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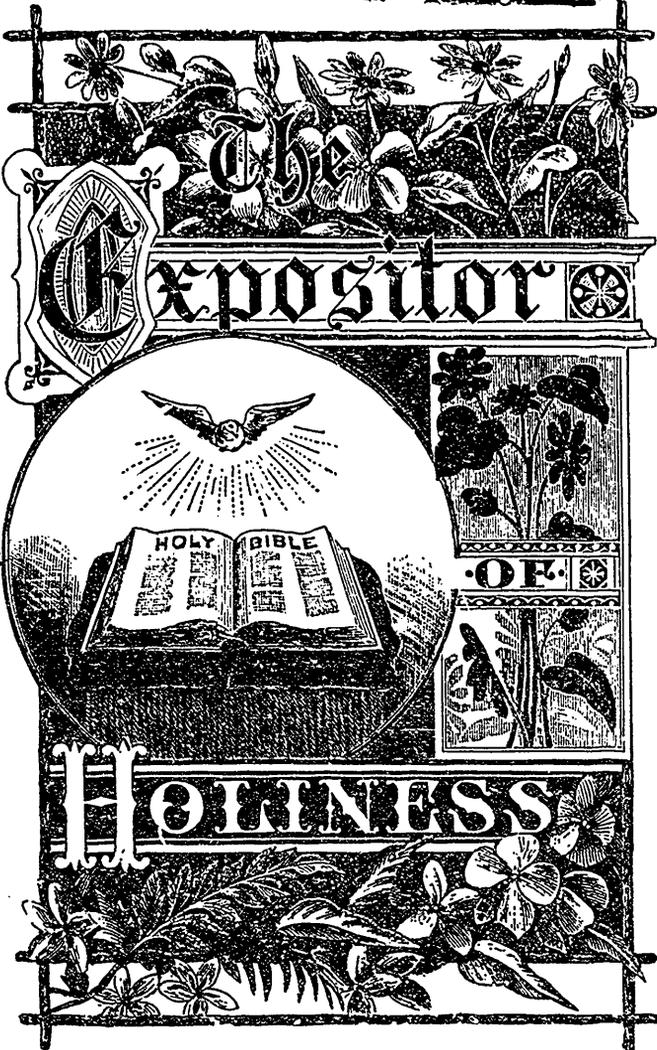
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## THE ANNUAL HOLINESS CONVENTION.

We again draw special attention to our eighth Annual Association Convention, to be held in the Town of Tilsonburg, commencing on Tuesday, the 5th of October next, at 10 o’clock a.m., and to continue during the three following days.

The usual arrangements have been made for reduced fares. Parties who drop a card to Bro. Mitchell will receive a certificate by return mail. If this is presented at the ticket office the holder will be informed how to secure both trips for a fare-and-a-third.

Those intending to be present will kindly send word to Rev. G. A. Mitchell, pastor, at their earliest convenience, in order to facilitate billeting.

We trust that much prayer will be made on behalf of this coming gathering, that the richest blessing of the God of Holiness may rest upon it.

Follow the convictions which come to you at the mercy-seat when deciding concerning your attendance at this Convention.

If you cannot go yourself, if possible, send a substitute.

N.B.—We regret to have to say that we have just received a letter from Bro. Hughes, stating that owing to some unforeseen circumstances it will be impossible for him to be with us at the Convention.

THE

# Expositor of Holiness

AND

## BAND WORKER.

Vol. V.

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### A SOLITARY WAY.

PSALM cvii: 1-9.

Proverbs xiv : 10; 1 Corinthians ii : 11.

There is a mystery in human hearts,  
And though we be encircled by a host  
Of those who love us well, and are beloved,  
To every one of us, from time to time,  
There comes a sense of utter loneliness.  
Our dearest friend is "stranger" to our joy,  
And cannot realize our bitterness.  
"There is not one who really understands,  
Not one to enter into *all* I feel;"  
Such is the cry of each of us in turn.  
We wander in a "solitary way,"  
No matter what or where our lot may be;  
Each heart, mysterious even to itself,  
Must live its inner life in solitude.

Job vii: 17; Matthew x: 37.

And would you know the reason why this is?  
It is because the Lord desires our love,  
In every heart He wishes to be *first*.  
He therefore keeps the secret-key Himself,  
To open *all* its chambers, and to bless  
With *perfect* sympathy, and holy peace,  
Each solitary soul which comes to *Him*.  
So when we feel this loneliness, it is  
The voice of Jesus saying "Come to Me;"  
And every time we are "not understood,"  
It is a call to us to come *again*;  
For Christ alone can satisfy the soul,  
And those who walk with Him from day to  
day  
Can never have "a solitary way."

Isaiah xlvi: 16; Psalm xxxiv: 22.

And when beneath some heavy cross you  
faint,  
And say, "I cannot bear this load alone,"  
You say the truth. Christ made it, purposely,  
So heavy that you must return to Him.  
The bitter grief, which "no one understands,"  
Conveys a secret message from the King,  
Entreating you to come to Him *again*.

The Man of Sorrows understands it well,  
In *all* points tempted He can feel with you,  
You cannot come too often, or too near.  
The Son of God is infinite in grace,  
His presence satisfies the longing soul,  
And those who walk with Him from day to  
day

Can never have "a solitary way."

—Selected.

### THE PROMISE OF THE FATHER.

We have now written five articles in succession on this all-important theme. In the first, or April number, we presented it as clearly and unmistakably disconnected from all other spiritual blessings, as *the* blessing of blessings of the New Covenant, and we showed that conversion, entire sanctification, purity, or holiness, did not necessarily include this special gift of the Holy Ghost. And here we remark that, however satisfactory our experience may be, according to the standard teaching of any author, association, church, or preacher, or even according to our own emotions, we should not hesitate to compare our soul experiences and our lives with the experiences of Pentecost and the lives of the first Christians, and then intelligently reply to the Apostolic inquiry, "Have ye received the Holy Ghost since ye believed?"

In the second article we drew attention to the fact that this Pentecostal gift was pressed upon every believer for present acceptance, by faith, and that waiting for it, after the manner of the disciples during the ten days between the Ascension and the day of Pentecost, was no where even recommended in the Bible.

In the third paper we discussed the results in our lives of the reception of this gift of the Holy Ghost, under three leading heads, or divisions, viz., power, joy, and guidance. And then appended the combined experience of several living witnesses.

The fourth article dealt with the manner of receiving "*The Promise of the Father.*"

And in the fifth, or last, we dwelt on perfect obedience to the Spirit's voice as absolutely necessary to retain the Paraclete Divine.

And now, as the final chapter of this series, we would again emphasize, and urge this experience upon all our readers, as of supreme importance. From personal experience, from close observation, and from careful study of God's Word, we have come to the conclusion that it becomes us not to press this gift Divine upon others as a duty, but as a glad privilege. Every instinct of our being will urge us on to its reception, if we have healthy notions of its nature and the conditions to be fulfilled for obtaining and retaining it.

In the first place, it appeals to our innate love of happiness. It promises a fulness of joy this present moment, and every successive moment of our lives.

It appeals to our love of power, and promises the grandeur of the Apostle's experience, wrapped up in the expression "I can do all things."

It appeals to our desire to know, and promises us the unspeakable satisfaction of *knowing* that our ways please God continuously.

In short, in its promises it goes beyond our present aspirations of possible good, even as Paul utters the thought, "Eye hath not seen, ear hath not heard, neither hath it entered into the heart what God hath laid up for them that love Him. But He hath revealed them unto us by His *Spirit.*"

By every argument and inducement, therefore, is pressed upon believers the Pentecostal gift.

A story is told of a candidate for the hand of a well dowered Princess, that he was called upon to choose between three caskets, and if he selected the right one he secured a bride, but if the wrong one

he forfeited his life. And the story well illustrates the risk incurred in trying to obtain many of earth's prizes.

But no risk is run in seeking to obtain this richest gift of Heaven to individual man, for the Holy Spirit is the third person in the Trinity, and therefore in His personal character is made known to us through the life of the man Christ Jesus. And from this we know that He is kind, compassionate, loving, and forgiving. After a thousand failures He is just as ready as ever to accept our heart's devotion, and love us freely. So long as we present to Him an honest purpose to know His will and do it, no falls, the result of ignorance or intemperate zeal, will weary out His patience. He is ever ready to re-enter His abode, and purify by faith His loved habitation. Wherefore we earnestly exhort all believers, who have not received the Holy Ghost and retained their guest in the brightness of this the Spirit's dispensation, henceforth to consecrate their lives to the obtainment of this New Testament experience, and hereafter to walk in the comforts of the Holy Ghost.

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#### FAITH-CURES.

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We hold strongly to the opinion that there is much of blessing in the faith-cure movement. And we believe that an intelligent acceptance of Bible teaching on this subject would secure better general health to Christians, and would multiply faith-cures manifold.

The recovery of Melancthon by the prayers of Luther, of Wesley by the prayers of the Church, of Bishop Simpson by the prayers of his Conference, led by the Rev. William Taylor, and many similar instances of restoration from sickness to health as distinct answers to the prayer of faith, is part of the faith of Methodism, whilst very few throw doubt on such remarkable Divine interpositions in answer to the prayer of faith as the recovery of sight in connection with the prayers of Bramwell, or the marvels in the history of Sammy Hicks and Billy Bray.

Whatever attempts may be made to discredit these things, by modern writers,

who discourse learnedly about will-power, imagination, and fanaticism, still the heart of the Church beats true to the belief that the prayer of faith ever has been and still is efficacious against sickness and death, and to make inoperative, when needful, the very laws of nature.

That "the prayer of faith" is taught in Scripture as a distinct positive quantity, all must admit who even cursorily read their Bibles. Examine for example such passages as the following: "For verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer." Matt. 17:20, 21.

"For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:23, 24.

"If ye shall ask anything in My name, I will do it." John 14:14.

"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7.

"Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you." John 16:23.

"And this is the confidence that we have in Him, that, if we ask any thing according to His will, He heareth us. And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." 1 John 5:14, 15.

"And the prayer of faith shall save the sick, and the Lord shall raise him up." James 5:15.

It will be readily admitted that this list of Scripture references could be largely increased. Now, it is our contention that these and kindred passages plainly teach that "the prayer of faith" is a distinct, positive quantity in Chris-

tianity, and in this we believe we are in harmony with the whole current of teaching in evangelical churches.

But we further maintain that this distinct something may be separated, alike from presumptuous faith (the parent of fanaticism), and the mistiness of generalities, which tend to destroy its effective power. In this latter opinion we may not be as well supported by general belief as in the former; nevertheless, all will admit that the subject is worthy of the closest consideration, and that all efforts to clear it from errors, which impair its practical value, are in order.

Now, notice that too close literalism in interpreting these passages cannot be right. To affirm, on the strength of Christ's words, that any Christian has the power, if he will use it, of removing the Rocky Mountains, for example, is absurd. And yet, if the passage be carefully studied, it will be seen that a kind of literalism in interpreting it is proper. Does it not enunciate the law that "the prayer of faith" will remove mountains?

But what is this prayer of faith? In Christ's words, it is not doubting in the heart, but believing, absolutely, that the thing desired shall be done. But this is only removing the difficulty from one thing to another. It may be as difficult to believe after this sort as to perform the miracle itself. In consonance with the Saviour's statement, St. James declares that the prayer of faith shall save the sick. This must be literally true. But the question immediately arises, Is the prayer of faith always possible when the elders are called in to make supplication for the afflicted one? If it were so, then a few elders of the right sort would suffice to banish sickness from any church.

Now, it is just at this point that we take issue with the modern teaching in the faith-cure movement. According to these teachers the prayer of faith is always possible in the sick room, and that, therefore, it is virtually a mere matter of will power on the part of the patient and elders as to whether sickness shall depart and perfect soundness of body be secured. However, we will not in this article take up this part of the question, but will confine ourselves to

the consideration of "the prayer of faith."

We distinguish between the prayer of faith and the prayer of courtesy or of pity. Our Saviour taught us to pray the general prayer, "Thy kingdom come. Thy will be done on earth as it is done in Heaven." Manifestly, He could not have intended the prayer of faith, for then it would mean that we should ask in faith that all men should at once begin and continue to do God's will on earth as it is done in Heaven, and expect the prayer to be answered forthwith.

