brother who assisted the pastor at that time has passed away to his reward. He was an unassuming but intelligent and consecrated Worker. All we have learned of his death has been through the following notice taken from a St. Thomas, Ont., paper:

Mr. Zachariah Fleming, carpet-weaver in St. Thomas, met with a sudden death Sunday evening. He visited the Salvation Army at 7 a.m., and in the evening attended Grace Methodist Church, being then apparently in his usual health. On his return home he seated himself in a chair, and about fifteen

minutes afterwards complained of a pain in his body, and lay down on a lounge. About five minutes afterwards his wife went over to the sofa and was horrified to find her husband dead. A physician pronounced the cause of death paralysis of the heart. Deceased leaves a widow, but no children. He was 44 years of age.

SAWYERVILLE, QUE.—You will, I am sure, be pleased to hear that God is still blessing us on this circuit. We have now taken in over sixty members, and there are others coming. Our local band at Sawyerville is doing good work for Christ. It is composed entirely of young people. They hold a weekly devotional meeting where only members of the Band, including the pastor and such other Christians as may for the time be allowed, are admitted. But they are conducting numerous public services with most blessed results. I have given the Sunday evening service in the church here, where I cannot be present, almost entirely into their hands. Besides I give them the work chiefly at our regular Thursday night service, and then they also go to outside places, particularly to High Forest. They have also been at Birchton, and some of them are going there next Sabbath afternoon; and the best of all is the meetings are being attended with converting power. Some of them went up to High Forest last night, while I went to East Clifton. At the Forest they had a grand meeting and some souls were converted. There were also some conversions at the Forest a week ago last night. Glory be to God for what He has done and is still doing. My heart is greatly rejoiced in this glorious work of revival. Our people praise God for the visit of the Band. You and your workers are remembered in our prayers. If you should be in the vicinity somewhere I should like to have you come and help at a special communion service, which we hope to hold before long. I desire such a service particularly that you may see something more of the good work that has been done. We had our regular Quarterly Service last Sabbath, but the stormy weather made the congregation small. Nevertheless, there were about eighty at the Lord's table. This did not include Clifton, where a separate Quarterly Service is always held. I propose, D.V., to take the Band, or a section of it, from Sawyerville to Clifton a few times. Perhaps that will induce the young men up there to take hold. Yours, in the love of Christ,  
H. MEYERS.

DAWN MILLS.—You will think I have forgotten you, but I have not. The Lord has been blessing me in the work here. A number have given their hearts to God. I have been alone. The circuit is large, and the minister has been very little with me. Have had to do almost all the singing and talking and praying. Bro. J. Conolly will be with me again.

J. G. TATE.

ODELLTOWN, QUE.—We finished with Rev. Poyser on Saturday, Oct. 23. We were a week at Odelltown and the same at Roxham, the second appointment. Blessed success. Some forty seeking pardon and a number purity of heart. To God be all the glory. We should like to have stayed longer at Roxham as the interest was rising and the church filled. But we had made arrangements to come here (Lancaster), where we stay for two weeks. We had a blessed time here yesterday, our first day. There were eighteen seeking pardon. Glory to God in the highest. Methodism has been almost stamped out here, but I believe it will be resuscitated. Rev. Mr. Mahood sends love. Praying that God may help us to get the victory,

Yours, WM. STACEY.

OSHAWA.—Your most welcome letter to hand. I came here on Monday, October 11. A tea-meeting was in progress when I arrived, and there is to be a lecture in the church on Friday night. A worldly spirit is abroad. Still the interest is deepening. Some few have been saved, and about a dozen have declared themselves as seekers of salvation. When you and workers meet join in special prayer for us here. Bro. Hathaway has almost lost his voice. We have a most urgent, indeed a heart-piercing call from Pennsylvania for help. God is opening the way for us to go when through here. We are getting great blessing in our own souls.

Your brother in Christ, MOODY.

Later—Bro. Hathaway writes, Oct. 25: On account of our good meetings and grand results I just feel like writing and praising the Lord for twenty-five seekers last night. Never before have we had such a fight. For nearly two weeks it was a steady fire and any amount of opposition. One man got wonderfully saved last night. He shouted for about three-quarters of an hour. I never saw the like. This ended one of the grandest meetings ever held in the town of Oshawa.

