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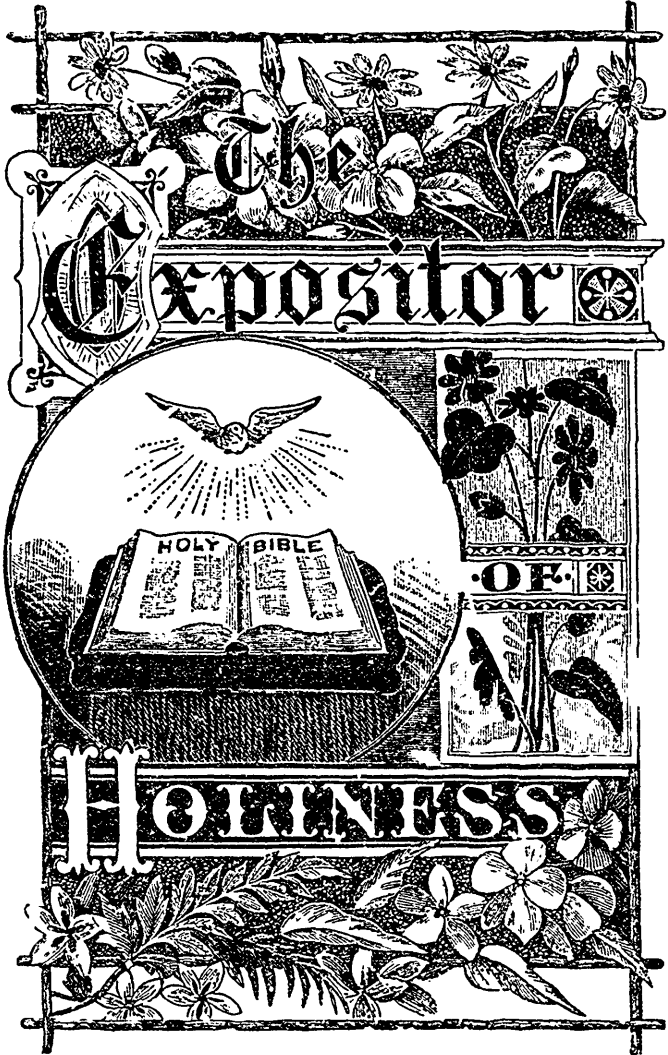
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ONE DOLLAR A YEAR. POSTAGE PAID BY PUBLISHER.

VOL. VI.

NOVEMBER, 1887.

No. 5.



Toronto:

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CONTENTS.

	PAGE
POETRY: THE HOLY SPIRIT	113
THE "CHRISTIAN GUARDIAN" AND "DANGER AHEAD"	113
THE EXCUSES OF "THE WITNESS"	115
DR. STEELE'S CONNECTION WITH OUR REJECTED REPLY	116
BRO. McDONALD'S OBJECTION TO OUR REPLY TO DR. STEELE'S CRITICISM	117
WHAT HAS BEEN GAINED	118
AN APPEAL TO THE THOUGHTFUL CONCERNING THE WORK OF THE ASSOCIATION	119
PENTECOST FULLY COME—AN EXPERIENCE	120
NEWS ITEM—THE REST OF GOD—BY REV. F. B. MEYER	122
HIGHER GROUND—BY MRS. R. B. YATES	125
DEFINITENESS IN SOCIAL PRAYER—BY REV. J. RITCHIE	126
POETRY: HIS CARE—AN ACROSTIC	127
IS CONSECRATION WORK?—BY REV. JOS. H. SMITH	128
A PERSONAL NARRATIVE OF FINDING REST—BY J. GESLON GREGSON	129
THE FIRST HOLINESS CONVENTION IN THE METHODIST CHURCH—BY REV. A. J. JARRELL	131
CALVARY'S CRY—BY CAPT. R. KELSO CARTER	132
NOT TROUBLED—BY MRS. M. BAXTER	133
A LESSON OF FAITH	134
UNBELIEVING HUSBANDS	135
YOU PROFESS HOLINESS, DO YOU LIVE HOLINESS—THE VICTORIOUS OLD LADY	136
BONDAGE TO SPIRITUAL LEADERS—BOLD FAITH NEEDED	137
SPIRITUAL SEVERITY	138
POETRY: "SHE HATH GIVEN MORE THAN THEY ALL"—BY S. P. HERRON	139
BAND TIDINGS	139
CLIPPINGS	139
BAND CORRESPONDENCE	140

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.

Avenue Road Methodist Church, Friday evening.

Brockton Methodist Church, Friday evening.

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 7.30 p.m., at Dundas Street 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, Park Hill, 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. VI.

NOVEMBER, 1887.

No. 5.

Written for THIS EXPOSITOR.

THE HOLY SPIRIT.

Father! we cannot praise Thee
Or serve Thee as we ought;
Unless we do 'Thy Holy will
As by Thy Spirit taught.

Thou hast promised us Thy Spirit
To convince us of our need;
Of our sad and lost condition,
Our sins of thought and deed.

Thou hast promised us Thy Spirit,
If we will turn aside
To listen to His teachings,
And give up sin and pride.

Thou hast promised us Thy Spirit
In all His soothing power;
To be our gracious Comforter
In sorrow's darkest hour.

Thou hast told us we may ask Thee
For this precious gift divine;
Who in the work of saving man
Makes known to us Thy mind.

Come, Holy Spirit, fill our hearts
With holy love and power;
That we may do our Father's will
Each minute, day, and hour.

Father! give us Thy Holy Spirit,
The Spirit of Thy Son,
As we worship Thee in unity
Thou blessed Three in One.

METHODIST.

Oct. 31, 1887.

THERE is more truth visible to the inward man than to the outward man. If thou dwell in harmony with the *essence* of truth, thou can learn far more than when in harmony only with its *effects*.—*Selected.*

THE "CHRISTIAN GUARDIAN"
AND "DANGER AHEAD."

It has pleased the editor of the *Christian Guardian* to put Dr. Steele's criticism of our Association work in his *editorial* columns, introduced by the following comments:—

"DANGER AHEAD."

When an eminent divine like the Rev. Daniel Steele, who has written so ably and instructively upon the subject of holiness, is led to think that Canadian Methodism has taken a new departure on the doctrine of the Sanctification of the Spirit, it is time to speak out and repudiate the style of teaching which he condemns. The Rev. Nelson Burns and his disciples have no claim to represent or speak for Canadian Methodists. Indeed, we are persuaded that the number that accept the theory of personal infallibility in judgment, with which Mr. Burns' name is associated, is very small. If the *Guardian* has left them alone, it is because we have not thought them of sufficient importance to occupy much time or space in discussing their peculiar notions. We do not think we have one minister of the Methodist Church who endorses Mr. Burns' notion of the direct and special direction of the judgment of all the sanctified by the Holy Spirit. We wish our American Methodist brethren to know that Canadian Methodism has made no new departure from our old Scriptural Wesleyan Arminianism. We are trying to "walk by the same rule and mind the same thing."

Now, the above is written by a professed Christian, one who has consented to be placed before the world as illustrating Christliness in his writings,—editor of the *Christian Guardian*. It is to be presumed, then, that Jesus in his position would have written just about

like that. For he subscribes to the truism of St. John, "As He is so are we in this world" (1 John iv. 17). Moreover, to the extent it does not truly represent the words of Jesus, to that extent it is faulty, and to be rejected. This is all we wish to say concerning the spirit of this editorial.

But concerning some of the statements it contains we will write a few sentences.

In the first place, the readers of the *Guardian* have naturally presumed that Dr. Steele wrote this letter at the urgent request of the editor of *Guardian*, and for the *Guardian*. We suspect that this was not the case, as the letter appeared first in the *Christian Witness*. Now, if we are correct that it is simply a clipping from the *Witness*, then it is scarcely fair to Dr. Steele or others that they should be put in a false position before the public.

Again, he is in error concerning "*the Rev. Nelson Burns, and his disciples.*" Such disciples have no existence outside of the realm of imagination.

"Indeed we are persuaded that the number that accepts the theory of personal infallibility in judgment, with which Mr. Burns' name is associated, is very small."

Yes, and we suspect that it is even smaller than he thinks, for we have not met with one who teaches such a doctrine, but we do meet, from time to time, some who come close on the border line of illustrating it. When a minister, worshipping in the same church, and occasionally partaking of the sacrament with a brother minister, sees a hostile criticism of that brother in print, and does not wait to see if there is to be a reply to it, or does not take the trouble to travel the few rods between their private residences to ascertain his side of the story, but relying on his judgment, formed, necessarily, on one-sided evidence, publishes that critique, and accompanies it with the above comments, we would ask, if that is not acting out infallibility, what, in the name of common-sense is? Verily, if the editor of the *Guardian* can, at any time, convict us of such a specimen of practical belief in the infallibility of one's judgment as the legitimate outcome of any of our teachings, we certainly will feel

that it is high time to halt and go back to the first principles of the doctrine of Christ. Even the Romans, heathen though they were, enunciated the rule that it was not lawful to condemn a man until he was brought face to face with his accuser, and permitted to answer for himself against the charges made against him. (See Acts xxv. 16.)

But it can now be said that our reply to Dr. Steele was admitted to the columns of the *Guardian*. Yes, we are thankful to say it was, and to that extent there is a pleasing contrast between the *Christian Witness* and the *Christian Guardian*, for in the one case it was excluded altogether, whilst in the other case, after a delay of one week, it was published. The one editor is a professor of holiness, the other is a professed seeker of that experience, and yet, judged by their practice, we think the general verdict will be concerning the editor of the *Guardian*, "justified rather than the other."

But we have reason to think that strict justice was not meted out to us by our Canadian confrère. It will be noticed that the attack on us had the honor of a place in the editorial columns. Now, we think that we had the copy of our reply in the editor's sanctum in time for insertion in the same place as the letter of Dr. Steele appeared, although not in time for the correspondence columns; and we maintain that justice demanded that our letter, especially when it could not be printed elsewhere, should share equally with our opponent's letter.

It was no slight aggravation of this unprovoked, personal attack on us, that Dr. Dewart should subject us unnecessarily to the ordeal of sustaining the burden of his denunciations for an additional week, without the slight alleviation which our reply might afford, or even a short explanation as to the reason of our reply not appearing in his next issue. Is that doing to another as he would be done by, or in harmony with the royal command?

All we will say here concerning the allusions to doctrine in this editorial, is that we apprehend, from their wording, that, like many others, he is simply fighting men of straw of his own or others' creation. We emphasize the statement, we are as Arminian, as Wesleyan, and

as Scriptural in our teachings, at least, as himself.

But we do assert that, if with his acquaintance with Wesleyan hymnology, to say nothing of his knowledge of the other writings of the Wesleys, he is prepared to try to commit the Methodist Church to the creed enunciated in Dr. Steele's letter, viz., "that it is impossible to discriminate between the ordinary operations of the Spirit and our own thoughts," he will not only greatly surprise us, but we predict that when it is fairly understood he will be repudiated as un-Wesleyan in his teaching by the great mass of Canadian Methodists.

THE EXCUSES OF "THE WITNESS."

The excuses which Brother McDonald gives for not publishing our reply to Dr. Steele's letter are various. The first reason given in his lengthy editorial in October 20th number is as follows:

"We have received two long articles, one from Bro. Burns (the party mainly criticised by Dr. Steele), and the other from Theo. L. Pitt, who comes to the defence of Bro. Burns. We should be pleased to publish these articles, though of unusual length, if they really proved that Dr. Steele had not reported the facts correctly."

Now the issue is not between Bro. Burns and Bro. Pitt. Dr. Steele's letter had to do with the former party alone, and publishing Bro. Pitt's letter had nothing to do whatever with the case. It was simply a letter written, as he himself says, by an independent onlooker—one in no way connected with any of the parties concerned. Mr. McDonald could have consigned it, whether short or long, to his waste basket, and no one having a particle of common-sense could have successfully criticised him for the act, unless in connection, for instance, with his publishing the letter of Bro. Hobbs.

But our letter was the reply of the party criticised in his paper by name, and the unwritten law of justice which obtains amongst publishers of public journals demanded its publication, to say nothing of the claims of the Gospel upon him for such action.

As to its length, we admit that it is by direct measurement, one-fourth longer than Dr. Steele's letter, but not one-half as long as the hostile criticisms he has admitted to his column against us, whilst the attempt to couple it, either as to length or anything else, with Bro. Pitt's letter is, to say the least of it, a questionable act.

Again, in this excuse he takes the position that he is the sole judge for his readers as to whether or no a reply to his hostile criticism has proved him to be wrong. A strange law, indeed, to rule the conduct of editors! By this law all an editor is called on to do, after having attacked an individual by name, is to tell the public that, in his opinion, the reply of the party criticised has not convinced *him* that he is wrong, and therefore it would not be wise to publish it.