It was a prayer of this class which Christ uttered from the cross in behalf of his murderers, "Father, forgive them, they know not what they do." This prayer was not "the prayer of faith," else Jerusalem would not have been destroyed and its people so terribly punished. Quite different was the definite prayer for Peter, that his faith might not fail. The apostle exhorts all Christians to make prayer and supplication for all men, for kings and governors, etc., but this is evidently not the prayer of faith, but the prayer of courtesy or of sympathy. Such prayers are right and proper in their place, but should never be confounded with the definite prayer we are considering. The power to use the prayer of faith is not distributed to all alike, for St. Paul tells us that to some is given faith by the Spirit, thus making them differ from others in their faith power, or in the use of the prayer of faith. Moreover, we are taught that the ability to use the prayer of faith does not necessarily connect itself with eminent piety, for Christ tells us that many at the last day will be found on the left hand who had been men of faith power—doing many mighty works in the name of Christ—and yet of whom it will be said by the Son of Man, I never knew you. Paul, in the 13th chapter of Corinthians, teaches that one might have this power in its intensest form and yet not be a Christian. From all of which we learn that the prayer of faith is a gift distributed, like the gift of prophesy of old, to men unequally, and not always in proportion to the piety of the recipients.

This is what gives the true significance

to the recommendation, in James, to the sick to call in the elders to pray for them, because the prayer of faith would recover them; and how should the prayer of faith be secured unless by calling in those who were known to have this faith power. It does not teach that any party praying over the sick could certainly insure their recovery, but gives directions how best to secure the prayer of faith when practicable.

Now this is just where modern Christians, as compared with those in the early days of Christianity, have largely failed to secure the benefits of this prayer of faith in sickness. It is not the only means within our reach for afflicted humanity. Who would think of depending wholly, or even in part, on the prayer of faith when an artery must be tied, or a broken limb set, or what Protestant would think of discarding vaccination because of James' directions concerning the use of the prayer of faith? But we maintain that, whilst general prayers for the sick are always in order, the prayer of faith in its relation to sickness has its distinctive place amongst God-ordained remedies, and should be sought after with even more eagerness and care than we evince in securing all possible assistance in the hour of deep affliction or threatened death.

And here is where the doctrine of Divine guidance proves itself of great practicable value. For if indwelt by the Spirit, and guided by Him into all truth, we are not only led to use, to the best advantage, the remedies within reach, or the skill of others, but also to use the prayer of faith ourselves when it is the will of God, or obtain the needed help of the faith of others.

The Father cannot be an example of Sonship. Only the Son can show what the son ought to be. In vain do I go to the Vedas or to Judaism to learn Sonship. That I learn at the feet of my sweet Christ, my Father's beloved Son. I go to my God to learn all about the Godhead. I go to my Christ to learn what a son ought to be. God teaches me Divinity. Christ teaches me humanity.

—Selected.

## THE RELATION OF SANCTIFICATION TO JUSTIFICATION.

We received a card from a brother minister requesting us to write upon this subject, especially from the standpoint of Wesley's teaching.

In complying with this request, we wish our correspondent, and other readers, to bear in mind this fact, viz., that we are more anxious to harmonize experiences than theological opinions; the latter being in our estimation of much less value than the former. Be not startled then, dear friends, if we ask you to approach the subject by a different method than that which is usually adopted. We invite you, with us, to examine into the usual experience of Christians living in the justified state.

Take any one example, it may be yourself, and the following will be discovered. Sooner or later, however bright and joyous may be the conversion, a sense of condemnation is realized, which, on close consideration, is generally connected with some wrong course of conduct. It may have been failure to testify for Christ at a particular meeting, refusal to go and talk with some individual sinner about his soul's welfare, or it may have been some overt act of sin, as impatience, or giving way to temper, or, lastly, it may be a general sense of failure to carry out all the good resolutions made at conversion. Now this sense of condemnation contrasts sharply with the first joys of salvation, and awakens strange perplexities and soul-sorrow, a sorrow which does not fully depart until frank, full confession is made and forgiveness is received, as at the first, by simple faith in Christ.

Now, any Christian who examines his life from its beginning will find that this sense of condemnation resulting from sins of omission or commission has been a constantly recurring experience.

We have for many years been looking in vain for a Christian who could truthfully witness that for years after conversion he had lived without once coming under condemnation for sins either of omission or commission.

We once heard a brother say that for twenty-five years, that is, since the hour

of his conversion, he had never lost the evidence of his acceptance. But when we asked him if during that time he had never been conscious of having sinned in thought, word, or deed, he admitted that he did not mean that he had never come under condemnation for actual sin.

Again, if we recall our experiences at conversion we will readily admit that we did not take into our first thoughts of the happy Christian life we expected to live such alternate sinning and repenting experiences. We fondly hoped that the light that was then in us would grow brighter until it was lost in the brightness of Heaven.

And we all believed then, as we believe now, in spite of our numerous failures, that that early ideal is the true scriptural ideal, is the normal standard of a New Testament Christian experience, "rejoicing evermore, praying without ceasing, and in every thing giving thanks."

And here we remark, that no provision is made by any teacher of the doctrine of justification for the absence of this frequent sense of need of forgiveness, and the experience of it, in the life of a justified soul; it is admitted to be inevitable.

Now, we maintain that John Wesley can be best understood in his teachings when we clearly apprehend the fact that he was eminently practical. He taught the doctrine of the depravity of the human heart, not only because he found it in the Bible, but because he found it in his own heart, as also in the men and women of his day. So, too, with the doctrine of forgiveness of sins by faith in Christ, and the Spirit's witness. These were to him, not merely doctrines, they were facts in his own life and in the lives of many of his fellow-Christians. When, then, this experience of which we are writing came necessarily under his notice, as a fact almost universal, if not quite so, in the experience of believers, he investigated it thoroughly, and we have the result of his teachings in his various writings on the subject. Students of his works find it called by various names, as, inbred sin, "sin in believers," "the wilderness state," etc. Any of these terms employed by him,

we remark in the passing, can be made misleading, if dissociated from the clear apprehension of the fact which he indicates by them, and many do so abuse them to the damage of themselves and others. But when they are simply made to do the service which Wesley intended, viz., to direct attention to the fact of the alternate sinning and repenting experience of the justified state, they serve their purpose fully.

To spend time in discussions as to whether a man can be a believer and have sin in him, or to be occupied much with nice disquisitions concerning the nature of inbred sin, is not in our line. The fact stares us in the face that there are multitudes in the churches who illustrate Wesley's teaching of inbred sin, and our business is, having escaped into a better experience ourselves, to do what little we can to bring as many as possible into like precious faith, whilst our constant exhortation to others is to go and do likewise: First, get rid of inbred sin yourself, that is, get from this life of alternate sinning and repenting into that of perfect obedience, and then lend a helping hand to others.

Again, John Wesley proved by actual experience that a believer might be freed from sin, and live a holy, pure, sanctified life. That is, that this fact of alternate condemnation on account of sin, and freedom from it through forgiveness obtained, might give place to an experience where supreme love reigned in the heart, securing perfect and continuous obedience to all the law of God, and, as a consequence, continued freedom from all condemnation for sin. This he accepts as a fact taught in the Bible, and illustrated in his own life, and in the lives of multitudes with whom he was intimately acquainted.

Of course, Wesley used names to indicate this experience. But those names are apt to be misleading unless they are intimately connected with the fact indicated. If so connected, it matters not which of his names we use—"perfect love," "entire sanctification," "full salvation," or his favorite one, "Christian perfection,"—they all mean one and the same thing, viz., that something which every truly justified soul eagerly pants

after, and never can be fully satisfied until it is obtained.

Wesley taught clearly and unmistakably that this was obtainable by faith, and therefore possible now.

Our constant advice to others is, keep your minds steadily on the facts of experience. If satisfied with your justification as a positive fact, and if dissatisfied with your present experience in the justified state, and panting for a full orb'd New Testament experience, take the matter to your kind heavenly Parent. Study first, and before all other books, the Bible, under the guidance of the Holy Spirit, concerning this thing.

Read Wesley's writings on the subject, as perhaps the best after the Bible, but as by no means so exhaustive as to have left nothing to be written by others. But, we repeat the thought, be more anxious to secure the coveted experience of a holy life, walking in all the commandments of the Lord blameless, than to obtain a correct creed, however valuable that may be.

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#### RECOGNITION OF THE HOLY SPIRIT'S WORK BY STANDARD WRITERS.

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"Diman's Theistic Argument" is a very recent work treating, as its name imports, of the various philosophical arguments for the existence of the Deity, and the attempts made by skeptical writers to refute them. It is a work full of profound and powerful thinking, handling the sophistries and mistaken logic of materialism with giant strength and consummate skill, and pervaded throughout with a noble candor that seems to proceed from a supreme consciousness of being in the right, and a full and clear intellectual view of both sides of the argument under consideration. The book forms one of the textbooks required to be mastered by the probationers for the ministry of the Methodist Church. From its final chapter we take an extract which, as this is a representative work, may be regarded as a significant and unmistakable indication of the tendency of the highest thought of the Christian Church of

to-day. It is from pp. 385-387: "Who can fail to note the fact that, in all that the Son of Man taught respecting the future growth and influence of that Gospel which He so aptly likened to a grain of mustard seed, we have these two principles continually set forth." [These two principles are, the law of unity and the law of progress.] "He made organic unity the fundamental and essential condition of the new dispensation. This unity was set forth under the most expressive figures. Not only was He the true vine, but except His followers should abide in Him they could bear no fruit. Christian life was not something sporadic and individual, having its source in the personal conviction of each disciple; it implied a real connection with Christ as the Head. A spiritual power was promised to dwell in them which proceeded from one source, and should make itself felt in all as one and the same power. In other words, we have here repeated the great principle which physical nature everywhere presents; and just as back of all the phenomena of nature we have one pervading force, so behind all the varieties of Christian life and Christian character we have one spiritual power. The truth is no more mysterious in the one case than in the other.

"Furthermore, as nature shows everywhere a constant progress from the lower to the higher, so the Son of Man taught that His kingdom would be governed by the same law. In the very nature of the new dispensation this was involved; for this new dispensation was always described as a new *life*, and the unfailing characteristic of life is progress and growth. When growth stops, decay and death begin. The Gospel of Jesus was a proclamation of life; in Him was life, and the aim of His coming was that men might have it more abundantly. And He taught, unmistakably, that this life would be progressive, not only in the individual but in the larger scope and result of history. All the analogies and figures under which He describes the future history of His Church conform to the great law written on every page of the volume of nature. This new life should pervade human society as leaven

leavens the loaf; it should spread among the nations as a seed grows to be a tree.

These truths received their complete expression in the Christian doctrine of the Holy Spirit. In this doctrine, which in its scope and bearings is *far too much neglected*, we have set forth the permanent relation of divine truth, both to the individual soul and to human society. It reveals the method by which the Divine Spirit makes itself effectual in the life of man. According to the latest teachings of the Son of Man, His own personal mission was simply meant as preparatory to another—a higher and a permanent dispensation. His own departure would be the signal for the outpouring of a new spiritual life which would abide with His followers as their organizing, directing, and controlling principle. It would be a force behind them, a force working through them, a force making itself manifest in their lives. This indwelling life and power would at once supply the pervading principle of unity, by which, though many, they should always remain one, and the principle of progress, by which they should be brought to the mark of their high calling.

"In the doctrine of the Holy Spirit we have, therefore, the most complete revelation of the harmony of the natural and the spiritual world. Here the methods of physical nature and the methods by which the Divine Spirit directly teaches and illuminates human souls are made to illustrate and confirm each other. They are seen to be not antagonistic but harmonious; and we recognize the same power working in all things and through all things, and bringing all things to pass, whether we look at the works of nature or look at the spiritual life of man. These two revelations lend to each other a convincing and overwhelming support. As we accept in its fulness the Christian doctrine of the Spirit, we shall learn to look at all nature, not as a mass of inert matter, but as everywhere pervaded by a living presence; and so, too, just as much, if we accept the modern conclusions of science respecting the force behind all phenomena, to which organization and life are due, we shall be

disposed to accept the teaching of revelation respecting the work of the Spirit."

