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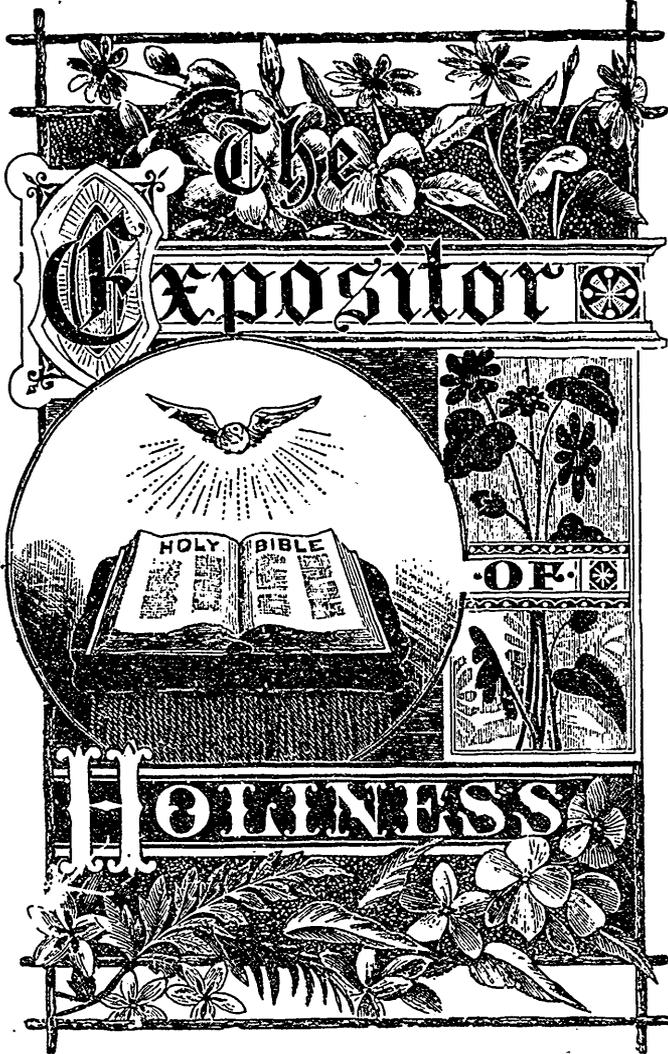
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“THE BURDEN.”

To every one on earth
God gives a burden to be carried down
The road that lies between the cross and
crown ;
No lot is wholly free ;
He giveth one to thee.

Some carry it aloft,
Open and visible to any eyes ;
And all may see its form and weight and
size ;
Some hide it in their breast,
And deem it thus unguessed.

Thy burden is God's gift,
And it will make the bearer calm and strong ;
Yet, let it press too heavily and long,
He says, Cast on Me,
And it shall easy be.

And those who heed His voice,
And seek to give it back in trustful prayer,
Have quiet hearts that never can despair.
And hope lights up the way
Upon the darkest day.

Take thou the burden thus
Into thy hands, and lay it at His feet,
And whether it be sorrow or defeat,
Or pain, or sin, or care,
Upon the darkest day.

It is the lonely load
That crushes out the life and light of heaven ;
But born with Him, the soul restored, for-
given,
Sings out through all the days
Her joy, and God's high praise.
—*Marianne Farningham.*

“No greater harm is done to Christendom
than by the neglect of children ; therefore,
to advance the cause of Christ, we must
begin with them.”—*Martin Luther.*

ANOTHER YEAR.

BY F. R. HAVERGAL.

Another year is dawning :
Dear Master, let it be,
In working, or in waiting,
Another year with thee.

Another year of leaning
Upon Thy loving breast,
Of ever-deepening trustfulness,
Of quiet, happy rest.

Another year of mercies,
Of faithfulness and grace ;
Another year of gladness,
In the shining of Thy face ;

Another year of progress,
Another year of praise ;
Another year of proving
Thy presence “all the days ;”

Another year of service,
Of witness for Thy love ;
Another year of training
For holier work above.

Another year is dawning :
Dear Master, let it be,
On earth, or else in heaven,
Another year for Thee.

“I AM.”

Art thou weak, afflicted soul ?
I *am* strong to make thee whole.
Art thou fainting on thy road ?
I *am* near to bear thy load.
Art thou hungry, thirsty, poor ?
I *am* rich to bless thy store.
Art thou much with grief opprest ?
I *am* come to give thee rest ;
I *am* ready at thy side,
At thy right and left to guide.
I *am* life, and love, and peace ;
I *am* joy which ne'er shall cease.

—*Selected.*

THE NEW YEAR.

Another year has come and gone. This thought is prolific of many more. We select only those suitable for our pages. Have we all been walking worthy of our Divine Leader, pleasing Him in all things during the months now freighted with the records of our lives as lived during the year?