There are some Canadians who will say, Why then does not Mr. McDonald publish the reply if it does not disprove anything that Dr. Steele has said? All he needs to do is simply to publish Mr. Burns' reply, and let the public judge for themselves, and so the matter would end. The common-sense and reason which he and Dr. Steele so eulogize surely would prompt them to take such a course. Now as they have not taken that course, they must not be surprised if the common-sense of many others will conclude that the reason given is not the real one.

Bro. McDonald in a written letter furnishes us with another reason, in these words, "I am sure that your letter would not be interpreted as written in the best spirit."

According to this, our letter was withheld from the public lest our Christian character might suffer by its publication. This is certainly very considerate, and reminds us of a true story of a Persian governor, who, quite recently, having ordered his executioner to cut off the head of one of his subjects, proved his merciful disposition by telling the executioner, in the presence of the doomed one, to do the job as *gently* as possible.

To prove that his extreme sensitiveness concerning our reputation before the public was not a mere sentiment, he, about the same time, published another attack upon us and our work, from the pen of R,

Hobbs, in which, amongst other caricatures of our work, was this one: "and refusing even to pay an honest debt, because 'God did not tell them to do it.'"

Now, we do not hesitate to stake our reputation for correct judgment by saying that the very best case that can be made out for Bro. Hobbs in penning that paragraph, is that he was attempting to circulate for facts, second-hand stories, which are not founded on facts. If Mr. McDonald will take the trouble to investigate this monstrous charge, we believe he will find out that Bro. Hobbs, not only never heard such a sentiment uttered at any of our Association meetings, but that he even did not hear any member of our Association utter the sentiment in his presence, in private.

Bro. McDonald will understand what latitude we give him when he learns that the only conditions as to character for membership in our Association is membership in some Christian Church. Mr. McDonald will, we believe, find no evidence for this charge that he would be willing to bring before a court of justice. And, moreover, we maintain that he is now bound by every manly and Christian consideration, either to withdraw it, with proper apology, or establish it as correct. For what will he do at the last great day, if left uninvestigated till then, should it be shown that he had been a party to the circulating of a damaging untruth, to the injury, not only of some of his Master's disciples, but to the injury of the work committed to their charge.

Does Bro. McDonald believe that there will be some ante-room to Heaven, some Limbo, where these things can be fixed up preparatory to the eternal communion of the saints? What says the law of Jesus as to such a matter?—Listen: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gifts before the altar and go thy way. First be reconciled to thy brother, and then come and offer thy gift." Bro. McDonald, we have ought against thee.

Yes, we admit that several brethren in Canada declare with one voice that we are wrong in many things, and if we should judge from what we heard last summer, during a short excursion in the

States, for the purpose of filling up the programme of services for Wesley Park, we are inclined to think that there are more than *several brethren* in the States who *declare with one voice* that Bro. McDonald is wrong in many things. It's a poor rule that went work both ways.

But still another excuse is darkly hinted at in his editorial, and more fully brought out in his direct letter to us, and that is, that being tainted by what he is pleased to call heresy, puts us beyond the pale of common justice. Hence, in his estimation, if he can but establish that we hold views of "Divine leading" contrary to those of Dr. Steele and himself, then it is right to let our reply to their criticisms knock in vain for admission to his paper.

Is Mr. McDonald so obtuse as not to see that this partakes of the very spirit which prompted the sentiment, "no faith to be kept with heretics." Suppose he should make good all his charges of heresy, will that excuse him in this enlightened age for being wanting in Christian courtesy, to say nothing of common justice?

These are the *peculiar* reasons given by the editor of the *Witness* for committing an act 'for the defence of holiness,' which, if committed by the editor of a secular paper, we hesitate not to say, would meet with general condemnation.

DR. STEELE'S CONNECTION WITH OUR REJECTED REPLY.

We sent a short letter to Dr. Steele, stating that we would be justified in considering him a party to the suppressing of our reply to his letter, unless we were certified that he had done what he could toward having it appear in *The Witness*, even to the extent of a public demand for its publication.

In his reply he informed us that he had given in his opinion that it should be published, and that now it was a private matter between Bro. McDonald and us, and, moreover, he thought our demand on him concerning it was an extraordinary one, and could not be entertained by him.

Well, we are glad to know that the doctor's sense of justice prompted him to go as far as he did, and to that extent it clears him; but we still press our demand

as not extraordinary but as reasonable. There is not one in a thousand who will not admit that had Dr. Steele pursued the course indicated by us, or any other course which would have proved to Mr. McDonald that he insisted on justice being done us, that he had sufficient influence to obtain the insertion of our reply in *The Witness*.

Presuming even that such a course on his part might have jeopardized former friendships, is that any excuse for condoning wrong? The apostle James declares that "to him that knoweth to do good, and doeth it not, to him it is sin." Dr. Steele gave it as his opinion that our reply should be published, and also must have known that he was in a position to demand its publication, seeing he had yielded to the urgent request of his friend McDonald to write the criticism we were trying to reply to. Now, as he did not use this, his legitimate power, in behalf of its publication, therefore to that extent he is responsible for its suppression.

There was once a certain influential individual who gave it as his *decided* opinion that a certain other individual should not be executed, maintaining that in the interests of justice the execution should not take place; but inasmuch as he did not exert *all* his power to prevent the injustice, the verdict of posterity has been pretty general that Governor Pilate was guilty of the crime.

Well, the injustice has been done, and we presume will be perpetuated; for so long as our reply lies in the waste basket of *The Witness* office we remain the victim of numerous attacks, misrepresented and caricatured before the readers of *The Witness*, and any reply from us denied. "This," the editor of *The Witness* boldly proclaims to the world, "is our calling."

It is miserable to dispute about spiritual truth which we have not spiritually apprehended. In dead hearts doctrines grow dead. In hearts in which the divine life is low, disputings about precious truth, vain janglings, are infinitely perilous; only he who is hidden in the secret of God's presence can hope to pass unhurt amidst the strife of perverse and unsanctified theological disputation.—*Selected.*

BRO. McDONALD'S OBJECTION TO OUR REPLY TO DR. STEELE'S CRITICISM.

The main, if not the sole, exception which the editor of the *Witness* publicly takes to our letter is evidently concerning one sentence, which reads as follows: "I looked in vain also for help from the doctor in hand-to-hand work in altar service."

Well, we apologize to the doctor if the sentence seems to bear a reproachful thought concerning any lack of labors on his part, for this was not our intention. He very kindly gave us an additional service, over and above those arranged for on the programme.

What we had in our mind, when penning that sentence, was his ability to give definite help in personal hand-to-hand work with those who were seeking the pentecostal gift. We confess to having come to the conclusion from what we saw there, which opinion was strengthened by reading his letter, that he has not a satisfactory record concerning this kind of definite work.

Now we are free to say that we did not come to this conclusion from failing to see him actively employed in altar work, for we know of some who are conspicuous for their *generalship* in such services, but who lack spiritual power to help individuals. It is somewhat difficult to define the method by which one arrives at such a conclusion, nevertheless we did arrive at this conclusion in his case. Of course, we may be wrong, but it is our decided opinion that the doctor has had many a heart-ache over conscious lack of power to help others into the experience which he discourses so joyfully about in *Milestone Papers*. And it is also, we may remark, quite in accordance with human nature that he and his friends should be a little sensitive on this point.

Now, whilst fully aware that in writing that sentence we would, in all probability, be probing an old wound, which had never been fully healed, yet we did not do it from the simple desire to hurt. And we would now draw his attention to the fact that we are well acquainted with that heart-ache over conscious lack of Holy Ghost power to bring others into like pre-

cious faith, and also to the fact that this has all disappeared as we have accepted by faith the Comforter divine as a conscious guide into all truth. Yes, we now have complete satisfaction in our Christian experience on this point, and yet, strange paradox, we were disappointed because we *could not* get additional help from Dr. Steele here.

WHAT HAS BEEN GAINED ?

We are liable, amidst a seeming war of personalities, not to look beyond them to the real meaning of the battle. Personally, we may say, that long ago we foresaw this conflict as inevitable, but as to what form it would take we were, of course, in entire ignorance. When commencing a series of papers under the heading of "Some burning questions discussed," in the June number of the EXPOSITOR for 1885, we used the following language: "There are some questions which are left in a very loose condition by writers and teachers of the doctrines and practice of holiness. And such positive evils seem to result from this indefinite method of handling them, that we feel constrained to make the EXPOSITOR an exception in this regard. We are perfectly aware that in so doing we may awaken the determined opposition of some professors of holiness, and excite the fears of not a few friends.

"The need for unflinchingly facing these questions has become more and more apparent to us, from noticing many evil connected with this holiness revival, which, in our opinion, are traceable to this want of distinct, definite views held and promulgated by the recognized leaders of the holiness movement."

The first burning question we took up was "The dress question." As we anticipated, we received a taste of the opposition we might expect in continuing our investigations. Our discussion of "Physical Manifestations" brought out still fiercer personal attacks. And yet, in spite of much that awakened our regret, we could not but feel that, on the whole, the outcome was satisfactory. As to our writings on "Faith Cures," we believe that the real conflict is still in the future.

Now in writing on the "Doctrine of Divine guidance," we well knew that in it was the regulating rule or force to counteract all the evils before mentioned, and that here would be the Waterloo of the whole campaign. Of course, had we been asked our opinion, we would have unhesitatingly said that Dr. Steele was the last man we could imagine as leading in the present attack. And we are led to admire the wisdom of the Master, in whose interests we write, in permitting, when he was disposed to do the work, the only man on the continent who, in our opinion, could have induced the principal leader of the holiness movement to formulate his creed on this vital subject, and let it commit him, and through him most of the holiness teachers of the States, to the defence of their real views, put in definite, come-at-ible shape. We rejoice in this, not, we trust, from the hope of securing a personal triumph for personal views, but because we see in it such possibilities of good to multitudes as to make any personal matter a thing of smallest moment.

Dr. Steele has committed Bro. McDonald as President of the National Holiness Camp-Meeting Association and editor of *The Christian Witness*, to the distinct, definite statement of their belief concerning the Holy Spirit as guide into all truth, in the following words: "*It is impossible to discriminate between the ordinary operations of the Spirit and our own thoughts.*"

Now we are not trying to take any unfair advantage, or attempting to crowd a critic into a corner, against his will, we are simply defining clearly the ground chosen by himself after due deliberation. And lest we should be in any doubt as to what he means by ordinary, as contrasted with extraordinary, he informs us that the extraordinary manifestations of the Spirit are *confined* to witnessing to justification and sanctification.

And manifestly this is the only creed that can be formulated as opposed to ours, for the moment unmistakable, conscious guidance of the Spirit is admitted as possible in one instance, it must be conceded as possible in every act of life.

Now we were fully aware that his was their creed, and we are glad, for their

sakes, and for the cause of holiness, that they have come out from vague generalities into the clear statement of well-defined doctrine, and we feel that Dr. Steele has thus unwittingly performed a service of incalculable value, both for the Church and the world.

Certainly we shall press our vantage ground to the utmost extent in thus having a definite creed to criticize, in place of, as before, indefinable generalizations.

But we also present, as opposed to this, a definite creed, for we do not hesitate to say that we may most unmistakably distinguish between the ordinary operations of the Spirit and our own thoughts; and, moreover, we are prepared to show that this creed is both Scriptural and Wesleyan.

The two vessels are thus cleared for action, sharply defined flags are flying at either masthead. Retreat under cover of assumed indifference, or silence, or the lowering of the flag in token of inability to defend it longer, can be easily interpreted by onlookers. Already one sign of weakness, on one side, has been exhibited, in taking an unfair advantage, and, as the conflict proceeds, many will be called on to use their common-sense and reason to pronounce a righteous verdict concerning the result.

AN APPEAL TO THE THOUGHTFUL CONCERNING THE WORK OF THE ASSOCIATION.

The Canada Holiness Association has now been in existence for seven years, and the EXPOSITOR, its recognized organ, for upwards of five years, hence there are some data for onlookers to pronounce intelligently upon the character and tendency of our work.

First, we call attention to the fact that it has not become a part and parcel of the American movement. This may be either for better or for worse, but which it is can only be learned by an impartial weighing of the two in the scales of reason and common-sense. In this process it is not necessary to belittle either. Now, whilst magnifying the benefits to the Church which have undoubtedly been the outcome of the holiness movement in the States, there are some things which

plainly are improvable. The central movement seems to have exerted little, if any, regulating influence over fantastic teachings concerning the dress question, and physical manifestations, or even extreme notions concerning faith cures, chiefly, we are inclined to think, from the want of any definite, comprehensive creed concerning these burning questions. Come-out-ism, too, although indirectly stimulated by this movement, is not grappled with successfully. Likewise rival book concerns, as the legitimate result of this revival, have sprung up on every hand.