Daniel Curry, D.D., LL.D., editor of the *Methodist Review*, the leading literary magazine of Methodism in America, recently read a paper at the Cleveland Church Congress, on the "Present Necessity of a Restatement of Christian Beliefs," in which he sketches the creed of the evangelical church of the future. He says the new creed "will accept the Apostle's Creed, with historic emendations and independent interpretations. It will rehearse the Nicene and Athanasian Creeds; but as assenting to the substance rather than to the form of words. It will teach that the life of the believer subsists by virtue of his mystical union with Christ—*itself* Christ in him. It will, more than ever before has been the case, bring the Holy Spirit into *conspicuous recognition*, the giver and sustainer of the life of God in the soul, the Teacher and Guide, the Sanctifier and the God of all salvation."

We of the EXPOSITOR are endeavoring to do our part in bringing the Holy Spirit into "conspicuous recognition." He has all along been the life of all Christian aspiration and effort, the author of all Christian holiness. But He has not had sufficient recognition, even on the part of the most devoted and intelligent of the children of God.

B. S.

#### CORRESPONDENCE.

Dear Bro. Burns,—I feel it a duty which I may no longer postpone, to speak of the loving kindness of the Lord. I think it is over two years since the Spirit (on one of those seasons of deep communings, which I frequently have during the silent night when all is still and the thoughts and attention are more easily fixed) said to me, Your experience is not your own; the things which God has taught you were not entirely for yourself; write them. I then considered how I would set about it. I thought, Will I write them and leave to my children to manage? but a voice answered

me immediately: No, your children may never look over your papers, they may be burned up; and then these words were spoken distinctly: "The dead cannot praise thee; the living, the living shall praise Thee, as I do this day," at the same time giving me to understand that I must set about it myself. I have done a little in that line, and am looking to God for guidance.

Perhaps you will remember a suggestion you made when I was at your house. I was much helped and blessed at that meeting. I might go back thirty or forty years and speak of the way the Lord has led me, but, for the present, will only tell you how it came about that I went to Grimsby Camp-meeting.

Some weeks before, while reading the Word of God with prayer, which is my daily custom, while reading Psalm xxxv. 18—"I will give Thee thanks in the great congregation; I will praise Thee among much people"—I received a sweet persuasion that God would fulfil these words to me. I knew nothing of the camp-meeting at the time. Afterwards, when I did hear of it, a desire sprang up in my heart that I might go somewhere where God's Spirit was being poured out, but, like all other desires, I laid it before the Lord, knowing if it was from Him He would bring it about. Time passed on, and there was no more about it till one day, hearing of some who were going to Grimsby, I said in my heart, I think the Lord is not going to take me there this time; but the desire came back with force, and I think I have learned that when the heart is right with God, the desires are in accordance with His will.

I went to prayer, and told the Lord He knew that for my body's sake I needed a change; He knew what a life of toil mine had been, how little recreation I had had, but that I had found all the recreation I ever desired in the company of His children, in fellowship or prayer-meeting, and yet Thou hast seen fit to give many of Thy children the means of going to camp-meetings. The gold and the silver are Thine; if it be Thy will Thou canst take me there. I had never mentioned my desire to any but the Lord, but while I was praying He was working. That same afternoon a

letter reached me from a friend, with such an urgent request to come to Grimsby, and to make no excuses, a home and all my expenses being provided for. What could I say but, "it is the Lord, let Him do what seemeth Him good."

I went, but my letter is already so long that I cannot give you, as I intended, some account of how matters went with me while there. Although too poorly to enjoy it much, still I am much better for the change both in soul and body. With many thanks for your kind entertainment while in Toronto,

Yours in Christ,

Castlederg.

MRS. BENTLEY.

#### INCIDENTS BY THE WAY.

WESLEY PARK.—We still linger in memory about this spot to dwell upon more of the useful and suggestive incidents which came under our notice during the services of the last month.

A PECULIAR TEST.—After a brother had preached a very searching sermon on the Baptism of the Holy Ghost, a sermon which was in entire accord with our lines of thought, not only in its general statement of truth, but also in its thoroughness and closeness of application, a call was made for all those who now possessed this blessing to stand up. Thereupon a large number—nearly all present—arose. Immediately after, the President of the Association, Dr. McDonald, took the meeting in charge, and asked all those who arose as witnessing to the possession of this blessing, but who desired a more satisfactory experience of it, to rise again. At once nearly all arose again. Then the President said that this last act was proof positive that they did not possess the experience they witnessed to. Naturally this caused quite a commotion amongst some of those who had arisen, as was evinced by the eager desire on the part of many to rise and explain.

EXCEPTIONS.—We were pleased to notice that the members of our Association did not come under this discriminating rebuke, for whilst rising with

others in response to the first call, they kept their seats during the second test.

WAS IT JUDICIOUS?—We think it was eminently so, and had it been followed up carefully under the guidance of the Spirit, might have resulted in still further benefit to some, predisposed to make up their experience of a mixture of inference and emotion. But as it was not followed up by any further efforts to discriminate between professors of holiness in their relation to the Pentecostal gift, the passing panic, which in its effects sensibly affected the two following meetings, gradually disappeared.

THE DRESS QUESTION.—This subject was ever and anon cropping out during the entire camp-meeting. Dr. McDonald entered somewhat minutely into the subject at his morning meetings. He told us how once he received the present of a set of gold shirt-studs, and put them to their intended use. But a brother minister, seeing them, came to him in great concern about the matter, and requested him to put them away. This he did, in deference to his wishes, acting on the reasoning of St. Paul concerning a weaker brother. Again a present was made to him of a pair of neat golden sleeve-buttons, and once more his mentor came to him with troubled mind, and again he yielded to his importunity, and substituted something else for the golden buttons. The Doctor was asked at this point if the same party had objected to his wearing a gold watch would he feel in duty bound to put it away. His reply was that he would draw the line there, and maintain that a watch was for use and not for ornament, and therefore did not come under the rule concerning gold.

We feel like apologizing to our readers for taking space for such apparently trivial matters, but so many good people attach great importance to the discussion of this subject, and it evidently influences so many in their judgment concerning their fellow Christians, that it is, in our opinion, necessary to devote considerable time and space to it. No subject seemed to awaken the intense attention of the meeting like the dress question; some of the heartiest amens and expressions of

approval were heard when some law was enunciated, either from the platform or the benches, which tended to throw discredit on the profession of holiness if extreme views were not held and practised on the dress question. At Round Lake Camp-meeting, four years ago, this spirit was almost entirely confined to the smaller meetings, but now it has evidently come more to the front, and fairly captured both rostrum and bench. Unchallenged statements were made, both from the pulpit and pew, which clearly tended to unchristianize many present, who, when the call was made for all who enjoyed the blessing of heart-purity to stand up, promptly with others arose. This must have been strangely perplexing to many, and this state of things remained to the end.

Dr. McDonald maintained that those who were troubled about other people's dress were always to be regarded as *weak* brethren, and that every one is the final judge for himself on the dress question, even as to when he shall be ruled by the weak conscience of his brother in taking off or putting on. This he illustrated in commenting on his own experience given above, for whilst he would yield to the weak brother in the matter of shirt-studs and cuff-buttons, he would stop at the gold watch, thus asserting the supremacy of his private judgment in all these things. But this implies that we recognize the same right in others, unless we should assume to draw inferences for others, and require them to abide by our conclusions. Now, for our part, we could not conscientiously draw the line at watches, for every argument affecting a watch-chain would prove valid against the watch itself, if cased with gold in place of silver. But after this exposition of the dress question was given, just enough was admitted at the close to throw discredit upon it all, and open the door for the extremest apostles of the dress question to cast reflections on their brother professors who did not harmonize in practice with their straightest notions. He maintained that the Bible taught that wearing gold as ornamentation was wrong. The only inference from this teaching would be that wearing gold cuff-buttons is wrong, not be-

cause they might be objected to by a weak brother, but because the Bible forbids it. And so of gold in watch, or chain, or wedding ring.

IS IT CRITICISM?—We confess we have been led into a train of thought which seems at first sight like an attempt at an elaborate criticism of our American friends. But we are writing with reference to our own Canadian work. We fought out this battle once for all in our Association meetings at the first camp-meeting held at Grimsby, and since then we do not permit to go unchallenged any public statement calculated to discredit professors of holiness who hold differing views on this question. But the battle has not been finished, for in many parts of the country it is still a *burning* question, and censorious fault-finding because of differing views on this subject is rife.

It is, then, with design that we call attention to this subject in this connection. Whilst gladly sitting at the feet of these experienced leaders in the holiness movement to learn of many things, and whilst not wanting in our expressions of admiration for them and their work, in this matter we feel, from what we witnessed at Wesley Park, still less like accepting their teaching or imitating their work. The little leaven of censoriousness which we detected at Round Lake has grown somewhat, and threatens at some future day to leaven the whole lump.

Of course if it can be shown that the Bible has given a cast-iron rule on this subject, and classed the wearing of gold with sin, let it by all means be brought out plainly and forcibly. We do not hesitate to condemn the professor of holiness who commits theft as false to his professions, and call upon all people to condemn him. If then it is really sinful to wear gold, there should be no half measures concerning the matter, but every one who publicly transgresses this rule should be prevented from testifying in holiness gatherings, or, at all events, be plainly made to understand that their testimony, because of this *sin*, is not accepted as genuine. This would be clear and easily understood.

Most of our readers know that in our

Association work we have fairly met this question, and after patient, close study of the Bible, have come to the conscientious conclusion that the Bible does not design that we should single out one metal more than another, or one article of dress more than another, and have rigid, definite rules concerning them, but that it deals with general comparisons between dress and the graces of the Spirit, and leaves each one in the hands of the Holy Spirit to be taught of God concerning his own individual practice. We believe, therefore, that any one who denounces others because of differing practices concerning this thing, sins against the law of Christian charity, and should be ruled out of order.

The results of this action in our Association gatherings, in the absence of public criticism on this subject, and the manifest increase of spiritual power, are so satisfactory, that we discover no disposition to re-open the subject at any of our meetings.

Again we claim that we are writing chiefly to strengthen the hands of many of our friends who live where this is still a burning question, and where they are frequently exposed to the hostile criticism of some professors of holiness who are more conspicuous for plain attire than for Christlikeness.

**FAITH-CURES.**—This subject was studiously avoided, Dr. McDonald advising Canadians to have as little to do with it as possible, thus confirming our statement as to the attitude of their Association towards the faith-cure movement.

**GENERAL CONFERENCE.**—It has been our privilege to attend the greater number of its sessions, and whilst delighted and benefited by the able debates which took place as questions of great importance came up for deliberation, we were also gratified by the opportunity of comparing Christian experiences with former friends, and rejoicing in their spiritual welfare, as also of forming new friendships in the Lord.

**CONFERENCE LOVEFEAST.**—This was held during the afternoon of the first Sabbath, and was really a holiness meeting, for the great majority of the testimonies were concerning full salvation.

Dr. Williams opened the meeting with some well-timed remarks. Dr. Carman followed, and gave a distinct testimony concerning his conversion, and then concerning his reception of the blessing of entire sanctification, a few years subsequently. It was a clear, emphatic experience of heart purity, as a distinct work of grace, wrought in the heart, subsequent to conversion, by the Holy Spirit.

This unequivocal testimony from the highest officer in the Church could not but encourage others to be definite in their testimony concerning the great salvation.

We were gratified to see our city meetings well represented in the testimony which followed.

Some testimonies from the far east proved to us that the subject of holiness is coming to the front amongst the churches of the Eastern Conferences.

On the whole, judging from the General Conference lovefeast, the outlook for the continued and still more rapid spread of holiness in the great Methodist Church is most hopeful.

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## “HOREB, THE MOUNT OF GOD.”

LIZZIE M. BOYD.

Sacred place of lesson-learning. God's training-school for Moses as a leader was not in Pharaoh's princely court. The forty years he spent there didn't mean so much to him as the forty years passed in the backside of the desert, a shepherd in Midian. It was there in obscurity that God prepared and commissioned him to be Israel's deliverer.