What a wail of lament has gone through the membership of the Church visible, as it has called up the life lived during 1885. Some of us have listened to these laments over good resolutions formed at the beginning of the year, but now broken and dishonored. The confession has been, O how universal, that the life lived through the year has not been what fond hope or sincere promises of improvement intended it to be. So widespread is this acknowledgment of failure that we wonder so many are ready to start another year with more good resolutions, lest haply they too share the fate of former ones, and another New Year's eve repeat the melancholy picture of tearful, hopeless regrets.

But the vast majority of Christians regularly go through with this programme of confession of broken vows during the past year, and promises or covenant engagements for the coming year, which vows, it is tacitly understood, will not be fully kept.

We say *tacitly* understood, for we maintain that should one Christian declare in the public assembly, that he had at the beginning of the year entered into covenant engagement with his Master to keep all His commandments, that is, to walk worthy of God unto all pleasing, and kept all his vows, in many of our churches the testimony would be looked upon as little short of blasphemy, and in all it would be discredited by the vast majority of the membership on general principles. That is, not because the individual so testifying was known to be faulty in his life, but on the assumption that such a testimony *could* not be true.

But some, in all the churches, started the year believing the Bible record that it was their blood-bought privilege and duty to end the year with a clean record, and their determinations to walk

worthy of God in all respects was not a conscious attempt to accomplish the impossible.

But it may be you have failed. We will suppose you have been a professor of holiness during the year.

Well, what are you going to do about it; simply try again? Have you any additional confidence that success will be yours this year? By all means keep trying. But whilst relaxing naught in your labors, see to it that you are not undertaking to make brick without straw. Of course the full tale of bricks should be forthcoming, and if not, the lash of the taskmaster will be keenly felt. You understand the allusions. Are you sure that your failure cannot be accounted for by faulty views concerning the Comforter, which is the Holy Ghost?

We have been thrilled by the testimony of some of Christ's followers, who testify that the past year has been one of intense satisfaction, the witness of the Spirit being theirs

"That all they did was right
According to God's will and Word
Well pleasing in His sight."

But they give distinct prominence to the fact that the Holy Spirit has dwelt with them in Pentecostal fulness, abiding with them during the entire year.

Of course, lip testimony alone does not establish such an important fact. In some it may be but the effort to equal others in strong language, or an attempt to bolster up a defective life by extravagant assertions. But we simply draw attention to the fact that in these experiences, as, for example, in that of Rev. Dr. Steele, special prominence is given to receiving and retaining the Holy Ghost as a permanent guest. Closely examine yourself here, for we have the growing conviction that any experience of full salvation which cannot testify to the constant, conscious presence of the Comforter is faulty, and cannot have the witness that we please God in all things.

And so our New Year's greeting to all our readers is, May the fellowship and communion of the Holy Spirit be with you now and during the year upon which we have entered; for if such be your

experience, you shall neither be barren no. unfruitful in the knowledge of God, and at the close you will be able to exclaim concerning the year passed: Now thanks be to God who always causeth us to triumph, for you will have walked with God, pleasing Him in all things.

DISCOURAGED.

Recently, it may be, you gave your heart to God. It may be there was much hesitancy about the matter, much opposition on your part preceded your conversion. You look back to much time worse than wasted in Satan's employ. The remembrance of it all is grievous to you. But there came a time when you yielded to the importunate pleadings of the Holy Spirit, bowed in penitence at the feet of Jesus, and, after a full confession of all the dark past, you were enabled to believe that God, for Christ's sake, blotted it all out, smiled upon you, and in that smile, joy, the joy of conscientious forgiveness, sprang up in your heart and life.

How the joy of pardoning love contrasted with the gloom when sin reigned in your heart! What gratitude coursed through your being! What love towards God bounded through body and soul!

Eagerly you sought to show your gratitude by helping others to decide for Christ. By prayer, by testimony, and even, perchance, by other methods you commenced to labor for the God whom you loved with all the enthusiasm of a newly adopted child of God and conscious heir of Heaven. You thought that glow of gratitude would never die out of your heart. For why? Was not the past life of sin as the blackness of darkness itself compared with the present brightness of conscientious salvation? No, you would go on from victory to victory, from joy to greater rejoicing, from labors abundant for the Master to labors still more abundant. Why shouldn't you? you argued. Was not Christ an almighty Saviour? Was not the world perishing from the want of Him? Why should you not continue on to the latest hour of existence working in glad

obedience to so kind, so wondrous a Saviour?

"Happy if, with your latest breath,
You might but gasp His name;
Preach Him to all, and cry in death
Behold, behold the Lamb."