Now we ask every thoughtful, candid observer if it is not reasonable to predict a like history in Canada, if the American tree is simply transplanted here. Indeed, for some time, we fully expected that it would be so. Distrusting ourselves, we were disposed to fall into line and imitate, rather than take an independent course. Hence we expected that a book concern, after the pattern of those in the States, would be established with us, and offers of capital for the venture were not wanting. But our work developed itself, the conviction has come to us that this disintegrating wedge is not called for.

Our magazine, which can in no sense be said to be a rival of any religious publication in our own country, has been published at the Methodist Book Room, at the same price tendered for at other printing establishments. So that there have been no favors asked for it beyond the ordinary business courtesies of commercial life.

The attempt, at least, has been made to regulate such questions as *dress, physical manifestations, faith cures, and come-out-ism*, we think with marked success. However, we do not dogmatize here, but invite the close examination of all, that they may judge understandingly in these matters.

All must admit that some organized form of this modern revival of holiness was inevitable here. Hence it is not a question between this Association and none, but between this Association and a branch of the American organizations. We admit that any one who approaches the subject for honest, unprejudiced examination will be met at the threshold

by many a strange rumor, the outcome of inventive imaginations, and no end of second-hand stories of frightening character, all of which will only be a token of life to an intelligent investigator. This crowd of phantoms, which ever dances attendance on any real, live movement, we remark in the passing, has been left to their gambols, undisturbed by us, and will be treated with like indifference by every real lover of truth who approaches the subject to learn of its real, intrinsic worth.

Again we invite the close observation of all sincere lovers of truth to the record of our work during these several years, to see if the fears of the timorous are not groundless, and that all true lovers of Zion may rejoice with us, as they examine the *lives* and *labors* of those who are identified with this movement, that this revival of *Scriptural Holiness* is progressing in our midst with much of blessing and nothing of danger to the true interests of the visible Church of Christ.

CHRISTIAN EXPERIENCE

PENTECOST FULLY COME.

It is only when we fully understand what the gift of the Holy Ghost as shed forth on the day of pentecost really consisted of, and what it was to be to them in all their future lives, and firmly believe that whatever it was to them it can be to us, and with an intelligent faith claim the promised gift in all His offices. It is only then we can truly say, The day of pentecost has fully come. If we take the Word of God, and lay aside all prejudice and human reasonings, and study carefully all Jesus promised to His disciples concerning the Holy Ghost, we will find Him telling them that when He should leave them He would send them the Comforter, which is the Holy Ghost. "He dwelleth with you, and shall be in you, for if a man love me and keep my commandments, my Father will love him, and We will come and make our abode with him." To a sincere seeker after truth the Holy Spirit unfolds this mystery; for great is the mystery of the Godhead and the natural man receiveth it not, but to those

who are willing to receive and accept it in all its mystery and let the Holy Ghost in as their teacher, then the mystery is one no longer, as far as it concerns us to know, but God the Father, God the Son, and God the Holy Ghost are known to be co-equal, and to each are assigned His distinct offices. God the Father maker and ruler of all, Jesus the Saviour of all, the Holy Ghost the acting agent between God and man. He is in the world reproving of sin, of righteousness, and of judgment. He it is that woos the sinner to turn to Christ for pardon; He applies the blood to the believing heart, and witnesses to the fact that they are born of God. He lives in such a heart until sin has found a lodgment, then He no longer abides, but lingers near, wooing the soul to expel sin and admit Him again. He is so tender and forgiving that when we confess our sins, He comes and witnesses again to the fact that we are forgiven. He it is that begets in us that hungering and thirsting after a clean heart, pure and holy in God's sight, and if we would but open our hearts and receive Him in all His fulness, take Him Himself, not in one of His offices but in all—as Sanctifier, Teacher, Comforter, Guide, all we need—no longer seeking after first one blessing then another blessing, but by taking the Holy Ghost as the promised gift of the Father, find in Him our personal Blessor. Oh, what weary years of struggling I have passed through by not understanding this subject aright. Twenty-five years in the service of Christ, and just entered into His rest. Five years ago I commenced to seek after holiness. Four years ago I received the blessing of Sanctification. With a glad heart now made clean and pure I held up the blessing of Sanctification as attainable, believing now I had attained to the height of Christian perfection, testifying that the Holy Ghost was the Sanctifier, but failed to let Him work out in my life His other offices, as Counsellor and Guide, only in a general sort of a way. I then began to feel there was a lack of something, I hardly knew what. It was not a sense of sin committed, for I had never access to the cleansing blood; but I felt I needed power to work in accordance with His will, and when I caught on that

idea that I wanted power, I began to pray for the baptism of power. Three years ago I honored the Holy Ghost as giving forth power, and by faith received Him as the Empowerer. Now, with increased light and strength, I ran to tell to all around that Jesus saved to the very uttermost all who would call upon Him by faith. Yes, and often ran with words of convincing truth to the wrong person. Why? because I failed to act out my faith in Him as Guide in all things. Often I failed to obey promptly, often wondering if this be the way of the Spirit or not, and after spending time in settling that question, the opportunity would have passed away. This was a sort of disobedience that required forgiveness, but God who is so rich in mercy suffered me not to go far astray, but brought me back, humbled to the foot of the Cross, where I found forgiveness and cleansing. From this point the question pressed very close, "Have you received the Holy Ghost since you believed?" To the question, "Have you received the blessing of Sanctification?" I could answer, "Yes." "Have you received the blessing of power?" I could answer, "Yes"; but to the apostle's question, I did not know how to give an answer. When I needed power to do anything I looked back to the time and place where I received the blessing, and as I see it now, I see I was trusting in the influence of a blessing, instead of the Blessor Himself; but, praise the Lord! He left me not to flounder in uncertainties, but while reading a little book of Moody's, on "Secret Power," the light came, and I saw it was the personal presence of the Holy Ghost abiding in me that was the crowning blessing of the New Testament. A few weeks after this I was enabled to say, in response to the voice of Jesus, saying, "Receive ye the Holy Ghost," I take the abiding of the personal presence of the Holy Ghost and all it means. In that moment He came and brought the glorious fulness in, and it has been complete satisfaction ever since. I am so glad that there were women on the day of pentecost who received just the same baptism as Peter and the other apostles, who, no doubt, went home about their own business, to walk in conscious power before their neighbors, or, it may

be, unconverted husbands, or to go in secret prayer for their pastors, or class-leaders, that they too might receive the Holy Ghost. I know they did God's will just as perfectly as those who were called to more public work, for having received a like gift, I am able, whatsoever I do, to do it heartily as unto God. I can glorify God in the commonest things of life, and He now works in me both to will and to do His pleasure. I have learned more since I have thus accepted Him as my Teacher than years of study without Him, for the Spirit searcheth all things, yea, the deep things of God, and shows them unto us. Oh, ye ministers of the gospel of Jesus Christ has the day of pentecost fully come, to each of you, or are you resting in some blessing, or having taken the Holy Ghost in one or more of His offices, are you resting short of your personal pentecost? Ask the Lord about it, and He will reveal it to the honest seeker; and if you have had a thousand baptisms of the Spirit, and yet not received the baptism of the Holy Ghost in pentecostal power, see to it, tarry for it. Be willing to let all former experiences pass into insignificance, if need be, for this pearl of great price. For the sake of the Master's work ye are engaged in, sell all you have and buy it. Yes, and you professors of holiness, are you walking in the way of the Spirit in all things? Are you adorning the doctrine you profess, in your own homes, or has public life more attractions than the humdrum cares of home life? Has popularity anything to do with your work? Are you bearing the peaceable fruits of the Spirit? love to all men; yes, love, when you see them coming in on what you claim as your own field of work, and having more success than you had. How is it? Be honest with God and your own soul. Has the day of pentecost fully come? The power given on that day was the power to do God's will at all times; the power to endure, to suffer reproach, dishonor, shame—yes, and even death itself; the power to rejoice in persecution, to rejoice when men cast out our names as evil, and separate us from their company; the power to enable us to be baptized with the baptism Christ was baptized with; a power that makes men and women equal to every emergency of

life. Now, I can truthfully say, I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me; and the life I now live I live by faith on the Son of God, and, without the least hesitancy, I can testify, both by lip and pen, the day of pentecost has fully come.

MRS. J. BENNETT.

Concord, Ont.

NEWS ITEMS.

THE CITY MEETINGS.—These continue with ever increasing interest. Not only are we gladdened at the evident growth in grace evinced by those attending, but new, fresh testimonies are constantly given from Christians receiving the "*promise of the Father*" in pentecostal fulness.

ANOTHER MEETING.—Bro. Waite, a member of Richmond Street Methodist Church, has inaugurated another holiness meeting at 90 Bay Street, and sends out a cordial invitation to all. The meeting is held every Friday evening at 8 o'clock.

THE ANNUAL CONVENTION.—We expect next month to make definite announcement concerning this annual gathering.

BRO. COLLING.—We had the pleasure of making a short visit, recently, to the Secretary of the Association, and found him quite restored to health and doing full work. He and his family are domiciled in a much more suitable home in every respect, and prosperity is smiling on all his efforts.

GALT.—Sister McMahan has returned home, but the work goes on amongst our Presbyterian friends with gratifying results.

BAND WORK.—It will be noticed that the Band Department this month is not very full. Bro. Savage, being in the East, sends his Band items direct to *Glad Tidings*, with the understanding between us that suitable ones should be reproduced in the EXPOSITOR; but it so happened that only one number of *Glad Tidings* reached us, and that one not in time to be utilized to the fullest extent. However, we expect that hereafter a full report of the Band Work will appear in our pages.

THE REST OF GOD.

BY REV. F. B. MEYER.

On the first page of the Bible we are told of the Rest of God; and ever since men knew that God, the mighty Worker, had entered into the rest that was full of work, they have been seeking through the whole of the ages to enter into that rest also. And after some hundreds of years had passed, and still they had not reached it, an aged pair named their child Noah (rest), in the hope that perhaps he might lead the weary generations into God's rest. But their hope was vain, for the waters of the deluge were soon sweeping over the world. Hundreds of years after that, again, in the hieroglyphed chamber in the land of the Pyramids, his face shadowed by coming death, but lit up also with the light of another world, an aged man, surrounded by his stalwart sons, spoke of the *Shiloh* (the rest-giver) who in the coming days should lead the hearts of men into the promised rest of God; and from that moment men eagerly scrutinised everyone that passed across the page of history, as much as to say, "Art thou *the Shiloh*? Canst thou give to tired men and women the rest of God, which they are dreaming and thinking of, but cannot get?"

THE REST-GIVER COMES AT LAST.

At last there stood hard by the Lake of Galilee one dressed in peasant guise, in whose voice and look there was nothing remarkable. A few women, with their children at their breast; some fisher-folk from their nets and boats, and other artisans and peasants, gathered in a little crowd around Him, whilst standing in their midst He spoke the words for which the world was waiting; words which the world will never again let die: "Come unto Me all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me, for I am meek and lowly of heart, and ye shall find rest to your souls!"

It is not the rest of heaven of which I speak to-day; not the rest of circumstances on which you may loll as upon a rosy bank; not the rest of inaction; but

the rest of intense activity, and yet of utter, absolute peace.

Now we have all heard astronomers say that some stars which seem to be single to the unarmed eye, when that eye takes to itself a telescope, resolve themselves into two, and they are called binary stars. Similarly, the rest of God, which in the long distance of Genesis seems to be one, appears twofold beneath the touch of our Lord. You will notice that He says, "I will give you rest," and that is the rest which we can only *receive*. But He says also, "You shall *find* rest. I will give you the secret, which you may apply hour by hour, and as you apply it continually you will find rest to your souls." Now, why is it we need the twofold rest? You will easily understand it when you notice that our rest is broken in two ways.

We are restless because we are out of harmony with the holy law and with the holy will of God. We have broken that law; our conscience accuses us; we feel ourselves deserving of the penalty and of the frown of God. We cannot put ourselves into an adjustment with that broken law. But on the Cross our Saviour takes our place; that law exhausts its penalty upon him, and having met in Himself its claims, He is now able to come to us and say—There is the rest from the guilty conscience, rest from the penalty of the broken law, rest in the presence of the Holy God. This is the rest that we receive by faith.