Need enough had Moses for this “backside of the desert” experience. He saw more of God in this solitary place of common service than ever he saw of Him in Pharaoh's court. He was not fitted to be the leader of God's people until after he had this forty years' experience in Midian. He was too premature for the great work God had for him. He was ahead of His *time* for doing the work, so He made him stand still a long time to teach him patience, and to not run ahead of Him. He could

not be trusted with a great work until then. And there was so much of "Moses," or he never would have manifested that self-sufficient and want-of-forgiveness spirit in the slaying of the Egyptian. But away from the place of honor, of royalty, of fame, he had to go down into the sheepfield of Midian for education for higher service. But right down *there*, in that humble place and humble service, God set a bush on fire, and talked with Moses out of it, and called him to come forth out of obscurity. The lesson was learned. He could now be trusted. There was less of "Moses." There was less impetuosity; he could now bear with poor, murmuring, rebellious Israel. Instead of drawing the sword to slay when he saw their idolatry, he would rather be sacrificed himself than have the Lord destroy them.

Midian experiences are needful for us all. It may be in very hard ways we are learning lessons that are fitting us for a grand work. Oftentimes the hidden places are God's training college for fitting us for higher service. Every now and then some one steps out suddenly and unexpectedly from some obscure quarter, from tending some sheepfold, into the field of religious service, a very Goliath of strength. The people look on and wonder, "Why, he was only a shepherd boy;" or, "Where has he been hidden these years; we never so much as heard of him before?" Ah, no, God didn't mean we should. He had him down in the Midian of obscurity talking with him, teaching him; and when he had got to the "Mount of God," there from out the burning bush He called him forth to do a great work, because He now knew He could trust him with it. We oftentimes have to be turned aside in the midst of our work to be cured of our rashness, our impetuosity, our self-sufficiency, our running ahead of the Lord's time, or ahead of our preparation. We can well afford to let Him hide us away as long as He will, until we have learned the lessons for usefulness we have need to learn.

God had another mount where His own sacred feet stood, and where for forty days and nights He held Israel's leader in close, uninterrupted commun-

ion, and wrote on stone a wondrous law and committed it to Moses for the people. After we have been through our Midian training, we are ready to stand still with God in the solitary mount of communion until He writes, not on stone, but upon our hearts, the yet more wondrous law of love, so deep, so strong as to make every command a delight. And out from this cloud of glory communing we go with transfigured lives.

More than six hundred years after, and at "Horeb, the mount of God," the very same mountain where God met Moses, He met distrustful, fateful Elijah in solitude, and taught him a needful lesson of trust and uncomplaining.

Jacob was left alone at Peniel, the place of his sorrow, the place of his struggle; but there he stayed until he triumphed. And "*there* He blessed him;" *there* in the place of his conflict; *there* in the place of his sorest struggle. When we have business alone with God we may well let the rest go on: and we make haste faster in the tarrying behind to be "left alone."

Elijah's Peniel was when he fled to the desert from that wicked Jezebel and lay upon his face before God in bitterness of soul. Peniels are places of trial, but places where we come to know the Lord more perfectly and where He speaks to us face to face.

"Arise, go forth into the plain, the place of solitude, and I will there talk with thee." Why not in the place where he was? God ever makes His best revelations to us in the place of solitary communings. He takes us into the plain apart, and there He talks with us. Takes us into the plain of sorrow, a sorrow so deep and sacred that we dare not let even the dearest friend intermeddle with it. And there we have given us revelations of His glory, of His comfort, of His near presence, of the deeper lessons of spiritual life He would lead us into. Instead of going about for human sympathy when the shadow of a great sorrow is upon us, we hear Him saying, "Go shut thyself within thine house." This is a time to prove His comfort, to learn Him more perfectly.

"Arise, go forth into the plain, and I will there talk with thee." Into the

plain of separation from congenial surroundings. How we love kindred spirits, and having things about us just to our liking. But He sometimes sees it best to spoil it all, and take us out of it, and cause us to know the aloneness of a walk with Him, and a work for Him that has in it not one spark of congenial fellowship or surrounding. But here He talks with us, and we talk with Him as never before; and it grows more and more into the sacred, hallowed, spiritual bridal relation with the Lamb, whose we are. Away from the "many lovers" into the perfect union with the One. Away from human sympathy into the lone plain of being misunderstood and misrepresented. He talks with us of His own thirty-three years of like walking, and the bond grows more dear. We come to feel that we touch His great heart, and He touches our little lonely one as never before.

The holiest men have always been those who have been much alone with God. He took the disciples "apart" into a desert place for rest and more intimate relations. John was taken to the Isle of Patmos to receive the grandest unfolding that ever came to mortal. To each the peculiar honor came by a way of "separation." We do not always understand the meaning of our separations from certain things. He means to put special honor upon us—preparing us for greater usefulness. It is alone with Him we grow our deepest growth: and then before the world we work it out. Top-growth is visible: root-growth is invisible. It is alone with Him we get His secret. It is alone with Him we learn to sink into the deepest depths of love divine. How we learn to love thee, blessed "mount of God!"—*Standard*.

Thine arm hath safely brought me  
 A way no more expected,  
 Than when Thy sheep  
 Passed through the deep,  
 By crystal walls protected.  
 Thy glory was my rereward,  
 Thy hand my life did cover,  
 And I, even I,  
 Have passed the sea,  
 And marched triumphant over.

## ADAMIC PERFECTION—CHRISTIAN PERFECTION.

DOUGAN CLARK, M.D.

God never does an imperfect work. He may and does perform works which are progressive—works which have their successive stages and developments—but nothing comes imperfect from His all perfect hand. Man, therefore, the crowning work of His creative power, was originally perfect in body, soul and spirit. In this condition our first parents were placed under probation in the garden of Eden. They were subject to law, and this law they might have kept. Had they done so, they would have maintained and perpetuated their perfection of body, soul and spirit. There would have been no death, for there would have been no sin. There would have been no sickness, no pain, no sorrow, no suffering, no decay of the bodily powers, no failure of the mental faculties, no cessation of spiritual communion with God, no evil of any kind, for all evil comes from Satan, the personal devil who "beguiled Eve by his subtlety."

Sin entered. Man fell. Adamic perfection vanished, and vanished forever. Christ is more than a conqueror. The second Adam did not simply restore what was lost by the first—but he bestowed a better thing still than even that had been. He did not die to bring back Adamic perfection, but to bring in Christian perfection. And so the sanctified Christian believer is not perfect, as Adam was, because he keeps God's law, but he keeps God's law because he is perfect. He receives perfection precisely as he receives pardon—as a gift by faith in Christ. He does not work perfection unto himself *by* obedience, but works it out when once he has obtained it, *in* obedience. And so he does not keep God's law in order to be perfect, but he keeps it because he is perfect. Perfect obedience is not the cause, but the result of Christian perfection.

And in what does Christian perfection consist? Not in perfection of body—for the holiest people on earth are subject to disease and death, and we are still "waiting for the adoption, to wit,

the redemption of our body." The perfect body was lost when Adam fell, and shall only be restored when we get the resurrection body—or, in other words, the spiritual body which shall be the everlasting habitation of the redeemed soul.

Not in perfection of mind, for weakness in perception, in memory, in reasoning, in judgment, often exists even in those whom God has sanctified wholly.

Instead of being rendered infallible these are sometimes found to fall into serious mistakes, both in faith and practice. Holiness does not by any means signify nor imply infallibility. Christian perfection is not mental any more than it is physical perfection.

Nor does it take its happy recipients out of probation and put them beyond the reach of temptation—nor yet destroy their moral agency by forcing them not to sin. Like their Master they will be tempted, and that to the end. Like the first Adam it will always be possible for them to yield and to fall. Like the second Adam, and by His grace, it will always be possible for them *not* to yield, and so to stand. Never for a moment are they beyond the need of the atoning blood. Never for a moment are they beyond the need of the keeping power of the Holy Spirit. Never for a moment are they perfect in themselves—or perfect without Christ.

Christian perfection is perfection in love. It is loving God supremely and with all the powers of loving which we possess. And loving every other person and every other thing with the amount of love and the kind of love which will please Him. It is having by His grace all our finite activities swayed and directed by love, as all His infinite activities are swayed and directed by love.

This, and nothing else it is, to be "perfect even as our Father in heaven is perfect." Not the perfection of body, or mind or work, but the perfection of heart and purpose and will. Not the perfection of law—but the perfection of love. Not the perfection of Adam—but the perfection of Christ. God give it to His Church and people everywhere. Amen.—*Christian Worker.*

## FLYING FROM YOUR CENTRE.

BY REV. G. D. WATSON, D.D.

The true centre of the human soul is the perfect, present will of God respecting that soul. Could all the darkness, hardness, blindness, narrowness of moral perception and inertia resting on our spirits be utterly swept away, we would perceive the will of God respecting us in such a calm, satisfactory light, so as to rest in that will with perfect equipoise and contentment; moving with its motion, but forever finding it our centre of spiritual gravitation. It is characteristic of youth to be restless, hurrying to and fro, for ever rushing away from the present hour and circumstances to imaginary things remote in time and space. This same trait characterizes the infant and mixed state of religion. How many imperfect believers fancy that if they could shake off their present surroundings, and fly away to more propitious environments, that they would advance their religious interests. They are not aware that all of their restlessness resides in their own spirits, and were they landed in some ideal scene they would still carry the clattering machinery of uneasiness in their own breasts. Perfect submission to God's will and perfect cleansing, just where we are in the present moment, is the only access to true rest of soul. But this is not all. In spiritual progress we have to learn the same lessons over and over again from different standpoints and angles of life, until we have, as it were, "boxed the compass" of the divine life. In the sanctified state there come seasons that seem exceedingly contradictory. The soul may have great light in many respects, and yet seem to have great darkness in others. It may have intense yearnings after God, and at the same time seem to be like a parched desert. It may have failures which seem like sin, and yet under the most searching light have no sense of guilt. There come cravings after the Divine, and loathings of the self-life which make the soul attempt to fly from its own self. A disposition to run away from its dryness, to fly from the tedious path of dry faith, a disposi-

tion to grow restless with our own slowness, an inordinate thirst for joy, for a fulness of fervor, to fly from the present moment and the present state to those palm-trees and gleaming waters that seem to be a little way beyond us. The thought comes, What can I do to get nearer God? It is the same lesson which we learned before, but must now learn in finer detail. It is the same song pitched an octave higher. We must accept of God as He comes to us in the present moment; willingly accept the darkness, dryness, thirst, and the disagreeableness of our miserable selves as they exist in the present moment. Recall the fluttering wing of fancy, take our eyes from the green, glittering ideal experiences, and fasten them on the plain bread of the present moment; abandon the glittering raiment of higher orders, and let our souls stand dressed in the plain home-spun of present circumstances. And then, if God feeds us on the roughest fare, and we are perfectly content with it, the crust will be turned into angels' food. We must stay where we are till God puts us elsewhere. We can gain nothing by attempting to run from ourselves, or by a nervous effort to shake off what seems to be a poor experience. Let us find our rest in the will of God in the present moment, and move gently with the motion of that will.—*Standard*.

### KEEP STEP WITH GOD.

What a solemn, impressive and singular expression was that of Christ to His mother: "Mine hour is not yet come" (John 2:4). Its parallel may be found in John 7:6:—"Mine hour is not yet come: but your time is always ready." Doubtless these words sometimes refer to the supreme hour of His passion; but in the first instance here cited they refer to a supreme moment in the event then transpiring.

There is a sense in which, like the disciples, our time is always ready, and herein does our hour differ from His. Nevertheless there are supreme moments in particular events, and in the general outcome of the lives of all great and

good and truly Christly souls, when they are impressed that no urging from man nor woman (no matter how intimately and sacredly and authoritatively they may be related to them) should be allowed to precipitate their action. They are conscious of being so guided and restrained and empowered by the Holy Ghost that neither human being nor devil can betray them from the conviction that the all-eventful hour and moment for them to move and act has not yet come.