MILBY, QUE.—Bro. Bird writes, Oct. 26: We had our closing meeting last night in Milby. Notwithstanding darkness, rain and

bad roads we had a nice company and a good meeting. On Sunday we had a grand time. You will have heard I was at Coaticook on Saturday night and Sunday morning. I enjoyed the morning service very much. But our afternoon service at Milby was grand. Many spoke for the first time, and at the first invitation the penitent-seat was filled, some of those we had been particularly anxious about being there. We are much encouraged with the work. I have the names of over thirty who have been hopefully converted, some of whom, however, came from other parts. We go to-night to Johnville, another outpost of Lennoxville.

JOHNVILLE, QUE.—The Lord is blessing us indeed. We are crowded out of the school-house, and have found accommodation in a dancing-hall, which the proprietor has placed at our disposal. It is also much crowded. Night before last it was impossible to find three feet of spare room where we could invite the people forward, but our host opened his sitting-room below the hall for an inquiry-meeting, and it was speedily filled with seekers and a few workers. Last night again—Nov. 3—some twelve or fourteen were forward, and many are almost persuaded to seek the Lord. We have two meetings tomorrow and one on Saturday night. On Sunday, D.V., we commence at Lennoxville. Later—Nov. 5: Grand meeting last night. Some eighteen or twenty seeking salvation. The work sweeps on.

CLARENCEVILLE, QUE.—The congregation is very large here. We began work on Sunday, Nov. 7. The weather has been unpropitious. The people are anxious to get out, and if it were fine we should have a full house. Bro. Stacey is troubled with neuralgia, and is hindered by it in working. But, praise God, there have been ten seekers.

H. W. L. MAHOOD.

Bro. Stacey writes at a later date: We closed at Clarenceville with blessed results. The pastor, Bro. Cairns, told us on the last night that he could count about forty who had been seeking Christ.

LONDON.—We came here on Saturday, Nov. 13. The dear people of the Hamilton Road Church received us very kindly, and they are full of expectation. We had a good day yesterday. Praise God forever. House packed at night. Quite a number stated during the testimony meeting that they had

come to see one of the bands at work. It was a powerful service. Two professed to experience the blessing of entire sanctification. We are looking for great blessing, and we do not forget you in our prayers.

J. W. CHAPMAN.

KAIN, PENNSYLVANIA.—Bros. Moody and Hathaway accepted an earnest invitation to open work at the above point. Bro. Moody writes, Nov. 20: God is with us. The work moves nicely. The whole church has been awakened, and many have found the Saviour. Such a work is quite new to the people here. We are on the highest point of the Alleghany mountains, 3,000 feet above the level of Lake Erie. It is the centre of the Pennsylvania oil fields. A tough place, indeed, but I was never in better meetings. Pray for us that God will shake the whole State. Bro. Thompson was with us a few days. He has returned home.

EAST HATLEY, QUE.—Dr. Sterling has been laboring at this point with great blessing. The pastor, Rev. F. A. Read, writes, Nov. 22: Would have been glad to have had you with us, but it was all right. We are where we can cheerfully accept the providence of God in all our work. We have not yet been permitted to close at Hatley. In fact, the meetings are running themselves, and we think we should be doing very wrong to close. We thought of closing twice, but saw that God was leading otherwise. There has not been such an awakening in Hatley for many years. So the people say. Men are being converted in their homes; souls are saved every night. Some of our Episcopalian friends have been blessed, and are taking part in the meetings. Glory to God. Dr. S. has reached much higher ground in his own experience, and the glory of God fills the place. We pray for you every day.