But alas! already shadows of discouragement are upon your spirits. Someway there is not the same warmth in your love nor the same zest in your work as formerly. You whip up your flagging zeal, but although it flames up for a time, it soon goes down again. The suspicion steals in upon you that a time may come when you too, like the bulk of professing Christians around you, will settle down into comparative inactivity, when New Years may come and go, and find you at each recurring January confessing to a year of failure, and satisfying yourself, like others, with a fresh set of good resolutions, which the history of the past year, and the confessions of the Church generally, tell you are made only to be broken.

These older Christians, you find out, once had their days of enthusiasm; once they were active and energetic in the service of the Master whom they professed to love, and yet the great mass of them have cooled down into a kind of *door on its hinges* religion, which is scarcely aroused into enthusiastic activity when once in a while a wave of revival comes over their Church or community, and you fear that what has been the experience of so many must have been inevitable, and will surely overtake you sooner or later.

This may not have been the process by which discouragement has been reached, dear reader, in your case. It may have been some other way, but however it has been brought about it has come, threatening to put out what remains of that blessed light which came into your being at conversion.

Now, dear friend, we know from experience that this dull fear of coming disaster cannot be permanently expelled by any device which brings only a passing wave of joy, as words of hopefulness, songs of joy, or efforts to bring one more sinner to Christ. We would not disparage all these. They are all

right and proper. Use them freely till you find out the better way.

But it is necessary for you to learn that your first love may not only be retained but absolutely lost sight of, eclipsed by the perfect love of God permanently shed abroad in your heart, when not only will your first labors for God be continued but surpassed, and you be enabled to go on your way rejoicing with constantly increasing joy. At your peril, do not take the Church generally as your example of what Christian life should be, for it is even much further below the New Testament standard than you suppose it to be.

Christ alone is the proper standard; and ample provision is made whereby His individual followers may imitate Him closely—nay, walk with Him, dwell in Him, and always please and obey Him; for as He is so may we be in this world.

Now the only antidote to the discouraged feeling which is creeping over your heart is the discovery from the Bible that you may live a life always abounding in the work of the Lord, and that you may with perfect satisfaction walk in all His ways to the end of life.

Discouraged one, we shall undertake no more in this article than try to awaken your attention to the fact which you half believe already, that failure is certain, sooner or later, to overtake you if you pursue the course which the great majority of your fellow Christians are pursuing, and to the blessed truth that there is a better way, a way marked out in Scripture, by which you may escape this living death, and walk in the way of life with ever-increasing delight.

But we would emphasize the thought already brought out, that this way of increasing delight is not the way of the Church generally, and, therefore, in walking in it, you will not have the smile of approval of all your friends, religious friends we mean. To secure such a life you must pay the price of comparative loneliness with the Master. You must dare the loss of all things, in a higher, more complete sense than when you started on the way to heaven.

"Search the Scriptures," says Christ; "for in them ye think (believe) ye have

eternal life; and they are they which testify of Me." So we echo the direction, with special reference to this subject, search the Bible for this highway of holy living. If, after counting the cost, you make up your mind to find it, come what will, and walk in it, regardless of consequences, you will not be long before all incipient discouragement will give place to the perpetual hope and joy that not only maketh not ashamed, but affords complete satisfaction.

JUDGING ONE ANOTHER.

BY REV. A. MAHAN.

In looking over the sacred page, we find it everywhere abounding with such prohibitions and admonitions as these:—"Judge not, that ye be not judged." "Let us not judge one another any more." "Why dost thou judge thy brother, or why settest thou at nought thy brother?" "Who art thou that judgest another man's servant?" "Let not him that eateth despise him that eateth not, and let not him that eateth not judge him that eateth." On the other hand, we find the same page abounding with equal frequency with such precepts and admonitions as these:—"Judge righteous judgment." "Ye shall know them by their fruit." "Believe not every spirit (professed disciple, or teacher of truth), but try the spirits." "If a man be overtaken with a fault, ye that are spiritual restore such an one in the spirit of meekness." "Reprove, rebuke, with all long-suffering and doctrine." "Mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." Believers at Ephesus are commended by our Saviour for the fact that "they could not bear them that were evil," and had "tried them who said they were apostles, and were not, and had found them liars."

How shall these seeming contradictory precepts, prohibitions, and admonitions, be reconciled? or, rather, how shall we first of all "have our understandings opened to understand these Scriptures," and then have grace to conform in heart and life to what they really require?

Bear this in mind, that a normal Christian spirit and life are impossible without such understanding and conformity. Let us see if we cannot attain to right apprehensions and a corresponding spirit and life on this subject.