But leaving that, we need to speak now of the other rest—the rest of which the Lord gives the secret. Now, what is this mystic secret which we may practise, each man and woman, day by day alone? The Lord gives it to us when he says, "Take my yoke upon you." It seems incongruous, does it not, that we should find rest by taking another yoke, when you would have thought that He would have taken away yokes and not have imposed them? But no, He says, "Take my yoke upon you." What is the yoke that He speaks of as "my yoke?" Is it the yoke He imposes? Never; it is the yoke that He Himself carried, meek and lowly, day by day. And what is that yoke? The Saviour's yoke was *His Father's will*; and He found rest to His soul amid the

agony and sorrow of His life because hour by hour He kept subordinating His own holy will to the will of His Father, saying, "Even so, Father, for so it seemeth good in Thy sight." So when we have begun to take the yoke that Christ carried and which He holds out to us, we shall have learned the secret of perfect rest. The yoke of Christ is the will of God, and taking the yoke of Christ, if I may so put it, is saying "Yes" to God: the man who says "Yes" to God's will is the man who is taking the yoke of Christ.

Now there are three stages, to make it clear, that we ought to take; we have, first, to give up our will; we have, secondly, to take God's will; and we have, thirdly, to do God's will. (1) We first *give up our will*; or if you cannot give it up, then will you ask Jesus Christ to come and take it? Many souls may find it impossible to give up their will, but it is not impossible for any of us to say to Christ: "Lord Jesus, come and take what I cannot give." You must give up your will about everything. If you give up your will about ninety-nine things out of a hundred, and yet retain your will in the hundredth, you have not learned the secret. Will you at this very hour forget for the moment the human voice which is addressing you, and lift your heart to Christ and say: "My will is a piece of cold, stubborn iron which I cannot bend. Lord take it; plunge it into the furnace of Thy love, and melt, and mould, and shape it just as Thou wilt?" Yield your will to God. Do not be afraid of Him.

DO NOT BE AFRAID OF GOD.

If my child were to come to me and say that from a certain moment she was prepared to give up her own will about everything, do you think I would call her mother to my side, and say, "Now is our chance; let us torment her; let us ask from her everything that a modest, gentle girl detests; let us put her into all manner of straits and difficulties?" And would your Father say so if you gave your whole will to Him? Should I not rather say, addressing her mother, "There, now is our chance; let us make that child's life one golden summer day, and fill it with all manner of peace and joy." Trust your Heavenly Father.

(2) *Take God's will.* You may have seen a heifer that has been restive, but he has to carry the yoke. While he chafes against it it makes a sore place in his neck. It is better to *take* the yoke at the first start, yielding your neck to it. God's will has to be done on earth as it is done in heaven; it has to be done in your life, it has to be done through you. If you fret and chafe and kick, you will only hurt yourselves. How much better meekly to say, "I will take Thy yoke, my Father." Mind and look for the handwriting of your Father in every letter; look for your Father's will in every messenger; seek for your Father's will in every circumstance—a wet day, a crowded assembly, a lost seat; all these things, and all the crowded incidents of daily life, are the will of God, and that man is happy who has learned to say, "Yes." Supposing a man does an ungenerous action towards you; supposing a debtor, by failing, causes great loss; supposing men and women are the second causes from which trouble comes to you, can you see God's will then? Certainly, because God's permissive will is equally His will with the will which directly sends you sorrow or discipline from His hand. Remember God's permissive will, and understand that you are environed so with His presence, that nothing can come through the atmosphere of God's presence around you but that which He permits; and when an unkind word or an unkind act reaches you, that word, that act, in coming through the atmosphere of God's permissive providence, has become God's will for your soul.

(3) And then, once more, let us *do God's will.* As you look forward, there seems to stretch before you a long, dull plain, and you have to carry the yoke across it, and you nervously shrink from it; but will you understand to-day that the yoke is not for one only, but for two? Remember how the apostle Paul wrote of one who had been a true yoke-fellow. And understand, too, that if a yoke stands there for the plough and you have to be yoked into it, the empty place on the other side is for your unseen but ever-present Saviour, who, yoking Himself by your side, is going with you step by step, to plough over that stretch of plain.

One closing word. "We which have believed do enter into rest;" that is, by faith we enter into, and by faith we remain in our rest.

FAITH BUSY WITH TWO HANDS.

I can only indicate how faith acts. It has, as it were, two hands; with the one hand it is constantly rolling upon Christ every worry, every sorrow, every trial, every crushing and overwhelming demand, so that never a thing comes to the soul for a moment or touches it, but that the soul at once relieves itself of its burden by casting that burden upon the Saviour. Oh! have you learned that secret? If not, ask the Holy Ghost to teach it to you, and to enable you moment by moment to live this blessed life, never carrying the burden more; but the moment you are aware of the pressure of any anxiety, rolling it instantly and for ever on Christ.

Then, secondly, the other hand of faith is constantly appropriating, so that hour by hour, as the heart is sensible of present need, the hand is reaching out of Christ just that grace it requires. Thy patience, Lord, in moments of impatience; Thy gentleness, Lord, in moments of irritability; Thy strength, Lord, in moments of weakness; Thy peace, Lord, when storms swirl around the soul. Oh! learn to appropriate from the fulness of Jesus, hour by hour, what you require; and then, just as we are told the depths of ocean are untroubled by the storms which sweep the surface: as we are told that in the midst of every whirlwind there is a point of rest: as we are told that amid the friction of ascending atoms in every candle there is one place of unbroken stillness—so the soul that has learned this secret of rest and of living in the will of God is in a mighty entrenched castle, and, receiving assistance from the resources of God, that soul may go through the whirlwind and the storm of sorrow, but in its depths it will have perfect rest.—*Life of Faith.*

THE best answers to prayer are those we have to wait and trust for. If we are answered quickly, let us be thankful; but let us be assured that by-and-by God will change His method, and that we shall be often made to wait.—*Chapman.*

HIGHER GROUND.

BY MRS. R. B. YATES.

In ascending a mountain we have seen a peak above us, and thought when we had climbed to that, we should have reached the summit; but on reaching it we found another peak above, and mounted that, to find still another; each apparent goal but the starting place to a higher level, until we wondered if we should ever reach the top. Our perseverance has been rewarded at last, as we gained the summit, by a glorious view over sea and land. So it is in our spiritual life; every advance opens out to us fresh possibilities of progress.

Has it not been so ever since we started on the heavenly road? and it will be so even until "we see Him as He is." At first we thought we should be quite satisfied if we could reach the first peak, and know our sins forgiven. But were we satisfied? Ah, no? We soon found out we wanted to climb higher, and climb we did. As each possibility has opened out before us, our Almighty Saviour has been at hand to lead us onward; never once has He failed us, and now He is beckoning us to mount still higher. Let *our* motto be "Excelsior."

Have we attained to full assurance of faith? Do we realize that the "blood of Jesus Christ cleanseth us from all sin?" Do not imagine this is to be the summit of our ambition. We are but beginning the ascent in a clearer atmosphere, *above* the mists of doubt and noxious vapours of sin. Height upon height stretch above. Let us look at *one* of those which we are invited to climb, that we may lay all our burdens down and rest in perfect peace, then pursue our way free from anxious care or the fretfulness and worry that now hinder our progress. How reluctant we are to stay on this height! We climb it sometimes and lay down our burden, and wonder at the strange peace and rest we enjoy; but we go down again, take up the next burden that comes upon us, and hug it as though it were a precious treasure.

There are some burdens it is comparatively easy to lay down at Jesus's feet, such as suffering or affliction, which, com-

ing to us direct from God's hand, are so manifestly His will for us that, however hard to bear, we can at once say, "Not my will but Thine be done." But no sooner have we got rid of this burden than Satan, who is ever ready to take advantage of us in our times of physical weakness and depression, points to our apparent uselessness, and tries to make us grieve because we are not employed in active service. This burden also must be laid upon our great Burden-bearer, for if He call us aside from His work, He will take all the responsibility of that work; for *us* it is the truest service to learn the lessons He would teach us, remembering

"They also serve who only stand and wait."

There are other trials it is extremely difficult to accept as coming from God's hands, as, for example, those arising from the sins of others. We look at the second causes by which they come, and forget that if they had not been good for us, God could have prevented their coming. Satan tries to make us look only at the instrument, and repine at the injury inflicted upon us.

In passing through a trial of this sort, for some weeks we walked in darkness and watered our couch with tears, not resenting the injury, though the opportunity was given, but refusing to be comforted or to lay down our burden, feeling, "This trial is one that has sprung out of sin, *therefore* it is not God's will, and it is quite right to rebel and fret." The burden was too heavy for us, our physical strength gave way, and we were ready to say, "It is best to lie down and die." But there was other work for us to do first. One day, while praying, the Holy Spirit whispered, "Cast this burden on the Lord; it is part of His plan; it is an answer to your prayers, and a means of drawing you nearer to Himself." As with a lightning flash it was revealed to us that the "government was upon *His* shoulder" who has "all power in heaven and on earth." Instantly we laid the burden at His feet, gladly accepting this solution, asking the dear Lord to will and to do in us of His good pleasure, and to perfect us, if need be, even through suffering. Now we could breathe more freely; we

had turned over the responsibility upon God, and could ask Him to bless the erring one. Words fail to describe the sweet peace and rest that followed after the removal of the burden; appetite returned, health was restored, our heart was filled with praise, and our hands were free for service. The cross was not removed, circumstances were not altered; but now we look upon it as a blessing in disguise, and *know* that this is one of those things that shall work together for our good. We give this leaf from experience in the hope that it may lead some other burdened ones to cast their care on Jesus.

How dishonoring to our Saviour when we go about with bowed head and sorrowful look, while every song of praise is checked by the mournful sigh! How damaging to our work for Him! for as "the joy of the Lord is our strength," so this weary, sorrowful burden-bearing is our weakness, unfitting us for service. If this meet the eye of a poor burdened child of God, let Him listen to the tender, loving voice of his Saviour, who is even now saving, "Come unto Me, and I will give you rest." Come and bring your burden, though you feel as if you could not lay it down, its crushing weight is beyond your strength to cast off. Never mind, tell Him so, and He will raise it from heart, and when "the Son shall make you free, ye shall be free indeed." He will give such a glorious freedom that songs of praise shall burst forth unawares.

Oh what a glorious Saviour is ours, able to save to the uttermost. We cannot get beyond *that*; whatever our trials, whatever our cares, whatever our temptations, whatever our circumstances or temperament, that *uttermost* reaches beyond them all, and He can save us with a FULL SALVATION.—*The King's Highway.*

FLETCHER'S ADVICE.—Christ often reveals Himself as a babe, a feeble infant, crying for milk in a manger. Do not you despise Him in His lowest, weakest state; do not say to your Saviour, I will not receive Thee unless Thou appear in a blaze of glorious light. Reject not the little leaven, and if your grain of faith is small as mustard seed, be the more careful not to throw it away as dirt.—*Extract from a Letter to Miss Hatton.*

DEFINITENESS IN SOCIAL PRAYER.

BY REV. J. RITCHIE.

How much more interesting and profitable to us, and pleasing to God, would our meetings for prayer be if we met to pray for some specific object, for some definite blessing! Seeing the importance of what we agree to pray for, and understanding the conditions upon which God will grant our request, and being willing to fulfil these conditions, we should pray in faith, expecting to receive. For instance, many Christian people feel their need of a pure heart, and often in a causal way pray for it. But there is not that definiteness of desire, fixedness of purpose, nor fulness of faith necessary to secure the blessing. Now a meeting called for the specific purpose of praying for a pure heart would certainly help to secure the oneness of purpose, definiteness of desire, and assurance of faith which are the leading characteristics of prevailing prayer.

God is definite in promising this blessing, why should not we be definite in asking it? Many good people—Sunday-school teachers, local preachers and others, who pray and labor for the salvation of souls and for the prosperity of Zion—are conscious of much weakness and unfitness for the work. They feel much the want of the wisdom, fervor, light, and power which some have, and which are so necessary in order to successful service. To many, work in the Master's cause is more a self-denying duty than a delight. It is possible, however, to get so filled with the spirit of love, liberty and power as to "serve the Lord with gladness," finding in our duty our delight. Now the one all-comprehensive blessing we need to fit us for such service is the baptism of the Holy Ghost, the endowment of power, the anointing of the Spirit, or, in other words, to be filled with the Spirit. He is the Spirit of wisdom, love, liberty and power. To be filled with the Spirit ther is to be fitted for happy and successful service. Now, if it is possible by united, believing prayer to secure this great blessing, why not meet for that specific purpose, and pray for that one

all-comprehensive blessing, and continue in prayer till we receive it?

The Master Himself, before He ascended, gave directions to His disciples to hold the first prayer-meeting ever held for this specific purpose. They followed His instructions, and held the meeting in an upper room in Jerusalem, eighteen hundred years ago. About a hundred and twenty were present, women as well as men. They continued to pray for this promised blessing for ten days. The answer came, and they "were all filled with the Holy Ghost." Thus they were fitted for the great work the Master had called them to do. We learn from the records in the New Testament how cheerfully after this and successfully they served and suffered in His righteous cause.