---

### Band Correspondence.

---

TORONTO.—You see I am still here. I was so anxious to hear Rev. Sam Jones preach. I thank God for the privilege. It would be impossible for me to describe the meetings and the interest that is manifested through the whole city. Dear Mr. and Mrs. Laker, Ed. and myself are *workers*, and I feel that in helping others I am greatly helped and blessed myself. Bros. Hugh, Glen and Arthur have attended a number of the meetings. I will await an answer from you before deciding my future course. I have left it in

God's hands, and can trust Him to direct all for me. You spoke of a training school for nurses, etc. I am willing and ready to turn my attention to whatever branch of work God may have for me to do. Bro. Ed. has taken an appointment and goes to Don Mills every Sunday evening. I pray earnestly that God may shower His richest blessings upon you.

BESSIE SCOTT.

LONDON.—While I have been home for a little while I have been looking up for you. I take ten minutes—about the time I think you will be passing into your prayer meeting—to pray that God may help you. So I feel away up here in the West that I am taking part in your meeting.

J. JONES.

PROVINCE OF QUEBEC.—If you could send me another good singer I believe a mighty work could be done in the name of the King of kings. O, I do feel intensely interested in this work—blessed work of saving souls. And I want to do anything to overtake it. It seems to me that there is such endless delay in bringing about results. I try to have the people feel, every place I go to, that we have no time to spare. Our motto must be, "Now or Never." . . . Glory to God for victory. We are praying for you. Spirit of God, come down and awaken Quebec as never before. I do believe for sweeping victories. Hallelujah!

WILLIAM STACEY.

HARWICH.—It is long since we have heard from each other by letter, but you have not been forgotten by me at the altar of prayer. This morning finds me still in the Master's service, and I am so glad that Jesus still lives in me and I live in Him. I have been with Rev. M. Pickard for three weeks. We had grand meetings at Zion in Harwich, but not so many have joined themselves to Christ as we desired. Closed the services there, and have commenced at the River appointment. Members in a very cold state, but, thank God, they are coming up to join in the battle for King Jesus. At the first meeting there was no one to speak or lead in prayer, the leading member and superintendent of Sabbath school being absent attending to a dying mother who went home rejoicing in Christ. Eight or nine have consecrated all to Christ to join in the grand work of helping their fellow-men come to Jesus and be saved. We are trusting God for a grand work here. Bro. Martin put in my hands a letter for help at Point Pelee

Island, and wished me to get more help and go, as he could not. I have written to Bro. Jenning, and if the Lord so wills and leads us by His Holy Spirit it will all come right. In Him is our trust. I was so glad to meet Bro. Tate; he is at Dawn Mills. I think we shall go together to the Island. Will be glad to hear from you at any time. I do want to do the Master's will, and I cannot without working for Him. Oh, for more love, more power. Remember me in prayer. O that the Lord may shower upon you the richest blessings and make you to abound more and more. Love to all comrades. Was with Bro. Martin on Monday. He is well and a happy Christian with his family. Bro. Tate has been at Woodslee. I feel Jesus precious every moment.—Yours in Christ Jesus for souls until the Master calls.

JOHN BAXTER.

GEORGETOWN.—We do not forget to pray for you at our family worship night and morning. And the Lord will answer our prayer. We are so anxious to be more active laborers in the Master's vineyard, and we earnestly pray that if it be His good pleasure, He will lead us into fuller service. My dear husband conducts service nearly every Sunday at some one of the appointments on the Circuit, and when possible, I accompany him and sing. Remember us to your Band workers. With Christian love and prayerful wishes for the success of your work.—Yours in Christ,

CLARA E. SHILTON.

BRYANSTON—We have had a good work at two appointments on the above circuit. Fully twenty-five rose the last night we were there, declaring their intention to live for Jesus. May the dear Lord lead them out. As many perhaps as a hundred were brought to God during the last four weeks, nearly, of our work there. I cannot understand why the Lord does so bless us. But his word declares "God is love." And that explains it all. Praise his name forever and ever.