It is as important not to move too fast as not to move too slow. Spiritual discernment enables the well-taught soul to keep step with God in His providence and in His grace. There is no unseemly haste, no anxiety, no precipitation, no loss of recollectedness in God, but rather a calm, quiet, holy dignity. It is not self-possession, but Divine possession. It is not indifference, laziness, dullness, stupidity or solemn slowness; but the ear of the heart is attent to the Holy Ghost, the interior eye of faith is fixed on the Invisible One, and on invisible, real, spiritual and eternal things. It is not an aimless life in particular or in general, now or at any other time, in things important or trifling; but it is impressed with the divinity of its message and mission and special work. Like Enoch, it walks and talks with God. Like the disciples, it walks and talks with Christ by the way until its heart burns within it; but unlike the disciples, it is not ignorant of its Christ, nor of its hour, nor of its part therein. Like the ever-restful God, the I Am, who is the same yesterday, to-day and forever, it can bide its time, yet is never behind its time. Moving in an ever-present now, all times and places and persons and things are its own, and all are steadily culminating to the climax when its hour shall have fully come.

O my soul! Canst thou discern the signs of the times? Hast thou learned that thy foes who would cause thee to mistake thine hour may be they of thine own household? Hast thou learned to hate thy mother and to turn from her well-meant endeavors to push thee aside from the present and perfect will of God concerning thee. Hast thou learned by a divine transfiguration to see no man

save Jesus only? Dost thou move on in a restful and majestic and perfect harmony with the well-ordered times and seasons of thy Divine Master and Lord? Dost thou no longer know any man after the flesh? Dost thou dwell in a sublime detachment from the restless, hurried, blind and damaging worldly-wisdom that is all about thee? Hast thou been with Jesus and learned of Him? Does thy meekness and lowliness of heart put thee past all weariness, all being heavy-laden, all needless burden-bearing, and dost thou bear Christ's yoke alone? His yoke shall keep thee ever with Him, in drawing this sin-cursed world to God.

No wonder Christ's mother, deeply impressed with His own Divine convictions, ceased her importunities and efforts to change His course, and said to the servants, "Whatsoever He saith unto you, do it." So others, after seeking in vain to anticipate God's purposes concerning us and those to whom we have a mission, may come to see as we see, to believe as we believe, and to urge all within their reach to a hearty co-operation with us in what God designs and expects that we shall do. Amen! God guide us all.

Eventually, like Christ, we may come to the hour and work, to this beginning of miracles of grace, that shall manifest the glory of God and of Christ, that shall manifest our own reflected glory in the Lord, until the disciples shall believe on us, and on our hour, and on our power, and on our work, and on our Christ! True spiritual discernment on our part is most likely to bring about such results. Pleasing everybody pleases nobody. Pleasing God may cause Him to make even our foes to be at peace with us.

But our attention to our hour, which is God's hour, not only leads to the performance of what may be pleasing to others, but may further lead on to that which is distasteful even to the religionists of our time. It may cause us to take part in scourging the merchandizers out of our Father's house after their ill-gotten money has been poured out and their tables overthrown (vs. 13-16). Different parties, with different feelings and meaning, may remember that it is

written, "The zeal of thine house hath eaten me up" (verse 17). Some may execrate our zeal, while all faithful souls will glory in it.

But whatever may transpire we may learn in this chapter another lesson of holy and heavenly wisdom from Christ; for it is recorded of Him in verses 24 and 25: "But Jesus did not commit Himself unto them, because he knew all men and needed not that any should testify of man; for He knew what was in man." We shall accept the Petrine exhortation (2 Peter 4:19): "Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a faithful Creator." With the Psalmist we shall cry, "Into Thy hand I commit my spirit: Thou hast redeemed me, O Lord God of truth." (Psalm 31:5.) With St. Paul we shall joyously exclaim, "For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." Hallelujah! O God, let mine hour come when and as Thou wilt!—*Standard*.

#### THE KEY NOTE.

We take the following pointed article from the *St. Louis Advocate*, and would call the special attention of our readers to the stern facts therein:

The Methodist Church had but one idea at its origin; that one idea pervaded its policy, was stamped on all its agencies, and became the spring of its victories, the source of its prosperity and power. That prime and only idea was, HOLINESS TO THE LORD. Everything was fashioned to secure this result. The success and true prosperity of Methodism in all lands and in every place depends on its fidelity to this original principle.

In England, among the Wesleyans, this object has been lost sight of, or at least is not vivid, perspicuous, commanding. They have rested under the shadow of the Established Church till stiffened and distorted by the damp, chill air. The zeal and radicalness of Wesley for

this purpose of holiness has had but few representatives among the chiefs of Wesleyan Methodism. Other churches have caught the mantle of Wesley and have pressed beyond his followers in the activities, aggression and pursuit of practical holiness. Even the State Church has awakened from her lethargy and is marshalling and ordering her forces with much of Wesley's spirit and many of his (to them) novel agencies, while the original Connexion has been waning in numbers and spiritual influence under the control of a respectable but feeble conservatism and with scarcely a spark of John Wesley's spirit.

In the United States we have not been chilled by imitation and nearness to a State Church, but a flood of worldliness in every shape and form has come in to submerge our headlands of faith and experience. Our prosperity, our material advance, has had the tendency to be wilder and pervert our spiritual aim. We have held discipline with a feeble hand; our experience has become degenerate and our doctrines have not been stressed with force; our prayers and fastings and holy living have not kept pace with our material advance, and we have in a measure transferred our faith from the spiritual to the material. The tension has been relaxed, we have widened the surface at the expense of the depth. We must tighten up and increase the force, if we have to narrow the channel.

In this whole thing of Methodism and Christianity there is but one idea and that is holiness, all else is incidental. The Church which secures the largest number and the best type of holy people is the best Church and will do the largest work for God, secure His glory the fullest on earth and in heaven. The Methodist Church has done great work in that line and she will do the fullest amount of it the nearer and firmer she sticks to her birth-principle of holiness; a holiness to be realized in the experience and practised in the life; a holiness which transforms, illumines, sweetens, which blesses the possessor and blesses all who come in contact with its possessor; not this flippant, childish talking which thrives only by talk and lives

only by professing, but a holiness which transfigures into the image of the Son of God, from faith to faith, from glory to glory, and by the Spirit of the Lord, which grows exceedingly as we with open face see in the gospel, as in a mirror, our exceeding sinfulness and the glory and power of the Lord to save.—*The Way of Life.*

### THE SECRET OF A HAPPY DAY.

Just to trust and yet to ask  
Guidance still;  
Take the training or the task  
As He will;  
Just to take the loss or gain  
As He sends it;  
Just to take the joy or pain  
As He lends it.  
He who formed thee for His praise  
Will not miss the gracious aim;  
So to-day and all thy days  
Shall be moulded for the same.

Just to leave in His dear hand  
Little things;  
All we cannot understand,  
All that stings;  
Just to let Him take the care  
Sorely pressing;  
Finding all we let Him bear  
Changed to blessing.  
This is all and yet the way  
Marked by Him who loves thee  
Secret of a happy day, [best;  
Secret of His promised rest.

Be not anxious about little things, if thou wouldst learn to trust God with thine all. Act upon faith in little things; commit thy daily cares and anxieties to Him, and He will strengthen thy faith for greater trials that may come. Rather, give thy whole self into God's hands, and so trust him to take care of thee in all lesser things, as being His, for His own sake, whose thou art.—*Dr. Pusey.*

“There are lots of people who mix their religion with business, but forget to stir it up well. The business invariably rises to the top as a result.” If the religion and the business are merely mixed, no amount of stirring up will make them combine.—*Messenger.*

## THE SANCTIFIED LIFE.

BY REV. A. EDMAN.

*Directions to seekers.*

In concluding these papers, let us give a few plain words to assist inquirers after full salvation. Permit me to ask a few questions preparatory to your duty of the exercise of soul-purifying faith.

Have you felt your need of this blessing? Since your adoption and regeneration, have you been plagued with inbred sin? "They that be whole need not a physician, but they that are sick." The first qualification is that you feel your need.

Have you a deep conviction that it is your duty and privilege to be cleansed from all depravity, and obtain a clean heart? If you have any doubt, read the Scriptures carefully and prayerfully until you attain this state of mind. Conversation with people who are living in the enjoyment of this blessing will assist you.

Having a deep conviction of your duty and privilege, will you resolve, by the grace of God, to seek until you find? This resolution will cost you something, but honesty is required in the service of God. There is something in a pious resolve which leads a man to say, "I cannot go back again." The responsibility is upon you. Will you make up your mind? Do you say, by the help of God, I will seek until I find the pearl of great price?

Have you now contrition of heart and soul? Are you willing to acknowledge your need? Do you bow low enough to come under the mercy-seat, under the altar, and stoop down even to the sufferings and death of Christ? If there be any hardness of heart, ask the Lord to take it all away. He will give

"The godly grief, the pleasing smart,  
The meltings of a broken heart."

Will you now consecrate yourself and all you possess to the Lord, not keep back even a tenth? Do you make a full surrender? A failure in this act will operate against you, and lead to failure in duty. *Give yourself to prayer.*

Having consecrated yourself fully, call to recollection what it is that you expect God in Christ to do for you. The blind man cried, "Have mercy;" but that petition was too general, and Jesus stood still and said, "What is it that I shall do for thee?" The request was then definite: "Lord, that I receive my sight." The Savior asks, what is

it that I shall do for thee? Pray, "Cleanse Thou me from secret faults;" "create in me a clean heart, O God." The Savior prayed, "Sanctify them through Thy truth;" let your prayer be, "Sanctify me through Thy truth." The apostles prayed, "The God of peace sanctify you wholly;" pray for yourself, "The God of peace sanctify me wholly." What remains?

The act and exercise of your faith. Make up your mind to believe. Do you take Christ at His word? All doubt gone; it is your own act and deed. "Whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them." You desire these things, you pray for them; and now there is the one act of your faith, "Believe that ye receive them," and "ye shall have them." "Believing, ye shall receive." The language of faith is, "I claim the blessing now." Having obtained this state of grace, speak the truth in love, that you may "grow up into Christ in all things." *Entire sanctification* is preparatory to enlargement and development. "He giveth more grace."

"Yet when the work is done,  
The work is but begun."

"Changed from glory into glory,  
Till in heaven we take our place:  
Till we cast our crowns before Thee,  
Lost in wonder, love, and praise."  
—*King's Highway.*

## CAREFUL DISCRIMINATION.

REV. J. A. WOOD.

No subject is of more importance, or demands more thoughtful attention, than sanctification. None has suffered more for want of such attention and careful discrimination. Christian sanctification is a state or condition, divinely wrought in the soul, harmonizing with all truth respecting our natures and relations. It includes the destruction of all that is *carnal*, and the possession of all that is *pure* and *right*.

The Bible frequently uses terms of physical import as significant of spiritual things; hence the terms "flesh," "old man," and "body of sin" all mean the "carnal mind." Paul says to the Romans, "Our old man is crucified with Him, that the body of sin might be destroyed." He says to the Galatians, "They that are Christ's have crucified the *flesh* with the affections and lusts." Here the terms "old man" and "the flesh," which ordinarily mean the body, are used as signi-

ficant of the "carnal mind," and it is said to be destroyed.

It is not to be understood in this destruction that any organ, or faculty, or essential part of either the body or soul is destroyed in entire sanctification; but simply and only a *wrong moral state*, which is personified and represented as having a real, living existence, producing "lusts," "affections," and "works," or desires, passions, feelings and acts. In a religious sense, these may all be "crucified," or destroyed, and the soul and body left in full possession of all their original powers and legitimate passions. By attaching to the apostle's words too literal a sense, we may misjudge his spiritual and moral destruction and crucifixion, and suppose them to teach the destruction of natural and proper things.

After entire sanctification, or the destruction of the "body of sin," there still remains a nature with both physical and moral appetites and propensities which need to be regulated and governed by grace and reason. Paul says, "I keep under my body and bring it into subjection, lest that by any means when I have preached to others, I myself should be a *cast-away*." Here he refers to physical appetites, and the term "body" does not mean the same as that in Rom. 6. 6; there called "the body of sin," which is to be destroyed. The one is to be kept in *subjection*, and the other is to be *destroyed*.