We who witness for Christ now need the same blessing, and we may have it, for it is promised to all believers. We have not now to wait ten days, nor even ten minutes, for the baptism of the Holy Spirit. He was then poured out, and has not since been withdrawn. He is with us always, and we are commanded to "be filled with the Spirit." God is waiting to give the blessing,—waiting till we are ready, waiting till we yield the whole heart, and ask in faith for the promised fulness. Surely a meeting of believers after the model of that one in Jerusalem would be a glorious success! If we meet with a deep feeling of need, a clear perception that the blessing is promised, with the will wholly yielded and the life fully consecrated to the Master's service, willing to be led by the Spirit into any suffering or service that He may require of us, the answer is sure to come. Suppose in this state we kneel at the throne of grace and ask in Christ's name the promised blessing to fit us for His service, pleading His own promises: would He not grant our request and fill us with the Holy Ghost? And thus baptized, what glorious results would follow!

Why do we keep in the old ruts,—content with a weekly meeting of a few feeble saints, praying for anything or everything all round the world, without expecting present definite answers, while the Church remains lukewarm, the work of God languishes, and the workers remain weak, discouraged and unsuccessful?

Why not be definite? Why not ask the one blessing, the baptism of fire, which alone can cure all these evils and roll away the reproach of the Church? Why not bring all the tithes into the storehouse, and agree with one accord to pray and believe till Pentecost is repeated in our experience? God asks us in this definite way, "Trove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—*The King's Highway.*

HIS CARE.

BY REV. JOHN PARKER.

God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.

What if to-morrow's cares were here
Without its rest?
I had rather He unlock the day,
And as the hours swing open say,
"My will is best."

The very dimness of my sight
Makes me secure,
For groping in my misty way,
I feel His hand—I hear Him say,
"My help is sure."

I cannot read His future plan,
But this I know:
I have the smiling of His face,
And all the refuge of His grace,
While here below.

Enough; this covers all my wants,
And so I rest;
For what I cannot He can see,
And in His care I sure shall be,
Forever blest.

—Selected.

AN ACROSTIC.

Eternity, grand word of solemn meaning,
To all on earth, to all in heaven,
Eternal, with immortal glory gleaming,
Radiant with joy to souls forgiven.
No fears encircle this solemn word
In hearts that love our gracious Lord,
To them it means emancipation
Yonder, in scenes of exultation.

E. A. I.

IS CONSECRATION WORK?

BY REV. JOS. H. SMITH.

We are often told so. And no doubt, under many circumstances, one might say that "Consecration means work" without creating any wrong impression whatever. For it is, indeed, certain that many a slothful servant has been roused to diligence in the care of his talent by being awakened on the matter of his own personal consecration. And when it comes to the real work of the Church—the soul-saving work—pastors soon learn to put their dependence upon those who are thus consecrated.

Still we are convinced that work is a very inadequate and imperfect definition of consecration. Though if it were only a matter of words, we would deem it of insufficient importance to write about. But we are sure that it is dangerous as well as misleading for souls to have no different idea of the nature and obligation of entire sanctification than is conveyed by such explanations.

There are many persons—ministers, too, amongst the number—who are working themselves almost to death, who, nevertheless, are strangers to the *soul rest* to which real consecration paves the way. Work, I mean, that is Christian in its character and successful in its results. Work which involves real labor, much perplexity, some cost, and oft-times misrepresentation; but, nevertheless, the workman frequently has occasion to wonder what that means: "My yoke is *easy*," and "ye shall find *rest* unto your souls." The inward struggle still goes on between the flesh and the Spirit; and, indeed, many of this class often come away from their toils to enquire, "Am I His? or am I not?" rather than with the assurance that attends a state of entire consecration to God. Again, many are abundant in church and benevolent works who manifest unmistakable fruits of the remains of the carnal mind. The over-reaching ambition of some preachers, not to excel in soul saving, but in oratory, in titles, in ecclesiastical preferment; yea, even in earthly gain. And yet they are doing much noble Christian work; and with many of them it cannot be denied that much that is Christian enters into the motive and spirit in which all their work is done. So it is in the officinary of the Church. How often are there at least *two parties* in a church? And just as often is there envy, jealousy, backbiting and man-serving, notwithstanding it is a church, and a church that does work for God and for man. Now

if this be so in the works of the pulpit and of the official board, what shall we say of those auxiliary societies, the Sunday-school, the Ladies' Aid, the Missionary Society, the Temperance Unions, and the like? Noble work they all do. True, some of it is mixed, and can hardly all be styled Christian work, yet much of it is, and emphatically so; and the workers (the members are not all workers) work tremendously, and yet with how much pride, and suspicion, and office-seeking, and resort to carnal motives in many cases! Now consecration is the death warrant of all that remains of the carnal mind and work, and it must appear, instead of being synonymous with that, it actually may pauper the old man when prosecuted without first seeking the removal of sin's disease.

Indeed, work often stands in the way of persons who ought to make an entire consecration of themselves to God. And particularly so when one's work is accompanied with an office. Some people get such an idea of their importance on account of the work they do, or the office they hold, that they practically believe the cause of God would suffer if they confessed their need of anything, and stopped working long enough to "tarry for the promise of the Father." This, too, when they are under conviction for entire consecration. Again, Satan employs the works of some to frustrate convicting grace on this subject. Light commences to dawn upon their minds, either as to duty or privilege. But no, their enemy persuades them to look away from their state to their deeds, from their soul condition to their external activities, and often succeeds in convincing them that it was only their tender conscience that was touched; for "nobody says he could work as you do if they were not wholly the Lord's." And, encouraged by the flattery, they roll up their sleeves and pitch in harder than ever to drive away their sense of spiritual deficiency by showing their outward efficiency. Some brethren mistake their dedication to a particular work for an entire consecration to God. This is the reason we often find men who make no profession of entire sanctification, that are ever ready to relate the details of their surrender to obey the call to preach, whenever other persons are telling how they yielded themselves wholly up to God to be cleansed from all sin. To be sure there are some cases where the surrender of the will at the point named may have been one of the features of an entire consecration; but dedication to a work for God is not consecration to God Himself.

I have already admitted that consecration does have a mighty effect on the workfulness of the believer. But, strange enough, this effect is in some cases negative rather than positive. That is to say it often unfits a man or a woman for much that passes nowadays for church work, and even the very kind in which the person formerly took an active part. I need not enumerate here the kinds of work which are of the character of "hay, wood, and stubble," that will not surely bear the fire of that day, since the disposition for them seems unable to stand the refining baptism of the Holy Ghost. These are quickly perceived by the pure in heart, and heartily engaged in by those of mixed religious experience. So that if we were to mention the effects of consecration upon work we would say, first of all, that it effects a reluctance to engage in such church work as is neither spiritual in its nature or end. Then again, it broadens the field of one's spiritual labors. Now this statement will be discredited, at first, by some who say we are "narrow." But let us look. You can always enlist consecrated folks in the work of converting sinners, and in that of reclaiming backsliders; but more than this, they are eager to work in behalf of the sanctification of God's own people. And by so much are they broader than those who are strangers to this experience. Watch this matter the next time you are in a revival or camp-meeting service. Fix your eye on those who confess to be wholly consecrated. Notice how the meeting goes in the night; all the work is for sinners. Do they sit still, or are they not out, in at least equal proportion with the others, seeking to lead penitents to Jesus? Come the next night. The Spirit has led the preacher to talk on holiness; there is an interest aroused on consecration. Who goes out to-night to help believers into rest? Where is that crowd of earnest workers of last night? Only those who are wholly the Lord's have either appreciation of, or qualification for, the work of helping seekers of purity. And so, I repeat, since they are ever ready to work for sinners too, and since their neighbors are never ready to work for those who are seeking holiness, it must be that consecration broadens one's field of spiritual work.

But while consecration thus effects our work for Jesus by sifting it, by intensifying our zeal in it, by enhancing our qualifications, and by broadening our view of the field, still this is not half of consecration. Consecration affects the passive states of the soul equally with those that are active. It

enables a man to bear praise and endure blame without either pride or despair. It disposes him into sweet and prompt acquiescence with that providence which unfits him for work and calls him to suffer. It makes him content to have what he has done unappreciated and unknown. It capacitates him to work all alone; or, what seems harder to some people, to work with others. With others, too, who don't work as he does, and who are personally uncongenial. If it thrusts him to a leading position now, it enables him to assume its responsibilities without stinting; but if it calls him to be led in the next day's toil by one who seems less capable than he, it saves him from saying (or acting) "I can't work with him," and going into a balk. It prevents him, too, from quickly assuming that his work is of this or that particular type, and from a consequent folding of his arms when there is none of that to do, but much of other kinds; for consecrated men and women soon find out that God's calls come as often through varying providences as they do from secret impulses, or one's own inclination. Yea, consecration means work when ability and opportunity are within reach; but it means God's will, as well when they are not as when they are.—*Standard.*

A PERSONAL NARRATIVE OF FINDING REST.

BY J. GESLON GREGSON.

"Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy and My burden is light." Twelve months ago I should undoubtedly have said, "Yes, I do pray to follow Him;" and if I had been asked whether I desired to do His will, I should most certainly have replied, "Decidedly." What, then, is the change in my position, when to-day I look back upon the past, and rejoice in a changed position, both with regard to following the Master and doing His will.

In one thought, it is fully receiving Christ, who takes the place of self, and accomplishes God's will in me; just as the Apostle Paul gives his own experience by saying—"Not I, but Christ liveth in me."

Then, when we consider the changed position regarding the will: it is not my will being conformed to God's will, but God's will in the place of mine; in the words of Scripture: "It is God which worketh in you both to will and to work, for His good pleasure."

—not my will accepting the Divine, but God's will in me, making me willing to do His pleasure. What a change! not resigned to His will, but acquiescing in it—giving Rest and imparting Peace such as I have never known, and never could have possessed but for my changed position. Like many others I always thought that I must bear trouble as a burden, and be weary, and anxious, as a frail creature in a world where there are more sorrows than joys, more tears than smiles, and more worry than repose. I was satisfied to struggle, to fight, and ask for strength to overcome inward and outward temptations, living without rest, and being comforted with an occasional gleam of sunlight in the rent thunder-cloud that was hanging over me. No one could be satisfied with such a position, or feel that such should be the state of a believer who is willing to follow the Lord, and anxious to do His will. This yoke was not easy.

The means used by our loving Father for placing His yoke on my neck were very simple and direct. When overwhelmed with great family affliction, only able to say, "If it be possible let this cup pass from me," I started once more for India to arrange for work to be continued, and bring home my children. When we had passed Aden, and were rapidly nearing India, I used to pace the deck night after night wondering what the darkness meant, and why I had been singled out for such agonising sorrow. It was a severe struggle, and with an agonised cry I asked for power to overcome: at times I thought I had gained the victory, and then the dreaded burden crushed me. The yoke galled me. The burden wearied me. I got no peace—I had no rest.

When I arrived at our bungalow at Landour, instead of finding my daughter with a sad and weary face, she put her arms round my neck, and gently said, "Now, father dear, we mustn't have this," and when I saw her happy and peaceful smile I thought she was bearing up against suppressed grief to comfort me. But I soon found that she had received Rest in the love of God, and Peace by abiding in Christ. A dear friend, who had been blessed at Keswick, had been the means of leading her into the knowledge of this hallowed position, and she entered the Promises of God as Joshua entered into the Promised Land. It had been her daily prayer for me to find rest.

SIGHTS THE GOODLY LAND.

And now the difficulty arose as to how I was to be brought to a knowledge of the fact

that I had not entered into Rest. At first I very warmly resisted every advance, and satisfied myself that it couldn't be true, and resolved to struggle on with temptation, and pray for resignation to the will of God. I read several of Evan Hopkins's books, and a paper, by Hubert Brooke, on "Rest," accepting the truth as a theory, but getting no comfort, though I recognized the position. My friend, Dr. W——, asked me to consider the position of Joshua after he had crossed the Jordan, as typical of the believer who had left the desert life of a weary pilgrimage, and had at last entered the Promised Land and Rest. "Read," he said, "Hebrews the fourth," which I had always understood as a figurative representation of a Christian passing the river of death, and entering the heavenly Rest. I accordingly read again this chapter, and was startled at the first verse, "Let us fear, therefore, lest haply, a promise being left of entering into His Rest, any of you should seem to have come short of it;" and when I came to the 9th verse, I began to see that I had for years missed the meaning, for the Apostle writes, "There remaineth, therefore, a rest for the people of God." The entering into Rest is a changed position, like unto the altered position of Joshua when he crossed the Jordan, and it rolled between him and the desert life of unbelief. Those who died in the desert "entered not in because of unbelief."