J. W. CHAPMAN.

MILVERTON—We are having a time of Holy Ghost power. In some of our meetings we seem to be carried up into the Mount of Transfiguration. O, how much we prayed with Moses, "I beseech thee, show me thy glory." And he does. The work is marvellous in our eyes. It can be truly said, "Behold, thy King cometh." Last night crowds stood outside the church unable to get in, while night after night the altar railing is packed with seekers. There are some

very tender and touching scenes. Fathers and mothers crying to God for pardon. Men who had been at enmity with each other, standing up before the congregation and asking mutual forgiveness. Many a wrong righted. Unhappy, godless, prayerless homes made godly, prayerful, happy. The work is not confined to our own church. In some cases the whole family has sought and found Christ. The meetings are quiet. No noise that is uncalled for or unnecessary, but a complete melting and breaking up. Do pray for me and the workers. I do not know when I shall get away from this circuit. Remember me to all comrades. God bless you, dear brother. I believe he will. Ever yours in Jesus,

J. SEDWEEK.

STANBRIDGE EAST, QUEBEC.—We arrived safely and comfortably after a very pleasant journey among the mountains and lakes. Lovely scenery. We invaded Bro. Grenfell's parsonage at Bedford. Spent until six o'clock with Bros. Stacey and Mahood. We had a very pleasant time together. Yesterday was a blessed day. In the morning every professing Christian in the house, I think, was forward for consecration. In the afternoon at the Y. M. C. A. rooms, two stood up for prayer, and at night seven or eight seekers were at the altar railing. Two of them were strangers to Methodist ways, coming from High Church families. The pastor, Bro. Perley, who is quite poorly, was much encouraged. HANDLEY BIRD.

BRYANSTON.—Bro. Chapman writes Oct. 20: We closed at Bryanston on Sunday; as far as we can see, not a great work accomplished, and yet, praise God, it was a great work. A few clear conversions. Perhaps twenty-five, came to the altar during the two weeks we were there. Some were converted, some I fear were not. Oh, dear brother, how low the state of the church is in this western country compared with where we have been for the last year. But I do believe God is going to lift his people higher. On Sunday afternoon we had a service at Centenary. Fully fifty declared their determination to consecrate their lives to God. Praise God forever. We opened there on Monday night, though the roads were muddy and the night dark, yet the congregation was good. God was with us. Praise him. Last night we had a good meeting. Four came out seeking pardon; others asked for prayer. Others are seeking cleansing. We are looking for blessing. Praise God forever. Bro.

Jones has gone home for a few days. He thought of going to Bro. Thos. Colling. He has had calls from that district; I don't know just where. I hoped work would open here for Bro. Jones, that we might work near together, and thus strengthen each other. But the dear Lord knows best. I have written Bro. Godwin that you will help him in January. I am so glad you can do this. I feel led to stay in the country. God bless you, dear brother, as he does. We are holding two services a day. Dear band are well. God does wonderfully strengthen my body. I do praise him. We don't forget to pray for you. I had a card from Bro. Hathaway. Glad to hear of blessing. Praise God forever and ever. Amen and amen. Love to all.

LATER—The Lord is leading his people out into larger places. Some fifteen young men and women were at the altar last night seeking Christ. The work is deep and will be lasting, though the nights are dark and the roads muddy. The house is well filled. Yet we have not the great sweep I so much desired. O, for a mighty tidal wave. We are burning for it, believing for it, waiting for it. Working for it. It must come. It will come. Dear Bro. McLachlan is with me for a time. God is blessing us in our own souls.

HAWKSTONE, Oct. 29th, 1886.—Dear Bro. Savage,—You will no doubt wonder why you have not heard from us, as to how the Lord prospered our labor in the North.

We were very much surprised on arriving home on the Monday afternoon to find that you had visited our own little Mission here at Hawkstone, and that God's blessing had been with you in strengthening and encouraging the workers to fight on in the good warfare; how much we would have liked to have seen you.