The "flesh," the "carnal mind," the "body of sin," which is "enmity against God," and "is not subject to the law of God, neither, indeed, can be," is destroyed in entire sanctification, while the natural and lawful appetites remain and require watchfulness in their regulation and restraint from unlawful exercise. With a pure heart we have freedom from sin, and victory over the world and self.

We have need to carefully discriminate between the lawful and legitimate, and the unlawful and wrong, in the appetites, desires and feelings of the body and soul. The Spirit of God, which is the Spirit of true holiness, destroys and excludes all malice, guile, envies and such like from the pure heart; but though all that is sinful in its nature and tendency is destroyed, there still remains in man much that is adapted to a state of trial and probation. There will still exist much which needs care, and regulation or restraint. Many wrong passions are only perverted forms of right ones, as fear, love and hatred, which have their legitimate sphere in the most holy life. All the physical appetites have their lawful

province and are all to be *servants* and not *masters*, and *helps* and not *hindrances* in the divine life.

There should be a careful discrimination between indwelling sin, and the lawful passions of our nature; and also, between the struggles and conflicts in spiritual warfare, and of indwelling sin. When the soul is wholly purified, the internal conflict of the flesh lusting against the spirit, and the spirit against the flesh will cease, but there will be no cessation of conflict with the world and Satanic influence. Indeed, the more holy a man is, the more he will have to contend with the world and Satan. A Christian warfare in this world is inevitable to a holy life. All have the body to keep under and Satan to encounter. A diseased body and disordered nerves are often the means of severe conflicts and temptations to the best of saints. Failure to discriminate between what is natural and lawful, and what is sinful, has been fruitful of much evil with some who have sought and obtained a clean heart. The old Calvinistic idea, that all men sin constantly in thought, word, and deed, still hangs like an incubus upon some people.

While we should carefully avoid lowering the Bible standard of holiness, we should not put it too high, or higher than the Bible, so as to exclude things both lawful and necessary. This has sometimes been done to the prejudice of many good people against the doctrine and experience of entire sanctification. The Bible standard emanates in infinite wisdom and grace, and commends itself to enlightened reason. It is freedom from all things sinful, while all lawful appetites and gratifications are to be kept within the bounds of temperance and propriety. It is not to be supposed that Christian purity will destroy our natural constitutional traits of character, only in so far as those traits are sinful. We are not made to be in every respect alike. Personal traits are a part of our individuality, and are to abide with us. True holiness will make all, who possess it in the same degree, of one heart and soul, while each may differ in his constitutional peculiarities. In the grand essentials they are one, and alike. In things non-essential they are diverse, and none of them alike. There is ample ground in their distinctions for the apostolic injunction—"Above all things have fervent charity among yourselves."—*Standard*.

If you would do good to your fellow-men, first set them the example of being good.

## GOD'S PROMISES.

There are some conditions to God's promises which it may be well to think of for a moment. Many of them are to the "righteous"—the word occurs constantly; and one might fancy it boastful and proud to claim things promised to only righteous people. But if "the blood of Jesus Christ cleanses (in the present tense) from all sin"—if the Lord is really "our righteousness"—what unrighteousness is left? Is it not doubt, rather than humility, that would deny the perfectness of His holy work?

Again, He has promised that His yoke shall be easy and His burden light; but, as has been well said, it is *His* yoke—not His and the world's, or His and self's. Two yokes are an unbearable burden, as many of us have found to our sorrow. But "the Lord will bless *His* people with peace"—those who belong to Him altogether, who have presented their "souls and bodies a reasonable, holy, and living sacrifice" unto Him. It is those who are wholly His—"not doing their own way, nor finding their own pleasure, nor speaking their own word—who make the Most High their habitation," not their occasional visiting place; and to them is the promise that "no evil shall befall them," nor "plague come nigh their dwelling." They are kept in "perfect peace" because their trust is perfect. They have "peace at all times and in all ways," because they trust at all times and in all ways. At whatever line trust stops, peace ceases. Here, as always, it is "according to your faith."

Some of the most wonderful promises in the whole Bible are in the form of prayers. Throughout His Word, God represents Himself as a hearer of prayer. It is one of His great characteristics. "Before they call, I will answer, and while they are yet speaking, I will hear." He expressly tells us that He has not said unto us, "Seek ye Me in vain;" and the prayers of the Bible are directly inspired by His own Spirit. We would be making God out to be far worse than we could ever be to our own children if we ever thought Him capable of teaching us, by revelation, to pray for things which He did not intend to give us. The fact that He Himself has had these prayers written down for us is an everlasting promise that the things contained in them are ours the moment they are asked for in faith.

It is this immediateness of God's answering that staggers us. But how many "exceeding great and precious promises" are perpetually slipping through our fingers be-

cause we will not close our hands upon them *now!* All promises to the individual soul, to be realized before death, are ours *now*, or not all. Our salvation is nothing if it is not a present salvation, and our blessings are nothing if they are not present ones. Of course we are not worthy, but we fail sometimes to realize the fact that our unworthiness does not enter into the question at all. The only ground for any gift is simply the merit of Jesus Christ; and since His sacrifice is perfect and finished, all these things are already bought and paid for and are ours the moment we come to claim them. Sometimes we are hindered from realizing this because we have no feelings, or we think they are not the right kind of feelings, or different from what they were before, and our enemy traps us into believing that we walk by feeling, not faith. As if God were not always the same, and His promises unchanged by our moods. No matter how we feel, they are all true, and true for us, and true now.

We have an idea that we must go through life in a weak, blundering way, as befits our fallen and sinful natures, hoping that God will here and there bless our work a little, and receive us into heaven at last to sit in the lowest place. (In one sense, which our Master never meant to commend, there is by far too big a rush for that same lowest place.) But was it for this that we were "born again," and our "new man created in righteousness and holiness and truth?" Is it for this that we are "strengthened in all might by His Spirit?" Does Christ "dwell in our hearts by faith" for this? Is it for this that God gives us the girdle of truth, the breastplate of righteousness, the helmet of salvation, the sword of the Spirit, and the shield of faith? Does the King of kings intend for His soldiers to march through life with arms reversed and trailing colors, afraid to look an enemy in the face, and expecting only mistakes and failure and defeat under His leadership? No, a thousand times. "Rather should one chase a thousand, and two put ten thousand to flight." He means us to "withstand in the evil day, and having done *all to stand.*" In all things we should be "more than conquerors through him that loved us."—*Wesleyan Christian Advocate.*

Troubled soul, thou art not bound to feel, but thou art bound to arise; God loves thee whether thou feelest or not. . . . Heed not thy feelings. Do thy work.—*Sel.*

## FLOWING UP HILL.

REV. J. T. JAMES.

“And it shall come to pass in the last days, saith the Lord, that the house of the Lord of hosts shall be established in the top of the mountains, and *all nations shall flow unto it.*”

It is hard for the natural man to realize such a seeming contradiction as this in God's Word. But God's things are foolishness to the natural man.

As we sped along on the Chicago Express from Washington, on the B. & O. R. R., with a monster engine to seven coaches, we soon commenced a gradual rise after passing Martinsburg, for one hundred miles on to Cumberland. Then a steeper grade, until at Keyser we took on a second engine. Reaching Piedmont, where the steep up grade of seventeen miles commences, we took on a third engine, and went right along, with no perceptible diminishing of speed because of the grade. The three engines to the train actually made its several hundred passengers, some of whom were going to Mountain Lake Park Camp-meeting on the top of the Alleghenies, FLOW UP that steep mountain until we reached its summit, and saw the beautiful place consecrated to God.

The thought has come to us, why, when God's servants, moving on in the line of duty and service come to a steeper grade, may we not, and do we not, look for a fresh hitching on of Divine power, that our motion toward Him may continue in a *sweet flow*, and not fall into a *heavy pull*? If the B. & O. R. R. is so careful of the reputation of its line as to provide these great engines at certain points to overcome the resistance of the mountain and maintain the speed of the train, is not our great God and Father just as desirous for the honor of His way to glory, and just as ready with fresh power to hitch on when the pull becomes heavy?

If God has the making up of the train, and there is no freight but what He has put on, He can be relied on to keep it in a *flowing motion* gloryward. He is able to hitch on a spiritual power when we and our work need a fresh spiritual uplift; and if we come to a *money grade*, even a seventeen mile long one, He can hitch on some moneyed man or men, and keep up the easy flowing motion of our work toward Him.

God help His sons and daughters to *believe for the power to keep their work flowing* right along. Amen.—*Sel.*

## THE OLD DOCTOR'S STORY.

“I have a little story to tell you, boys,” the old doctor said to the young people the other evening. “One day—a long, hot day it had been, too—I met my father on the road to town.

“‘I wish you would take this package to the village for me, Jim,’ he said, hesitatingly.

“Now I was a boy of twelve, not fond of work, and was just out of the hay-field, where I had been at work since daybreak. I was tired, dusty, and hungry. It was two miles into town. I wanted to get my supper, and to wash and dress for singing-school.

“My first impulse was to refuse, and to do it harshly; for I was vexed that he should ask me after my long day's work. If I did refuse he would go himself. He was a gentle, patient old man. But something stopped me—one of God's good angels, I think.

“‘Of course, father, I'll take it,’ I said, heartily, giving my scythe to one of the men. He gave me the package.

“‘Thank you, Jim,’ he said, ‘I was going myself, but somehow I don't feel very strong to-day.’

“He walked with me to the road that turned off to the town; as he left, he put his hand on my arm, saying again, ‘Thank you, my son. You've always been a good boy to me, Jim.’

“I hurried into town and back again.

“When I came near the house, I saw a crowd of farm hands at the door. One of them came to me, the tears rolling down his face.

“‘Your father,’ he said, ‘fell dead just as he reached the house. The last words he spoke were to you.’

“I'm an old man now, but I have thanked God over and over again, in all the years that have passed since that hour, that those last words were, ‘You've always been a good boy to me.’”

No human being ever yet was sorry for love or kindness shown to others. But there is no pang of remorse so keen as the bitterness with which we remember neglect or coldness which we have shown to loved ones who are dead.

Do not begrudge loving deeds and kind words, especially to those who gather with you about the same hearth. In many families a habit of nagging crossness, or ill-natured gibing, gradually covers the real feeling of love that lies deep beneath.

And after all it is such a little way that we can go together.—*Selected.*

### GOD LOOKS AT THE HEART.

They who busy themselves with many outward works of charity, and engage heartily, it may be, in some "philanthropic cause," without active love to Christ, without being at one with Him, without seeking His presence and spending time with Him,—are wanting in the very essence and stamina of Christian charity, they are wanting root to live on; and it would be well if they seriously examined their hearts to see if there be not selfish motive—some inducement that has self in view, such as the desire to be thought well of by their fellow-creatures, and the acquiring influence over others; a restlessness of mind which, by doing something for others, satisfies for a time and quiets it. Good works are in themselves ever to be commended, but God looks at the heart, and sees why we do them. And those persons are most pleasing to Him who, out of pure love to Jesus our Lord, are sweetly constrained for His sake to succor all that are in distress, in need, sickness, or any other adversity, as far as they can, and say nothing about it themselves. For is it not the peculiar nature and excellence of Christian character to feel, when we have done all that is in our power to do, that we are still unprofitable servants, and, consequently, should greatly shrink from making our charitable actions known?—*Thomas à Kempis.*

### WHEN GOD FIRES UP A SOUL.

John B. Gough has gone to his reward, but I shall never forget my indebtedness to him for an illustration I heard him use the last time I listened to him. I don't even remember what he was illustrating; I do remember the use the Holy Spirit made of the illustration to my own soul. Mr. Gough said he sat once by the side of an engineer on a lightning express train, and, as the engine flew around a curve, he said to the engineer, "Do you never fear while going at this speed?"

The engineer turned to him, and said. "Mr. Gough, it doesn't do for an engineer to be afraid. Sometimes they do become timid, and when it is found out that they are, they give them a *freight train.*" In that moment I saw the danger of being afraid when God fires up a soul with a new truth and means it to go with speed. Alas, for those who have not been true to the truth given them.

and, as Emerson says, have "struck souls to a fear," and another soul has been given the truth they were afraid to utter, and that other has taken their crown, and they have been given a "freight train" instead of a lightning express. If God made you for a freight train, take good care of your train, "here all the honor lies;" but if he fitted you up for an express train, it is humbling to find yourself on a freight train.