FIRST STEPS IN THE LAND.

At the very outset I realized that there was need of faith and courage. Faith to realize the fact that we have no longer to struggle and fight, and that the Angel of the Lord of hosts is in very deed "The Captain of the Host of the Lord." Courage was needed to wait God's time for the decisive blow against sin, "I have given into thine hand Jericho." It must have appeared a meaningless procession to men of war, thus to march round the city without striking a blow. Every man's sword in his scabbard, not a sound but the long blast of the rams' horns day after day, bringing the people to the wall to look with wonder and astonishment at this unwarlike attack upon their famous city. The new sensation of claiming a promise brings with it a calm and peaceful rest; it is a new position, a new land, the moment we remember the promise, "Every place that the sole of your foot shall tread upon, that have I given unto you." The theory of trust now made way for the reality; I claimed the promise of God, and accepted the Captain of the Lord's host to

fight for me and deliver me. This was the first distinct step out of the old way, hardly knowing where He would lead me; but feeling satisfied that the position was the right one, in following the teaching of my Master, my heart seemed to say, "Lead Thou me on." "One step enough for me."

Although I was rejoicing in a changed position, I couldn't say that I had perfect Rest. The thought did come: this may all change in a day or two, and you will be back again into the old position, and you'll find that this feeling will pass away. I was led, however, to pray for this Rest, and that alone. I believed that God alone could give Rest, and just told the Master that others had it, and that I desired to have it. I was willing to accept it as His gift, not to be possessed by feeling or fancy, or a new development of grace, or fresh growth of spiritual life, but only as a gift to be received from God. If I had to lose all, I must have it, and little did I know how the Ego of self was enthroned in my soul; there could be no Rest until I was prepared to pull down my miserable flag and hoist the Royal Standard, fully receiving the teaching of the Apostle. "Not I, but Christ liveth in me." We have the same truth beautifully illustrated in the glory of God filling the Tabernacle, so that Moses could not enter for the brightness of His presence; thus to be filled with the glory of God, that there might be no room for self, became my prayer. The word of God became a new book, passages seemed to shine forth with Divine brightness, and light up the new pathway with clearness and distinctiveness, revealing fresh truth and making manifest my own nothingness and sinfulness more and more. We used to rejoice in finding fresh passages like hid treasure.

WELL IN.

In this condition of mind searching for the truth and eager to possess it, my daughter said to me, "Father, what did Christ mean when He said, 'Take my yoke?'" I had always connected the yoke with work, but the true meaning was clearly made apparent, and I replied, "Why the yoke must be the will of God;" then she said, "It's easy and the burden is light." "Why don't you take it?" and blessed be His name I did, and have found it easy, and His burden light. To do His will we must be yoked together with Christ, and when thus united with Him His yoke must be easy and every burden light. What a changed condition of being, as well as of position, it is to have Christ in us, working in us; abiding in

us, instead of toiling, wearying and worrying without Him, gasping for peace, but only gaining sorrow. I received Rest when I took the Master's Yoke.

(From a helpful little tract, *His Yoke is Easy*. London: Marshall Brothers, 3 Amen Corner, E.C. 6d. per dozen).

THE FIRST HOLINESS CONVENTION IN THE METHODIST CHURCH.

BY REV. A. J. JARRELL.

"A few years after, I desired all those in London who made the same profession, to come to me altogether at the Foundry, that I might be thoroughly satisfied. I desired that man of God, Thomas Walsh, to give us the meeting there. When we met, first one of us, and then the other, asked them the most searching questions that we could devise. They answered every one without hesitation and with the utmost simplicity, so that we were fully persuaded, they did not deceive themselves. In the year 1759-1762 their numbers multiplied exceeding, not only in London and Bristol, but in various parts of Ireland as well as England. Not trusting to the testimony of others, I carefully examined most of them myself, and in London alone I found 652 members of our society who were exceedingly clear in their experience, and of 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 many others; and every one of these—without an exception—has declared that his deliverance from sin was instantaneous, that the change was wrought in a moment. Had half of these, or one-third, or one in twenty, declared it was gradually wrought in them, I should have believed this with regard to them, and thought that some were gradually sanctified and some instantaneously. But, as I have not found, in so long a space of time, a single person speaking thus, I cannot but believe that sanctification is commonly, if not always, an instantaneous work."—John Wesley. (Tyerman's Life of Wesley, Vol. I., p. 462.)

You see by the above, Mr. Editor, that Holiness Conventions are no new thing in the Methodist Church. But what we need, in this day, is not the authority of man, or to be in the line of apostolic succession from Wesley, but the mighty power of the Holy Ghost on us whenever we meet. The answers all questions and is the only thing that can. We may have every book of

Methodism on our side—as every informed person knows we have—and yet command neither the respect of men, nor the favor of God. Our only excuse for existence, as an association,—our only title to a place among the conferences of the Church is the mighty presence and demonstration of the Holy Spirit. Our name is misnomer, if we fall short of this. We have a plenty of Church assemblies now; and if we come in only to increase the number, let us step down and out. But if, as we claim, we meet solely for a great wave of salvation, that shall lift the highest higher still, and the lowest clean “into the kingdom of light,” if we do this work by the grace of God, we need not show any genealogy as a title to existence. The great body of good men will not allow us to be interfered with. “Thy people shall be made willing in the day of thy power.” When the power comes, opposition disappears; until it comes we have not legions or hosts enough to drive it away. O that our God would always answer by fire! He will, if we are only true to our name and His work. Let us live on our knees! I turn this pistol muzzle inwards. If opposition strikes us let us meet it on our knees! If controversy springs up, let us reply to it on our knees! If questions are asked—unless by candid inquirers—let us answer them on our knees! If we fail, we fail for lack of Divine power, and not from human opposition or indifference. O brethren, I beseech you come to your convention on your knees! My pen had almost added, we had better go to our coffins than to come otherwise!—*Way of Life.*

CALVARY'S CRY.

BY CAPTAIN R. KELSO CARTER.

Crucifixion with Christ means death. In that inward crucifixion with Christ, which is continuous throughout the life of an advancing Christian, we are tested step by step, and bereft by degrees of everything upon which we can possibly lean. I am writing here of matters leagues beyond the experience of entire sanctification.

Why did God withdraw Himself from the Saviour? Why that cry, “My God, my God! why hast thou forsaken me?”

I do not pretend to know much about it, but I think the Lord has taught me a little of late. I never dreamed that I could, or would, find any part or lot in Calvary's cry; but I know better now. How good God is not to let us see the pathway to glory all at once,

with its fiery trials and temptations! Now I apprehend that we may be brought to a place where God withdraws Himself from us for a season. Let me be understood; for although I feel that I am writing to a very few, yet I desire to be as plain as possible.

I do not mean that we get under a cloud. “Under a cloud” commonly signifies a place of general or particular backsliding; a place of doubt and uncertainty, and even of condemnation. There is no room for such a cloud in the ark of the fully saved soul. By God's grace I have never gone to sleep under such a cloud in nearly eight years. I mean a “horror of a great darkness,” such as fell on Abraham; a “darkness” such as shrouded Calvary.

There were no clouds over Jerusalem that dreadful day; for the stars appeared to all. There was no eclipse of the sun; for it was at the time of the full moon when the two luminaries are in opposite parts of the heavens. And yet the sun in his meridian splendor was blotted from a cloudless sky for three hours. Was the mighty orb actually taken away from his place? Surely not. How, then, was it concealed, with no moon or cloud to intervene, and so completely concealed as to produce midnight darkness? God simply withdrew its light; but in what manner no man can tell.

So there may come to the soul an experience which, according to our poor finite measure, is like to that which Jesus knew on the cross. No cloud of doubt or unbelief obscures the view, and there is no “eclipse of faith,” yet the Sun of Righteousness cannot be seen. In the hour of sorest trial, in the moment of direst need, in the very crisis of testing, temptation, and weakness, God withdraws Himself from the soul; and no wonder that the wondering, yearning, anxious cry leaps forth, “My God! why hast thou forsaken me?”

When the general leads the charge in person, the troops ride shouting down to death. When he sends his trusted officers the leaden hail has but little terror. And when only his commands and directions are given, much is often dared and done. But if his presence, messenger, and commands, are all withheld, confusion and rout ensue. So in this hour of testing, the sense of God's presence is withheld; apparently no angel messengers sweep down to strengthen and sustain; and even the light of the spirit disappears, leaving the soul unable to see one step in any direction. Darkness covers all the land.

But is there no promise, no hope, no love

in all this? Ah, yes! God is ever love. The sun is not really gone. The angel squadrons wheel round in ready flight, watching, although invisible. No command or direction flames across the future horizon. It is the season of great darkness, the time of emptiness and waiting. But, praise God! although all these are unseen, there in the heavens the stars of promise gleam through the night.

When upon that dreadful day, at the hour of the evening sacrifice, the priest was offering the lamb upon the temple altar, there in the mid-heavens, just around the darkened sun, were seen by all in the streets of Jerusalem the stars composing the constellation Aries, from remotest antiquity pictured as a wounded, dying lamb, sinking down. The lamb, the type, expired upon the altar, and the Lamb of God, the anti-type, upon the cross; but at that very instant, when even the sun could not be seen, the great lamb of the constellations shone clear in the darkened sky.

"Ministering spirits" may be withdrawn from an "heir of salvation," commands may be wanting, and even for God's conscious presence he may look in vain; but the promises will shine like stars above his head, and point his weary, wondering faith towards a marvellous resurrection.

It is needful that we should learn to put confidence in no visible or sensible manifestations. We cannot always trust in emotions, baptisms, anointings, girdings, results of previous work in the vineyard, former guidings of the Spirit, illuminations, or even in the consciousness of God's immediate presence. All these may be withdrawn, and the naked soul left alone upon the cross, to utter in wonder and utter helplessness Calvary's cry. But the stars will shine, and if by God's grace, faith fail not, the soul can say:

"Fainting, dying, torn with strife,
And despairing e'en of life;
Helpless, weak, forlorn, bereft,
Crucified, O God! and left,
Left by Thee; I can but moan,
In the universe alone.
Yes, alone. Yet by Thy grace,
Where the Sun shone in his place,
Stars of promise, clear and bright,
Calm and steadfast through the night,
Tell of victory by Thy hand,
And upon Thy Word I stand."

—*The Kingdom.*

If thou leave thy path and go to a brother to be carried, he may carry thee very easily if he be strong, but thy progress ceases as soon as he accepts thy burden.—*Selected.*

NOT TROUBLED.

BY MRS. M. BAXTER.

JOHN XV. 1-14.

"Let not your heart be troubled." "Not troubled? How can I help being troubled?" says one; "I am doing all I can to serve the Lord, and my wife and children do all they can to hinder me. *Not troubled?* Why, I cannot enter the house without trouble staring me in the face, and the worst of all is that in my own spirit there is what troubles me; I cannot prevent feelings of anger and indignation when I think that my family, instead of being a help to me in the work of God, are my hindrance, my humiliation, and my sorrow." "Not troubled?" says another; "why, I have done my best to transact my business as a Christian man should, and unprincipled men have set up in opposition to me and are taking away all my trade; I cannot meet my liabilities, and how shall I bear it that I, an elder in the church, must become bankrupt?" "Not troubled?" says an anxious wife, "when my husband is spending all we have on drink and debauchery, when my children are learning to follow his example, and despise their mother, when all my prayers are unanswered, my strength of body is declining, and God seems to have utterly left me?" "Not troubled?" says one who is mentally depressed, "when God covers Himself with a cloud that my prayer cannot pass through? He cannot forgive me; I am lost. How can I but be troubled?"

Our blessed Lord does not mock us. He shows us the way out of all our troubles. "Ye believe in God, believe also in Me." When He commands us to "be careful for nothing," He tells us how this is possible. "In everything, by prayer and supplication, with thank-giving, let your requests be made known unto God." When He tells us to cast all our care upon Him, He also tells us, "He careth for you." What does this mean? Just this, that He who "bare our sins in His own body on the tree" (1 Peter ii. 24), and made Himself responsible for them, bears, also, all our burdens, and that, not in a sentimental way, but really, practically undertakes them, takes the tangled skein in His own hand and unravels it, deals, in His Almightyness, with impossibilities, and makes them possible.

"Believe also in Me." "Believe that I do care for thee, that I do undertake that wife and that family, and do make Myself responsible to convert them; and so rejoice, let your prayer and supplication for them be

'with thanksgiving,' because they are passed over into My hands, and I take the charge of them and of thee." "Believe in Me—that I make that business of yours My own, as soon as you drop the care of it into My hands; that that husband, and that family, and that weak body, are My charge, and that I make them My field of labor, as soon as you believe in Me, and give Me credit for doing what I say; and, therefore, let not your heart be troubled." A troubled heart is always an unbelieving heart. How can we be sad when all power and all love has undertaken our case, and it is being carried through by God? Believing in Him, we rest in the midst of trouble; because the burden is upon another.—*Triumphs of Faith.*

A LESSON OF FAITH.