During the latter part of our labors up North Bro. Huntington secured a large tent which would seat about two hundred people, and we started on a journey of two hundred and sixty miles along the C. P. R., calling at the different stations, trusting in God alone to use us in telling the people what He had done for us, and to explain the glorious plan of salvation to those who were in darkness, inviting them to be reconciled to God through Christ Jesus. The first place we stopped at was Sturgeon Falls where a glorious work broke out. Truly the dear Lord did abundantly bless the people there. We remained there over three weeks and then moved on to Sudbury Junc-

tion. Pitched our tent, and started to tell the people of Christ. Well, dear brother, we had a testing time on going into a new place where the Methodist missionaries had not been. But, glory be to God who giveth the victory, He brought souls to Himself. We have heard from Bro. Huntington since; there was good work after we left. We again moved on to Cartier, and held a few meetings to the glory of God. The next place was Chapleau, where we held meetings about two weeks; found it very difficult to get the people into our tent. They had no desire to go into a religious service. Oh, how my heart did go out after those poor degraded people as they passed our tent door on their way from house to house for liquor (for they sold it in nearly every house). Sunday up there was almost like any other day; the shops were open, and carpenters building houses, etc. During our stay we found a tribe of Indians, about seventy in all. The older ones were converted to God under a Methodist minister in the Province of Quebec about twenty-five years ago. They moved up there, and lived in the woods and held services among themselves every Sabbath. Thank God for His glorious keeping power. My heart is full of praise to God (as I write this) for the work that is going on here; it is not a great rush, but a steady work. Souls are stepping into the fountain one by one in our usual Sabbath services. Oh, may God more abundantly pour out His Spirit upon us all here, and also upon your labors, is the prayer of our hearts. Yours at the Master's feet,

CHARLIE SARGEANT.

LONDON, Nov. 22nd, 1886.—We have had a week of heavy lifting. But praise God for complete victory. Last night twenty came out seeking the Lord. Oh how good God is. Nearly all found peace through believing. My soul is glad in the Lord. I was so tried last week I feel almost ashamed of it now. The devil got at me in this way, that perhaps we had made a mistake in coming to the city. And yet I never looked to the dear Lord for direction more than I did in this matter. But I do praise God that not for one moment did my faith waver in the teachings of the blessed Spirit. Oh, I do bless God that He did not let the devil get me down; quite a number of dead church members have been brought to life—a few have experienced the blessing of holiness. Praise God. The church is getting in good shape. Bro. Godwin is a grand man,

J. W. CHAPMAN.

## TO OUR READERS—IMPORTANT.

---

THE prolonged delay in issuing the October number calls for a few words of explanation.

The EXPOSITOR has now been published for nearly five years, and although we have not been anxious to have it appear at the very beginning of each month, nevertheless it has always been mailed to our subscribers within the month, until this month in question.

The cause of the delay was, speaking after the ordinary business thought, want of funds, our arrangements with the printer being on a cash basis.

This brings up for serious consideration the fact that several hundred dollars, according to our books, are due by subscribers to this office, the payment of which more promptly would insure it against such a delay re-occurring.

Friends who desire to assist us in bringing out successive numbers promptly will easily discover their indebtedness, if any, by noticing the date on the cover. This date tells up to what time the Magazine has been paid for, when the amount, if any, still due can quickly be known.

To any who may think that the date is wrong we would say that we will be glad to correct any mistake in the figures discovered, always giving to the subscriber the benefit of any doubt.

Some are in arrears two or more years. To these we would say that if there is any misunderstanding connected with their receiving it we are prepared to compromise in any way that may seem right. It is better for all parties concerned to have arrearages struck off the books by a small payment, or by no payment at all, when the inability to pay is known, than to have it the source of future dissatisfaction. Kindly let us hear from you.

To those who are receiving the Magazine, but do not find it convenient to pay in advance, we would say, Do not feel the least uneasiness in continuing to receive it. So long as there is the desire to receive it and profit by its perusal we are content. But where there is the ability we crave your prompt aid in our work.

With this number we close the year since we became personally responsible for its publication. During the year the circulation has increased by about two hundred, and there is fully as much due from subscribers as in December last. We have, as heretofore, been able to give all our time to its publication, and the evangelistic work growing out of it. Nevertheless it has required contributions from other sources to the amount of between two and three hundred dollars to accomplish this result. This money has been sent to us unasked.

And so the work has gone on and prospered, and we face another year with, if possible, increased confidence that, in continuing to obey the Divine call to this special work, success will still attend our labors in every respect.

Finally, we bespeak, dear friends, your hearty prayers and co-operation in this great holiness revival.

There are hungry souls to feed, there are holiness meetings to found or strengthen, whilst our holiness literature should be sent broadcast into every part of Canada.