I well remember in the long ago sitting beside Phœbe Palmer in a morning prayer-meeting, held during the sessions of our Annual Conference of ministers of our Methodist Church. It was the morning General Lee surrendered to General Grant. I was full of the thought of a complete surrender to Jesus Christ; she turned to me and said, quietly, "*The King's business requires haste.*" I sprang to my feet, and in an express sort of way gave the burning thoughts the Holy Ghost had given me, and in that hour a leading business man of New York surrendered to Christ.

Oh what victories are lost through *fear*; fear of what people will think of you, when the probability is that up to this time you have never done anything to make them think of you in any way. We want souls these days who know no fear but the fear of God. Souls that are ready to take God's despatches at quickest notice, and in quickest time. "Be ready for *every* good word and work." Anything short of this is not entire consecration. May many more souls be fired up by the Holy Ghost, to be like express trains for God to take truths he wishes to send.—*Margaret Bottome.*

Rev. John Thompson has published a neat fifty-page pamphlet giving an account of the Pentecostal Baptism at Mountain Lake Park Camp Meeting. This pamphlet will enable those who were there, to live the Camp Meeting over again, and those who were not privileged to attend the meeting will find their hearts burning within them as they read what the Lord did for His people on that memorable mountain. The Camp Meeting for this year has been arranged to commence Saturday, July 10th, and close Monday, July 19th. Christian workers from all parts of the country are invited to be present and unite together for still greater manifestations of Divine Power. This pamphlet will be sent free of cost to all who will write to Rev. John Thompson, No. 2002 Brandywine street, Philadelphia, Pa.—*Sel.*

## FORWARD.

“Brother! up to the breach,  
 For Christ's coming and truth;  
 Let us act as we teach, [youth.  
 With the wisdom of age, and the vigor of  
 Heed not their cannon balls;  
 Ask not who stands or falls;  
 Grasp the sword  
 Of the Lord,  
 And—forward!”

## POWER.

Jesus says (Acts i. 8): “Ye shall receive power after that the Holy Ghost has come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.”

1. He says: “After that the Holy Ghost is come upon you;” or, in the marginal reading, “The power of the Holy Ghost coming upon you.” So we see the power was in the Holy Ghost which they were to receive as a special gift. They had been converted, and now were to “wait for the promise of the Father.” It cannot, from the very nature of the case, be simultaneous with regeneration, but always subsequent.

2. They were to receive power as if, in their former experience, they had been entirely void of power. This was to be infinitely above and beyond the power spoken of in Luke x. 17, 20. All to day who have received the Holy Ghost in sanctification, realize there has come to them a power that “swallows up” their former experience. Although when converted they were very happy, and knew their names were written in heaven, and had all power over the enemy to keep from sinning,—but now they have “power,” fulness of power.

It is the original word for our dynamite. Yes, we are to be filled with dynamite.

3. “Ye shall be witnesses,” or martyres (martyrs), in the Greek. “Stuff they make martyrs of.” The Holy Ghost burns up all “chaff;” leaving nothing but “wheat,” and the purified soul is absolutely true to God. Ready now for insult, for reproach, for persecution, for famine, for the sword, for the stake!—*Conservator*.

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

## Band Tidings.

## BAND WORK IN QUEBEC.

It is almost six weeks since we came to these eastern townships. Our first week was spent at Martinville, a bright growing village on the Compton Circuit, Rev. G. H. Porter, B.A., pastor. Here we found substantial fruit from the labors, a year ago, of the Rev. D. Winter, evangelist of the Montreal Conference. The tone of religious experience among church members was encouraging, and prompt and hearty co-operation was extended to us. Blessing came at once. The people poured in from miles around and the altar was soon crowded with seekers. Two services a day were held. We found Bro. Porter's ministry in high esteem in this community, and his heart was made glad at the gracious visitation that came to this dear people. The interest rose steadily, but after eight days' work, the claims of other localities had to be consulted. Four days were given to Ives' Hill, with great encouragement. A hearty welcome greeted us on reaching this neighborhood. Again the people crowded from miles around, and sinners came flocking to Christ. After a farewell service on the Thursday afternoon of this second week, we opened at Compton in the evening. My regard for Bro. Porter's judgment and my confidence in God kept me from discouragement at this first service in our Compton church. Romanism and Anglicanism hold sway in this village and vicinity, the two isms in this section of country being not very dissimilar. The relative influence of high Anglicanism in the rural districts of this Province is something to which we have not been accustomed in Ontario. Our Baptist friends—“Free Will”—from Moe's River, turned in to help us at Compton. So we gave them a service in their own church on Saturday night, as also on Sunday afternoon. By this time the movement began to get sea-room at this end of the circuit. Adjoining neighborhoods opened their buildings for an occasional service. Rishby on one side, Waterville on the other. At the latter place the bell of the Congregational church rang out a hearty welcome to us as we entered the village, on a pleasant summer afternoon, and pastor and people extended their hospitalities to the strangers from the West. Considering the harvest season had now come, the services, both afternoon and evening, were well attended. One night at Compton the altar was crowded with young men only. Seekers of other classes were accommodated else-

where. It was a grand time. We held a farewell service for the whole Circuit at Martinville, on Monday evening, Aug. 30th. This too was a memorable season. And on Tuesday we parted from these beloved friends whose hospitalities and kindly attentions will never be forgotten by us.

#### DANVILLE.

Dr. Sterling and brother Handly Bird had joined us from the West before we left Compton. They remained behind to follow up the work. A notice elsewhere from brother Bird gives a good showing for their two weeks' work. Praise God. By G.T.R. to Richmond junction, then eastward, brought us to Danville, in time for the evening service. Rev. S. J. Hughes, M.A., is pastor. Both minister and people gave us a kindly reception. We had to go direct to the church with our baggage and begin work at once. We were readily billeted at the close of the service. Two dear young people had accompanied us from Compton. One of them, Charlie Pool, will report himself in the EXPOSITOR before long. God has given brother Charlie a good experience. My home has been at the parsonage. I found it darkened by affliction. A dear baby has since my arrival passed among the angels. Last week we laid her wasted body to rest "in sure and certain hope of a glorious resurrection." Thus these bereaved parents "sorrow not as others who have no hope." Thank God that "life and immortality are brought to light through the gospel." After more than two weeks' work in this village, we are called to rejoice together "according to the joy of harvest." God's servants have gone forth weeping, bearing precious seed. Now they come again with rejoicing, bringing their sheaves with them. The movement here is said to be unprecedented. The church is unable to accommodate the crowds that gather nightly. On Sunday evening, Sept. 5th, the Congregational church, which is the largest Protestant building in the village, was kindly placed at our service. Aisles, porch, stairway, all were crowded. The Presbyterian minister and his people also turn in with us. "Behold how good and how pleasant it is for brethren to dwell together in unity." Just as of old so now the Lord commands His blessing on such an arrangement, "even life forever more." Praise God for the scenes we have witnessed in this campaign. Young and old have flocked to Christ, even "as doves to their windows." Young men sobbing out their

penitence at the altar, and mothers sobbing out their joy and gratitude over their boys. Danville was originally settled from the New England States. Congregationalism has so far taken precedence of other forms of Protestant Christianity, and still largely influences this community. Though the pastor is absent, his people are most kindly and responsive, and their church and congregation are largely sharing the blessing of this revival. At this writing, Sept. 16th, arrangements are made for the Band to pass on to Sawyerville on Saturday. I leave (D.V.) for Windsor Mills to-morrow. But other laborers will be detailed for the prosecution of the work at Danville. We have held afternoon meetings at several outside points—Kingsey Falls, The Pinnacle, Asbestos Mines, Cleveland—and with much blessing. D.S

#### BAND WORK IN MICHIGAN.

On August 13th we closed our work at Bellevue. Had a glorious time while there. The Lord was with us in power. Had we been able to remain another week, much more good would have been accomplished. Everything seemed to be ready for a grand and glorious work. In order to carry out our engagements we had to leave for Albion Camp-meeting, which was advertised to begin on the 13th August. The Camp-meeting was a success. At the opening of the meeting a feeling of disappointment prevailed on account of Rev. Harrison's non-appearance, but as the days went by and he did not come, the people began to feel that they had better trust in God instead of man, and when they came to trust Him fully He did not disappoint them.

Dr. Smart, of Detroit Conference, gave a series of Bible readings each day at 8 o'clock which were very instructive, and appreciated by the people. They added greatly to the success of the Camp-meeting and tended very much to induce Christians to seek after heart purity. A great many sought and found that blessing. Among the number were some of the ministers.

A memorial service in honor of Rev. Geo. Haddock—a faithful minister of the truth who fell by the hands of cruel men in trying to crush the liquor traffic—was held on Sunday, August 22nd, and a contribution of \$100.20 was raised for his widow. Dr. Potts, editor of the *Advocate*, came on Friday and preached each day until the close. His sermons were greatly helpful. The Holy Ghost was with us in great power; very many converted to God.

The opinion of those present was that it was the most successful meeting ever held on Albion Campground. We had our large Band tent on the ground for Band use and it was packed at our services. The Lord is blessing this Band work in Michigan wonderfully.

Leaving Albion we came to Constantine for a Four-day Meeting in the Grove. From there we came to Three Rivers, where we intend working until Conference, which begins on the 16th inst. at Kalamazoo. Rev. J. W. Reed, President of the Michigan State Band, is pastor of this charge. He had a grand revival here last winter, conducted by Bros. Willie Barth and Jacob Ruff, both grand workers for God. We are expecting to have a Band Conference before going to the regular Conference. May the Lord guide and direct us in all our work. We are working for God and souls. Pray for us that we may be the means in His hands of doing much for humanity and the glory of God.

From a brother in the work,

JOHN MURDOCH.

HEMINGFORD, QUE.—Bro. Wm. Stacey, from Kingston, has broken ground at Hemmingford. He writes, Sept. 14th: To-day finds me here. I am filled with hope for a great work. We start to-day for Covey's Hill, where we commence meetings to-night, to continue for a short time before opening here.

WINDSOR MILLS, QUE.—Dr. Sterling writes: We arrived here on Saturday and commenced the campaign on Sunday. Bro Bird took the morning service, and in the afternoon I drove out with the minister, Rev. B. Pierce, to Hardwood Hill, an appointment six miles off. The rain came down in torrents both going and returning, but we were none the worse for it. The attendance in the evening was pretty good, considering the wet weather. Quite a number stood up expressing their desire to become Christians, but none would venture out. Bro. Bird and I get along splendidly together.

Since the above, Bro. Porter writes: Willie Craig returned to-day from Windsor. He reports prospects of a fine work there.

COMPTON, QUE.—I cannot forbear writing a line this morning before I leave. The people here have been most kind, and brother Porter is like a father to me. The Lord has indeed been with us. Last night's meeting was one of the best we have had. At Ives

Hill eleven seekers were kneeling together, and others though not forward for prayer expressed their determination to be on the Lord's side. I can safely say, though I have not "numbered the people," that over thirty have been gathered in during these supplementary services. Here comes Dr. Sterling rejoicing in last night's meeting. We take a young fellow from here to Windsor Mills for a few days. We leave on the 4 p.m. train. Hope to see you next week.

HANDLEY BIRD.

SILOAM.—We came to this circuit on Wednesday of last week. We held one service at Zion, then to Siloam for afternoon and evening, then to "The Grove" where we have been since. God is wonderfully owning the work. Dear Bro. Jones and wife joined us on Tuesday, and will be with us for some time. God is greatly blessing us in our own souls. I do praise Him for these leadings. I am sure God is guiding us. Invitations from other points are coming in, may God do the planning for us. We don't forget you, dear brother, and expect to hear good news from the east. While I write this morning my heart is melted into tenderness. O the goodness of God. I must praise Him. Dear Bro. Ford is a grand man, and God is greatly encouraging him. Love to you all.