Among the officers in a church in New England, of which the writer was pastor, some years ago, was Deacon C. Though he has long since passed away, his face was of the sort that photographs itself upon one's memory. Deeply chiselled with lines of decision, with a pair of keen, restless, grey eyes that would scrutinize you through the spectacles as if he were taking your weight and measure, the face of Deacon C. would have struck you as that of a shrewd and energetic man of business. He was that, and a man of keen, quiet humor as well. I remember that, in the course of his work as a land surveyor, he had constructed a measuring rod on which he had bestowed no little labor. "Fshaw!" said a friend looking at it, "Much ado about nothing!" "Not at all," was the quick answer, it is "Measure for measure!"

But he was more than a man of either business or wit. For years of his Christian life he had frugally maintained his little family on a portion of his moderate salary. The remainder he had sacredly devoted to Christian uses, living a life of child-like and absolute faith. The precept, "Lay not up for yourselves treasures upon earth;" the promise, "Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself," he received in their most literal sense, and acted accordingly. He was himself a systematic, beneficence society in efficient working order. As a consequence, while his living was on a modest scale, his giving was done in princely style. From his charities you would have supposed him to be a millionaire. He did a larger business for the world's welfare with the

Lord as "silent partner," and on a smaller capital, than any other man I ever knew. Of course he was profoundly respected. Of course, when he spoke in church meetings of Christian consecration, his words carried weight. A life like his behind the words was what the gun is to the ball.

But there was much querying over this bold policy of Deacon C. It seemed like suicidal folly to live on with no provision for the future. The young men in his Bible class used to ask, "Now, Deacon, would you advise us to go on in your style, spending or giving every dollar and never taking death or old age into account?" "Why," he would answer, "'according to your faith be it unto you.' Can you enjoy this kind of life? That is the question. Can you rest on God, with nothing else on which to rest, as you would on fifty thousand dollars' worth of bonds? Can you believe, clear down to the bottom of your soul, and without a quiver of doubt, that the Lord will take care of you? If you can, then do it, and God bless you in it, as I know He will. But if you are going into this way of living as you would into a lion's cage, trembling all over; if you see nothing but starvation at the end of it; if you are to be scourged into it by the lash of conscience, to have no peace or joy or liberty in it, then I advise you not to make the venture." And there were few or none who did make the venture. They looked on the good deacon somewhat as the citizens of Palos looked on Columbus sailing from their harbor out into the dismal perils of the western ocean. The question often went from mouth to mouth, "How will the deacon come out with his experiment? How will it strike him when too old to work?"

I removed from the town while Deacon C. was in the prime of his powers. When I parted from him he was strong as ever in his faith that God would fulfil His promise and supply his wardrobe and his larder. Years passed on, and I heard nothing of him or his fortunes. But at last, shortly after his death, came a letter from an excellent lady in the same church, which read substantially as follows:

"By the way, it will interest you to know how Deacon C. came out at last with his life of faith. Some two years before his death he was struck with paralysis, and rendered helpless. The E. Company (a large corporation in whose service he was) esteemed him so highly that, for a year, they continued his salary. Then it fell off to half-pay for about the same period. At last his income ceased altogether. But his

cheerfulness never abated; his confidence that God would provide for him never seemed clouded. He was brought finally to his last hundred dollars, when the time arrived for his annual contribution to the American Board. Without hesitation he divided the amount with the Lord, giving fifty dollars to the cause of missions. So matters stood when an aged aunt of his, who had died suddenly, was found to have left him eleven thousand dollars, which provided for him through the remainder of his life." These are the facts. Each reader will judge them, probably, from his own point of view. "The man was foolhardy," one will say. "He was morbid in his credulous rashness." To which I answer that, at least, his disease was *not contagious*. There is no sort of danger of the spread of it.

And again, whether or not, it is the divine plan that every man shall deny himself to this extent, or that every orphan asylum, for instance, shall be carried on like Mr. Muller's, at Bristol, England. There is, at least, a value in a monumental example of faith like this, that may wake us out of our dead incredulity. Most of us talk faith and act unbelief. How many of us believe the promises of God? How many "say and do not?"—*S. S. Times*.

UNBELIEVING HUSBANDS.

"What knowest thou, O wife, whether thou shalt save thy husband?"

A lady of rare Christian attainments will long be remembered for her earnest, tireless faith for her infidel husband which seldom wavered, though serious obstacles ledged her way to the desired end. The case of Mr. B—— did indeed seem a dark one, as he never attended public worship, and was unapproachable by pastor and friends on the subject of personal religion. But the faithful, believing wife had hold of God's arm, and refused to let go her hold. In the prayer and conference meetings her face shone as if it had been an angel's, while strengthening others to more importunate pleading and stronger faith.

One day the waiting congregation were startled and rejoiced by seeing Mr. B—— enter with his wife, his face and manner plainly indicating that he was a seeker after truth; and a few Sabbaths after he who had been the proud unbeliever presented himself for baptism and admission to the Church. The effect of the scene was indescribable. Many were led to ask, "Is anything too hard

for the Lord?" and to increase the fervency of their petitions for others. "We ask and receive not, because we ask amiss." O for the spirit of a little child, earnest, pleading, trustful! "The Lord hearkened and heard." "He is not slack concerning His promises," and if we ask Him for bread, He will not give us a stone!

Another friend had prayed for her unbelieving husband for many years. As yet the answer did not come, and her heart was bowed down; but she kept fast hold of that wonderful "arm that moves the world," and waited in hope. One evening at the church prayer-meeting, being more than usually burdened, she rose in her seat timidly and with deep emotion, saying, "It is not usual with us for ladies to speak in the meeting, and I have feared to be intrusive, but my burden is too heavy to bear. For many years, dear friends, I have longed to ask you to help me pray for my husband. Will you do it now?"

Every heart was melted, and many eyes moistened. A dear old father in Israel led in prayer, and another earnest brother took up the pleading prayer. Mr. H—— was much loved in that community, and they prayed as one pleader for his own son. At last a humble colored man rose to his feet, and with pathetic earnestness seemed to enter the inner court of the sanctuary. Just after Mrs. H—— had made her weeping request and sat down, her husband came to the door to accompany her home, as was his usual custom. Seeing that the service had not yet closed, he entered quietly and unnoticed, taking a seat near the door.

After service, as they left the vestibule, Mr. H—— said,

"Who was the gentleman they were praying for?"

"He is the husband of one of the Church members," replied my friend.

As they ascended the steps of their home he said again,

"Wife, who was it they were praying for?"

"The husband of one of the sisters, Charles."

"Well, wife," he replied with much feeling, "the man will certainly be converted; I never heard such prayers as those."

Again, as they were preparing for bed, he reiterated,

"Can you not tell me the gentleman's name? Those were wonderful prayers, wife."

"He was the husband of one of the ladies present;" and, overcome with emotion, she hastened from the room.

Awakening from sleep at midnight, she heard her husband in agitated voice cry,

"Wife, wife, they were praying for me! God heard those prayers. I cannot sleep, wife. Will you get up and pray for me? Can the Lord show mercy to me?"

Ah, there was joy in the presence of the angels that night, for the lost was found. Christian husband, wife, parent, when agonising for thy loved ones, remember God cannot lie. "He is faithful that promised." Blessed words of Jesus, also, given for our encouragement. Matt. xxviii. 19, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

Mrs. H. S. S. THOMPSON.

YOU PROFESS HOLINESS—DO YOU LIVE HOLINESS?

Here lies the test. You say that you enjoy the blessing of perfect love; do you practice holiness, live it out? Do you exhibit the fruits of holiness in your family, in your daily and hourly deportment? Is your temper sweet, modest, submissive, Christ-like? Are your walk and conversation such as become this high and holy calling? Do they bear a living witness to the fact? Do your friends and companions see "holiness to the Lord" beaming forth brightly in every look, every smile, every word, every moving muscle? Do your little ones see this, your wives, your husbands? Do you exhibit the fruits of the inner life in training your children for the Lord in the way they should go? Does the world take knowledge of your holiness in providing things honest in the eyes of all men? Do you owe any man anything but love? Is your conversation chaste, meek, modest, benevolent, heavenly? Do you exhibit the fruits of holiness in regard to the poor, the sick, the afflicted, the oppressed? Do you, as Christ commands, remember those in bonds, as bound with them? Are you always ready to open your lips to defend the poor and the fatherless, do justice to the afflicted and needy, rid them out of the hand of the wicked, seek judgment, relieve the oppressed, judge the fatherless, plead for the widows? These are test questions standing out in bold relief, and cannot be lightly passed over, especially by those who profess the higher walks. The eye of God is upon us, the eyes of the angels, of the just made perfect, the world's eagle eye also, and its gairsayings. It is one thing to profess and another to live sanctification;

our walk must accord with our profession. Holiness must be complete, perfect, symmetrical, God-like, Christ-like.

Nothing so mars the peace of Jerusalem, hinders the onward progress of this blessed Bible doctrine of "Holiness to the Lord," as the inconsistent walk of those professing to enjoy it. Christ is wounded, deeply wounded. By whom? "I was wounded in the house of my friends" (Zech. xiii. 6). The Bible teaches us that true religion is love to God and love to man, and that there can be no true love to God where there is not love to man. Do we not expect more from those professing entire purity of motive, a holy, sanctified life, than from those making no pretensions to this superlative grace? We look for consistency in the every-day walk and conversation—a spirit of meek, modest, lamb-like humility; a benevolence, disinterested, exalted, Christ-like—that looks not merely on its own things, but also on the things of others; a cheerful, smiling, complacent yielding to the rights of others where duty calls. We expect a meek, modest, retiring self-renunciation, gospel-like, in those testifying publicly the assurance of faith, great peace of mind, joy unspeakable.—*Living Epistle.*

THE VICTORIOUS OLD LADY.

At Love Feast an old lady said: "I ought to have more time than some of you, for I have a great deal to tell. I was digged out of the Roman Catholic pit fifty years ago. I was persecuted, and whipped, and stoned, but, glory to God! I have lived to see every one of those who used to beat me, saved by faith in Jesus, and go home to glory. Lots of enemies have tried to harm me, but somehow it seems to me that every bomb they throwed at me busted somewhere else. I can't read my name if I see it in print, but glory to God! I can read my title clear to mansions in the skies."

The same old lady narrated a most instructive experience. After her conversion she endeavored to collect fifteen dollars for a man who owed her that amount, and sent a boy for it. The man was angry with her because she had been preaching Christ to his sister, and he roughly said to the messenger, "Go back and tell her she hasn't any religion, and I don't owe her anything at all." In great surprise, the boy returned, and delivered the answer.

She said, "If it had been at the beginning of my experience, I would have got mad and

gone to see that man and given him a piece of my mind, and told him I had just as much religion as anybody; and then I wouldn't have had any at all." But she did not do this. Instead, she went to a neighbor and had him write out a receipt in full for fifteen dollars, and then sent it to the offender with this message: "Tell him I'm very glad he sent me the information. I really thought he owed me the money, and if I was mistaken I am glad he sent me the truth, for I would have gone on thinking he owed me that fifteen dollars, if he hadn't told me the contrary. And tell him, I'm so glad he sent and told me that I haven't got any religion; for I want religion more than anything else. And I am going right up in my room to pray God to give it to me."

That afternoon the man came round to see her with the money in his hand, and before he left he was a Christian.—*The Kingdom.*

BONDAGE TO SPIRITUAL LEADERS.

There is a kind of bondage into which Satan succeeds in bringing many who already know the power of the cleansing blood and liberty from the power of known sin.

When God's truth shines out in some way new to them, instead of going to the Lord directly with it and claiming the light of the Holy Ghost upon it, they will ask the opinion of one whose life and doctrine most commends itself to them. It may be on this point God has not been dealing with them, and so instead of getting more light, the little light which they had is put out. God will not have us walk in the light of other Christians, but each one alone and independently with Him. Enoch and Noah were contemporaries for one hundred and thirty-three years, but it is not said that Noah walked with Enoch, "but Enoch walked with God," and "Noah walked with God" (Gen. v. 22; vi. 9). Some are in bondage to the feelings of others. God leads one of His children to take a step of faith, another of His children living in the same house has not had the same experience of God, and is sure to oppose that step in all conscientiousness. To persuade him of the justice of it is hopeless, it is a path he has not trodden, and many, rather than grieve a friend and risk giving him pain, will fail to follow the Lord alone. "Ye are bought with a price, be ye not servants of men" (1 Cor. vii. 23). Paul could speak of himself as being "free

from all men," and yet as the Holy Ghost's instrument, he made himself "servant unto all" (1 Cor. ix. 19); but oh how different was his service to this bondage of which we have spoken.—*Christian Herald.*

BOLD FAITH NEEDED.