We look upon the circulation of the EXPOSITOR and BAND WORKER as a God-honored means of spreading scriptural holiness.

---

☛ Now is the time to Subscribe! Address all communications to

REV. N. BURNS, B.A.,

205 Bleeker St., Toronto.



# BOOKS ON THE HIGHER CHRISTIAN LIFE.

The Beloved Physician—Walter C. Palmer, M.D., and His Sunlit Journey to the Celestial City. By his Colleague, Rev. GEO. HUGHES. With an introduction by Rev. F. G. Hibbard, D.D. Containing a steel portrait of Dr. Palmer. 12mo, cloth. 400 pp.	\$1 20
The Higher Christian Life. By Rev. W. E. BOARDMAN. Cloth, 16mo.....	0 35
In the Power of the Spirit; or, Christian Experience in the Light of the Bible. By Rev. W. E. BOARDMAN, author of "Faith Work," etc. Cloth, 16mo.....	0 50
Holiness—As understood by the writers of the Bible. A Bible study. By JOSEPH AGAR BEEF, author of "Commentary on Romans, Galatians, etc." Paper, 12mo.....	0 25
A Young Man. His Faith, His Aims, His Work, His Church, His Home, etc., etc. 12mo, cloth.....	0 70
Love Enthroned; Essays on Evangelical Perfection. By DANIEL STEELS, D.D. 12mo, cloth. 416 pages.....	1 25
Papers on Practical Religion. By Mrs. Booth. Paper.....	0 35
How to Study the Bible. By D. L. MOODY (Revised). Paper.....	0 10
How to Hold an Inquiry Meeting. By D. L. MOODY.....	} Paper..... 0 15
Use of the Bible in Inquiry Meeting. By D. W. WHITTLE.	
Life, Warfare, and Victory. By D. W. WHITTLE. Paper. 12mo.....	0 35
Early Piety. By THOS. GUTHRIE, D.D. 16mo, cloth.....	0 45
The Home Beyond; or, A Happy Old Age. By BISHOP OXENDEN. 12mo, cloth....	0 50
Words of Peace; or, The Blessings and Trials of Sickness. With meditations, prayers and hymns. By BISHOP OXENDEN. Cloth, 12mo.....	0 50
Way of Holiness. With notes by the way. By Mrs. PHOEBE PALMER. 12mo, cloth..	0 35
Full Salvation. Its Doctrine and Duties. By Mrs. PHOEBE PALMER. 12mo, cloth....	0 90

WILLIAM BRIGGS,

78 & 80 KING STREET EAST, TORONTO.

C. W. COATES, MONTREAL, QUE.

S. F. HUESTIS, HALIFAX, N.S.

"Prove all things; hold fast that which is good."—1 Thess. v. 21.

## Expositor of Holiness

AND

## BAND WORKER,

A CANADIAN MONTHLY MAGAZINE PUBLISHED UNDER THE AUSPICES OF THE CANADA HOLINESS ASSOCIATION, DEVOTED TO HOLINESS AND EVANGELISTIC WORK.

ONE DOLLAR PER YEAR IN ADVANCE.

### THE BAND MOVEMENT.

It is also the organ of the Band Work organized and led by Rev. DAVID SAVAGE, of Tilsonburg, Conference Evangelist.

*The Only Canadian Holiness Magazine.*

### CONTENTS.

The definite experience of holiness discussed in all its aspects, not only by accredited Canadian writers, but also in selections from the best writers of all countries.

Special prominence given to Band Work in articles written or supervised by Rev. D. SAVAGE, once editor of *The Evangelical Witness*.

### OUR PLATFORM.

*Catholic in Spirit—Loyal to Bible Truth—Avoiding Controversy which Engenders Strife—Not Sectarian—Hence suitable to the Lovers of Holiness in every Denomination.*

Clubs of four or more subscribers receive the Magazine at 75 cents each. The usual discount to agents. Send for specimen copy. Address all communications to

REV. N. BURNS, B.A.,

205 BLEEKER STREET,

TORONTO, ONTARIO.