September 1st. We closed at "The Grove" on Friday night. Ingathering not large, yet quite a number of clear conversions, and a good work in the church. Since coming to this circuit, three weeks ago, we can perhaps count *sixty* who have been converted from outside the church, and I dare say as many from within the church as would make up *one hundred*. We praise God and take courage. Here at Zion God is working. Souls seeking at every service. We have invitations enough from the ministers in this immediate section to keep us busy all winter. I feel so humbled as I think of the great goodness of God in making me a co-worker with Him in the salvation of precious souls. Though very unfit for this great work God helps me so much. We get very tired, but thank God our health is good. The people are very kind and do all they can to make us comfortable. A fine lot of young men are attending the services. Love to all.

J. W. CHAPMAN.

CLIFFORD.—Our work is moving along nicely. We have had up-hill work for a week, but the break has now come at this village. For the last two evenings the altar

has been full of seekers. Bro. Moody came to us yesterday and is going to remain while I take a run home. There are more calls than I can meet, so he will take work upon another circuit on my return. I believe there is all that we can both do up here. We are praying for you in your Eastern campaign. We seem to be left alone, but, praise God, He is with us, and so who can be against us? Thus far, grand success marks all the services. On August 1st, we had one of the best meetings I have ever attended. We were closing up; while the testimonies were being given an old man, who had absented himself from the services on account of something that had been said, rose to his feet just after the last of his family had spoken, and exclaimed, "I can't stand it any longer," then rushed to the penitent form and cried for mercy. The power of God descended and we had a time of much blessing. The altar was filled with elderly men and women who until then had held out against the work. It is the Lord's doing and marvellous in our eyes.

FRANK WOODHULL.

WOODSLEE.—The dear Lord has been blessing us here. Over fifty have professed conversion on this circuit. But so many professors in these parts are like Bunyan's man with the muck-rake, and cannot see the golden crown hanging over their heads. O that people would lift their eyes to see those things which are above. One dear sister, who was lately reclaimed from back-sliding, at five o'clock yesterday morning went to be with Jesus. We had three services yesterday and the Lord was present to bless us. I should like to go west or north-west, but I want to be led by the Lord. J. G. TATE.

### Band Correspondence.

#### HOW OTHERS SEE US.

LETTER BY THE PRESIDENT OF THE CHICAGO PRAYING BAND.

GRIMSBY PARK, Canada,  
Aug. 2nd, 1886.

Arrived on Canadian soil July 1st, on Dominion Day, which is celebrated as a national holiday in much the same way as the 4th of July. Flags waved, the cannons roared, and the bands played, in commemoration of the confederation of the provinces,

which took place nineteen years ago. A pleasant incident occurred during the journey. While the train was waiting to take on a number of excursionists at Hamilton, Ontario, and while I little thought I had an acquaintance within many miles, a lady came on board and introduced herself as a member of "The Alliance," from Little Rock, Ark. Three things are true of the Canadian people. They are patriotic, religious, and conservative. Out-door games and exercises are everywhere indulged in, and, as a result, health and good nature generally prevail. Emblems, coats of arms, and pictures of royalty everywhere remind the visitor that he is on British soil, and away from republican institutions. Hamilton, with a population of 40,000, and Toronto, with a population of 110,000, both have the business air of the Western States, only, of course, in a modified degree. Street cars are frequent, and run in all directions. Wooden buildings not being allowed, many of the mechanics and middle class erect what are called "rough cast" dwellings. Instead of clapboards these are sheathed with tar paper, lathed, and then plastered with hard cement. These houses, with their neat little gardens and gravel walks, present a homelike though antiquated appearance. Just a word about Grimsby Park. It is called the "Chautauqua of Canada," and is fast becoming one of the leading religious summer resorts of this country, situated on Lake Ontario, nearly opposite Toronto, and about midway between Hamilton and Niagara Falls, it is adjacent to large populations who appreciate the many attractions offered. Bluffs, hills, and fruit farms abound in the vicinity. At night the avenues, auditorium, and lake front are brilliantly lighted with electricity. A steamer plies daily from Toronto, and excursions are most frequent. During the latter part of this month immense crowds will attend to hear Dr. DeWitt Talmage, Chaplain McCabe, Chancellor Sims, Dr. Milburn, "The Blind Man, Eloquent," and other noted Americans.

In the interval, meetings of various kinds are being held. July 2nd to 9th, Rev. David Savage and one of his Hallelujah Bands held daily evangelistic services. The history of the band movement is most wonderful, and clearly shows what God can accomplish through consecrated lay-workers. Nearly three years ago, David Savage, a Methodist preacher, of perhaps sixty years of age, organized a small company, who went from place to place holding revival meetings. The movement spread. More bands were formed,

until it is estimated that 20,000 souls have<sup>e</sup> been converted through this influence. Th<sup>e</sup> methods used are a cross between the Salvation Army and those used by our own Chicago Alliance Praying Band. Songs, testimony, prayer, and exhortation comprise the programme. Young women are often the most effective workers in these bands. On this occasion an organ and guitar alternated in playing accompaniments. The latter instrument adds great charm to sacred song, and has too long been used almost exclusively by the devil. The doctrine of Christian purity is advocated and taught—in fact the whole movement is simply a section of Primitive Methodism revived. On the afternoon of the first Sunday I gave a testimony, and in closing referred to the work of the Alliance, dwelling somewhat upon the points of semblance between it and the Hallelujah Band. Rev. David Savage responded, saying he had heard of the organization, and had scattered circulars advertising its existence. That night one of our members occupied the pulpit, and before the series of meetings closed a number of their Band workers signed the Y. P. M. A. constitution.

It is hoped that this nucleus may be but the beginning of quite a large Canadian membership. Contact with these consecrated young people and their veteran leader inspired my heart with new enthusiasm and a more stalwart faith.

Though among strangers, I have had many opportunities for Christian work. Have preached thrice on these grounds and twice in the Central Methodist Church of Toronto, to large audiences. Rev. Manley Benson, the pastor of this church, was a great friend of the late Morley Punshon.

Toronto is a remarkable city from a moral standpoint, it being said to possess more religion to the square inch than any city on the American continent. Out of a population of about 110,000, 25,000 are Methodist. Our denomination has 23 churches, many of which are quite large. Nearly everybody goes to church. No street cars run on Sunday, and livery stables are liable to a fine for renting rigs on this day. Saloons are limited by law. I only noticed three of these hell traps during my visit. Rev. Thomas Harrison had wonderful success at the Elm Street Church more than a year ago. Sam Jones is expected in October, and General Booth before the winter closes. It is an interesting fact that while between the years 1870 and '80, the population of Toronto increased 25 per cent., the increase in the ranks of Methodism was 85 per cent.

Canadian audiences are very attentive, but not so easily influenced as those in the West. Amens and exclamations are exceptional. The people more generally kneel during prayer than with us. Bibles are brought to church. Old-fashioned hymns and tunes are sung. Quarterly lovefeast tickets are distributed. The weekly class-meetings are well attended. Prayer-meetings are held after Sunday evening preaching, in which definite results are expected. One city pastor told me that in his church, on every Sabbath evening, for two years, from one to seven persons had risen for prayers. Primitive Methodism exists in Canada with a degree of pureness not generally known in the United States. I expect to attend the National Holiness Camp-meeting soon to be held at Wesley Park, Niagara Falls, and to be home before the close of the Des Plaines Camp-meeting, after which I begin meetings at Rock Falls, Ill. Remembering I am a sojourner under the British flag, I will close this rambling letter with a patriotic "God save the Queen."

HENRY DATE.

NORTH ADAMS, MICH.—Dear Bro. Savage: Our grove meeting at Schoolcraft proved a success. Rev. Moses Hill, D.D., preached a splendid sermon on Sunday morning, choosing for his text John 3. 14, 15, "As Moses lifted up the serpent in the wilderness," etc. His remarks were very pointed, and God blessed them to the conviction of proud stubborn sinners. In the afternoon the Band took charge of the meeting, and some good seed was sown, which was harvested at night.

Our next move was to White Lake Camp-meeting; this meeting for the promotion of holiness was a series of sweeping victories. The standard was raised high so that all might see and, seeing, believe and worship God in the beauty of holiness. Preachers and their wives from all the surrounding charges were present and rendered valuable aid. It is estimated that 150 professed to enter into the experience of pardon or purity; not a meeting passed without a victory. As high as forty seekers were forward at one time. Among the number were prominent preachers and their wives. The conditions were met. Idols were cast aside, lives were consecrated, and full and complete cleansing was the result. The Band-workers were well received; the people showed their appreciation by raising \$100, above all other expenses, to pay for the new

Band tent. This tent is named the White-hall Tent. God bless and reward these dear people.

On Monday we pulled stakes for Shelby, for a one week's tent-meeting. This proved to be even a greater victory than the one at White Lake. I cannot begin to describe these meetings. From the very first God set His seal on the work and it moved forward like a cyclone, sweeping everything before it. Souls were saved in every meeting. The tide seemed to rise higher every day until salvation flooded the whole surrounding country. Thursday morning every soul except five was at the altar. Glory be to God. Oh what struggles with inbred sin were here witnessed: broken vows were paid, old wounds were healed and believers pressed into the promised land with shouts of victory and triumph. "Such times were never witnessed before in Shelby," was a remark that greeted our ears time and again.

Monday found us again on the wing, this time for Albion Camp-meeting. Here I met Bros. Murdoch and Arney. The result here is not what was expected, yet sinners are being saved and believers sanctified at every service. The interest is increasing, and I hope that a mighty victory will be reported from this quarter also. Bro. Ruoff and I stormed this point last night. The indications are good, and we are looking for a shower from heaven. Lord, send it, is my prayer. Canadian brethren pray for Michigan. Yours in the Lord,

WILLIE BARTH.

HAMILTON.—Since being at home I have been very ill. Was very near the City. Jesus was very precious to me. Through His mercy I am spared longer. May I love Him more and serve Him better. My heart is full of His praises. I am daily getting nearer Christ and realize more and more the truth of His promise, "I will guide thee with Mine eye." I know that I am only kept by power Divine. TOTTIE BURN.

OHIO.—The Lord still leads me to work alone. With the rest of you I have my trials. But as I walk up and down in the fiery furnace I realize the presence of One like unto the Son of God, and that is sufficient. I came here from our Camp-meeting on Monday. We had a grand ten days' meeting. On reaching this place—Rutland—I found Union services in progress. I had known nothing of this arrangement, and my own meetings were announced. So I just

held one service and closed for the present, giving the others the right of way. I was determined that Satan should get no advantage. God is truly good to me. The question of human existence is becoming such a mystery to me. The redemption side is its only bright aspect. This is a hardened place. Universalism, Spiritualism, Campbellism abroad. Our Conference meets at Athens late in September. I have several engagements after that. ALEX. LAMB.

STROMNESS.—I often feel a longing come over me for the Band work. My daily prayer, dear brother, is "God bless the Work and the Workers." The Lord is very good to me, very gentle and forbearing. O how He does put up with my weaknesses, making the rough places smooth, and taking the sting out of every bitter trial. I do love Him. My soul is crying out for more power and wisdom. Even as the hart panteth for the water brooks, so my soul breaketh for the longing that it hath unto His judgments at all times. I am not a bit discouraged. God is great, and can use a worm to thresh mountains. Glory to God. O to think I am an ambassador of the Lord Jesus Christ. He is my brother—my friend. Better than that, He is in me and I in Him. Give my love to the Workers and ask them to pray for me. ARTHUR TROTT.

QU'APPELLE, N. W. T.—Bro. Frank Barnes, who together with his young wife labored last winter in Bro. Jones' Band, has been secured by Rev. Alfred Andrews for work in the North-west, writes from Qu'Appelle, August 10th: Great changes have come to me, and I believe God has been leading all the way. I told you, when we first met in Hamilton, of the call that I felt had come to me from God. Well, ever since that time until about five weeks ago, I had been asking for the way to be opened. My path seemed closed owing to my being married, and I had a great many discouragements. But I was enabled to rest in faith, believing that if the blessed Master wanted me in His work He would open up the way. And about five weeks ago He did so. Just at present I am supplying for Mr. Andrews while he makes the round of his district. We have been here four Sabbaths. It has been hard work to get the people to pray or testify, but, thank God, a change is coming. We have now both prayer and class meetings. Pray for us that God may use His weak servants.

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