In short, dear brethren, let us oppose a positive faith to negative speculation. Yes, and faith—not in the sense of mere passive acquiescence in sound doctrines, but a faith which boldly enters into the holiest by the blood of Jesus, by the new and living and consecrated way of His humanity. To-day the call is addressed to those who have known what it is to trust Christ for justification—to take the further step, and to enter into the secret of God's presence. And then to those who have entered in to abide there. Can you and I know *all* that is involved in this transcendent privileged state? Assuredly not. The world indeed has called every man a mystic of whose experiences it has been ignorant, and denied the reality of every state of mind and feeling in which it has had no share. But true it is that these glorious things—real though they be—*present realities*—eye hath not seen, nor ear heard, nor hath the heart of man conceived them. This entering into God's presence we cannot define nor describe. It refuses to be bound by the forms of the intellect. It is the secret of the Lord, not argued out, but possessed, the most glorious and satisfying of realities. There is nothing beyond it.—*Selected.*

THIS is a short but beautiful prayer that Dr. Arnold wrote for his own use before he went into the school of Rugby every day:—"Oh Lord, I have a busy world around me; eye, ear and thought will be needed for all my work to be done in that busy world. Now, ere I enter upon it I would commit eye, ear and thought to Thee. Do Thou bless them, and keep their work Thine; that as, through Thy natural laws, my heart beats and my blood flows without any thought of mine for them, so my spiritual life may hold on its course at these times when my mind cannot consciously turn to Thee to commit such particular thought to Thy service. Hear my prayer for my dear Redeemer's sake. Amen."

THE highest love in man is that which prompts to the highest actions.—*Selected.*

SPIRITUAL SEVERITY.

Some are very particular that there should not be too much plain talk, and especially that there should be no personalities, but that their ministers should prophesy smooth things. There are occasions, however, when the preacher who is filled with the Holy Ghost is thereby impelled to rebuke sharply those who are resisting the truth. We have an illustration of this in St. Paul (Acts 13: 9, 10). Many who say that St. Paul had lost his temper, that he was censorious and uncharitable, that he was hedging up his own way, that he was perilling the preaching of the Gospel, that he was uttering most unwarrantable words, but the Bible (which is the best authority) says that he so spoke because he was "filled with the Holy Ghost."

Of course, we would be very slow to start anybody out to speak on any occasion, to any congregation or to anybody with such personality and severity. None but those who are clearly "filled with the Holy Ghost" should ever permit themselves to use anything like such language. Nevertheless, we insist that even such a sharp rebuke as this may (for it actually did) come from a heart and lips "filled with the Holy Ghost."

Unfortunately those who ought to be the last to enter upon such close cutting are the ones to speak first and to claim the movings of the Holy Spirit therein. It must needs be a clear brain, a safe judgment, a tender conscience, a loving heart, a pure soul, and a spirit-baptized tongue that could so address men of like passions with ourselves. Let us not resist the Holy Ghost, but let us be fully persuaded that we speak out of its fulness.—*Standard.*

"SHE HATH GIVEN MORE THAN
THEY ALL."

S. P. HERRCN.

"Here is a sight, my brother Benjamin;
These sons of wealth are giving to the
Lord.

Sit here and see them cast their offerings
in;

'Tis worth your wonder, if you trust my
word.

"They give like kings, and never till this day
Of mine own nation have I been so
proud.

See Adin Israel as he turns away—

How like a prince he moves among the
crowd!

"Just now I saw him lay his offering there;
'Twas gold, 'twas jewels of enormous
price;

'Twould build a house of cedar painted
fair;

'Twould buy a thousand lambs for sacri-
fice.

"Here comes another rich in purple state;
The throng makes way for him, as well
it may;

In years, in gold, in pious bounty great;
Here let us note what he doth bring
to-day.

"But, oh, confusion! we have missed our
aim—

Out, woman! In your faded rags to
stand,

And from our eyes to hide him as he
came,

And with his gift stretched out his
princely hand!

"For little, I would push her from the
place!

What is her mite? What good does she
propose,

That she comes hither to confound our
gaze,

And thrust her pittance where a prince
bestows?"

"Nay, touch her not."—Forth from the
shadows stole

A voice that heard their words and read
their thought,

"Nay, touch her not. Her's is the statliest
soul

That enters here: the richest gift hath
brought.

"With lily fingers they do give away

What leaves them still too full of wine
and oil;

But she, the earnings of this hard-wrought
day,

With hands that yet are bleeding from
their toil.

"Her purse is emptied: naught remains to
buy

A handful of coarse meal to feed her
soul,

Or a poor stick of wood to warm her by,
Or bake her frugal loaf upon the coal.

"Her gift's her all. Eternity shall tell
What compensation in her lap shall fall;

But go, proud men, and weigh this lesson
well,

That this poor one hath given more
than all."

—*Selected.*

Band Tidings.

ONTARIO.

BEPON.—We are still having much blessing here, praise God. Mrs. Chapman and myself were counting this morning more than forty heads of families who have started for the kingdom since our coming here, besides all the young people. The work still goes on. Congregations large, and many yielding themselves to God. We don't forget to pray daily for you and your work in the East. We are not without our peculiar trials here, but we feel that it is all right. "That I may know Him and the power of His resurrection and the fellowship of His sufferings being made conformable unto His death." We are looking for a blessed work this winter. And in view of it we are living close to Jesus, constantly enquiring, "Lord, what wilt Thou have me to do?" I have never been in the past where I could just hear the voice of God as of late. I do praise God for His leadings. Continue to pray for us. I feel that we owe the success attending our labors largely to the prayers of God's people elsewhere. Love to comrades.

J. W. CHAPMAN.

CHATHAM.—I have made arrangements to begin the winter campaign this month. Unknown to me, a leading Methodist layman of Grand Rapids had been moving in getting me out in the field again in Michigan in Band work, while I had been shaping my business engagements for the same course. After a very pleasant visit while passing on his way home a few weeks since, he writes me to be ready, as everything looks promising for a vigorous campaign.

Perhaps there may be some good Band worker in this locality corresponding with you who would be ready for the field. Should there be such, please let me know. Bro. Bagnell and I rejoice together over *Glad Tidings*. Glory to God; He is mighty to save.

Bros Crossley and Hunter have had a real good time at Kingsville camp-meeting. Then Blenheim, then Ridgetown, and have now left our county for Toronto.

Hundreds of souls have sought and found Jesus. We do not forget you and the special work God has called you to. May you be upheld by His free spirit, and thousands of precious souls be won to God. Amen. Affectionately yours, "waiting to follow at the King's command."

WARREN MARTIN.

VIENNA.—I have been in a good many places and worked in a good many dead churches, but this puts the climax on all of them. Now, however, we can shout "Glory to God!" for victory is on our side. After a few days of dealing with sin and looking to the Master, conviction was to be seen on the faces of the hardest. On Friday night last the power of God fell on the people. Fifteen or more were seeking. And every night since the altar has been filled. Husbands and wives were there together, and sisters and brothers. One young woman of good family, but who had lived a life of shame, came to the foot of the cross, and God set her soul at liberty. As she gave her testimony every one in the church felt its power. My eyes were swimming in tears and I shouted my praise to God. The work goes on.

T. C. JONES.

A Band-worker writes: After all how vain is human effort unaided by the Divine Spirit. O may God keep us from trusting to mere human machinery, however apparently effective. All work except that which is accomplished by the Spirit, no matter how solid it may seem, must fall to the ground. May God ever keep me from thinking I can do anything of myself. How God does bless me in my own soul! Day or night I am never one moment alone, but continually gazing on that countenance which is altogether lovely, and hearing the sound of that voice which is so unspeakably sweet. Jesus does satisfy; yes, perfectly satisfy. Bless His holy name!

Clippings.

Rev. Geo. Richardson, of Listowel, Ont., writes: We have had some striking conversions, though not a large number. All the converts are married people. How my heart yearns to see a general movement. The Church is greatly blessed. Classes well attended. I expect a brother of H. T. Crossley to help us in February. Am working hard and my soul is on the stretch for glory. We are in the thick of the fight, but victory is sure. Give my love to the boys and cheer them on.

Bro. Glen writes from St. John: I came on here for consultation with Bro. Brewer. We had a very nice meeting last night at Centenary. Rev. Geo. Boyd, of Newfoundland, gave us a grand sermon. Dr. Sterling and myself had a very blessed time at McKenzie's Corner. Praise the Lord! Jesus is very precious to me this morning.

Rev. T. D. Hart writes from Berwick, N.S.: If I am correctly informed your present engagements will bring you very near us. Can you spend a period with us on this circuit? We have reason to expect your coming to us with your singers will be blessed of God to the good of many souls. We have three churches on this circuit, in each of which there is opportunity to do a good work. For country congregations, we judge that the moonlight nights will be our opportunity. Can you come? When?

Rev. W. J. Hurill writes from Lancaster, Ont.: I have spent two weeks with Bro. Conley at Hallville. Had good meetings and crowded gatherings. I go this week to Aultsville for a few days' campaign with Bro. Ferguson. I shall not be able to go out as much as I could desire, failing to get a supply for this mission. May God abundantly bless you and the Bands in the East.

Bro. Geo. Reid writes from Hawkstown, Ont.: I arrived home this week after nearly a year's absence. At Pakenham we had a good week. Some nights the altar and front seats were filled with anxious seekers. A number of bright, fine young men came out into the light. Other calls came, but since dear Charlie left me, the work has told on me, and I needed rest. Oh, dear brother, as I look back at the hundreds of people I have seen weep their way to Jesus, some of whom have already died in the triumphs of faith, I feel the language of my heart to be that of the sixty-second of Isaiah. I feel so unworthy to-day.

Bro. J. H. Sedweek writes from Goderich, Ont., Nov. 1: Arrived here yesterday. Closed at Seaforth on Tuesday night. Good meetings there. The interest rose gradually but surely. There was a deep spiritual work, one that I believe will stand. Bro. Howells continues the services this week. I am praying for continued blessing on the Band movement and its leaders.

Sister Nettie Judd writes from Quebec: We have been holding meetings at Ebenezer for two weeks. There have been fifty seekers already. Miss Williamson is there now, and I have begun at Austin. Last night, though but the second night, nine came out as seekers. We shall hardly get away from here before Christmas.

F. H. W. Pickles, under date of Nov. 7, from Halifax, says: There were and are blessed services held in Kaye Street Church. Among the converts was a man-of-war sailor, who had been a Roman Catholic. Praise

the Lord. We wish that Bro. Savage could have stayed this week. They are at the Robie Street Church. D. SAVAGE.

Band Correspondence.

BYRON, Nov. 9, 1887.

DEAR BRO. SAVAGE,—Yours of Oct. 31 just reached me last night. We rejoice with you in that our prayers are being answered away yonder, for we are praying for you in the East. God bless you more and more. Now, dear brother, God is doing wonderful things for us in this country. Glory be to God! I feel so humbled when I see the goodness of God to us. After closing at Byron, we ran across to the Gore for nine days. God was with us there in great blessing. Though there were very few unsaved in the meetings, yet quite a number of the few were soundly converted to God. We do praise God.

We came on to Kilworth on Saturday, and opened on Sunday morning. God was with us in great power. Five at the altar for pardon. We have not had a service since without several seekers. We are looking for a sweeping time here. God is working in a wonderful way. We are learning more than ever to let God do the work, and we be the helpers. We are real well, except Miss Stewart; she has had to drop out for a time for rest. She is a grand girl. I am praying God to bring her back again. I believe He will. We have large congregations here, in fact, we have had all along. We are living for and believing for sweeping times this winter. Calls are coming from all quarters. I had one last night from Point Edward. We can't go. We will (D.V.) be on this circuit for balance of this month, then to Brick Street for a few days; then to Talbotville, until holidays. We are glad to hear that Bro. Hathaway and yourself are coming home at holiday time. We will, no doubt, see you then. Now, dear brother, pray for us, and have your congregation do so—we do as much for you. I never felt Jesus more precious than of late, nor did I ever have such confidence in God, that He would do just what I ask of Him. It seems to me now that in the past I have done too much the planning, and then asked God to bless my plans; but I have learned to let Him plan, and I will obey. This gives me great confidence. In 1 John iii. 22, I find it is sweet to trust in Jesus—just to take Him at His word. Bless God! Yours in Jesus, J. W. CHAPMAN.

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