You are a member of the household of faith. Among these, some are "walking in the light, as God is in the light," others "are dead while they live;" some are abounding in every good work, others are overtaken with faults; some are strong, others are weak and feeble-minded; some are "instructed in the things of the kingdom," others are ignorant and erring. The Spirit has been given to you that you may "profit with all," that is, that you may do for each member of this body just what he needs. To do this, you must know his moral state as it is. As a means of "doing good to all," the good which you are appointed to do, you should seek to know the actual state of each and all. In doing so, you obey the precept, "Judge righteous judgments," "Try the spirits," and all others of the class under consideration. God is with you and will enlighten you in the formation of such judgments. After my own conversion, for example, I became clearly convinced that my own father, though a professed Christian, was yet in his sins. Without hinting my convictions to any human being, I never after that bowed my knees in my closet without a distinct prayer for his conversion. This I continued until in a revival occasioned by my own preaching he became a man of God. Had I not "judged" him as I did, I should not have thus prayed for, and ordered my deportment, conversation, and preaching before him, so as to secure his conversion. When we thus aim to ascertain the real character and spiritual state of all around us, for the Divine purpose of promoting their immortal interests, we "judge righteous judgment," "know" and "try," individuals as we are required to do.

Suppose, now, that you find yourself associated with professed believers, whom you perceive to be God-fearing men, "full of faith and of the Holy Ghost." In respect to all questions of doctrine and duty, questions essential to salvation, and

to "life and godliness" in their highest forms, a perfect unity of mind and judgment obtains between you. On other subjects, mutually deemed not essential but important, you differ. Instead of blending your hearts and efforts for promoting the common salvation, and that for the divinest of all reasons, your unity of mind and judgment in all things essential to life and godliness, you make your non-essentials, the holding of which is perfectly compatible with God-fearing heart sincerity—you make these non-essentials the ground of division, and separation, and non-fellowship and co-operation in promoting the work of Christ. In doing so you are directly confronted by the prohibitions and admonitions: "Judge not, that you be not judged;" "Let us not judge one another any more," and "Who art thou that judgest another man's servant?" In the sphere of "the common faith," where perfect unity of mind and judgment obtains and where "all drink into one spirit"—here is the revealed sphere and ground for union of hearts, union of hands, and loving co-operation in every good word and work. Where difference of judgment obtains on other subjects, here is the revealed sphere for Christian forbearance, where the "strong are to bear the infirmities of the weak," and "the weak in faith are to be received, and not with doubtful disputations," that is with no such disputations as to indicate doubt, or want of respect, or love, or fellowship, on account of such weakness. In apostolic times, God-fearing men differed in judgment in regard to meats, and those who from conscientious scruples refrained from eating were in danger of regarding and treating those who in the fear of God did eat as idolaters; while those who did eat were tempted to regard and treat those who from the same fear did not eat as ignorant and contemptible fellows, deserving no respect at all. Hence the prohibition, "Let not him that eateth not, judge him that eateth," and "Let not him that eateth despise him that eateth not."

The principles before us are of absolutely universal application. Those who separate from and refuse to work with individuals admitted to be "full of faith

and the Holy Ghost," individuals in whom and with whom it is admitted that every person of the sacred Trinity dwells and works, stand directly charged with "causing divisions and offences contrary to the doctrine which we have learned;" and all who perpetrate such offences we are positively required to "avoid." "Whosoever," says Christ, "shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother." Again He says, "The Father Himself loveth you because ye have loved Me, and have believed that I came forth from God." This absolute command we have from God in respect to every believer in Jesus, to "receive Him as Christ hath received us." He that eateth not is prohibited judging him that eateth, because "God hath received him." He that lays down any other condition of brotherly love, Christian fellowship, and hearty co-operation, in every good word and work, in reality claims to be more wise and select in his friendships and co-operations than God is in His, and openly refuses obedience to the precept and admonition, "Be ye followers of God as dear children, and walk in love, as Christ also hath loved us and given Himself for us, an offering and sacrifice to God, for a sweet smelling savour." On no other conditions than these can "brotherly love continue," and a normal Christian life and walk be maintained in "the Church of the living God," constituted as the Church now is. Ever bear this in mind that when you shall separate yourself in love and good works from any man, or class of men, whom you admit to be walking with God, you and Christ will part company, and from that hour your inner life will receive a blight. When, on the other hand, "Whosoever shall do the will of your Father which is in heaven, shall be your mother, and sister, and brother," "your fellowship will be with the Father, and with His Son Jesus Christ."—*Divine Life*.

Prayer is always to be valued, and has power with God: a poor man's prayers may be more valuable than a rich man's gold.

"AND HE TOUCHED HIS EAR AND HEALED HIM."

The person whose ear was healed had, it will be remembered, come out against Jesus to take Him prisoner, and deliver Him up to death. Jesus knew this, and yet, in the midst of His great trial, in place of selfishly attending to His own personal sorrow, and merely refraining from any demonstration of joy over the evil which had overtaken one of His enemies He, anxious only to do good even to those opposed to Him, stretches forth His hand and touches the wounded ear of Malchus and heals it.

What an example to Christians! We sometimes think we have achieved a mighty victory when, in the presence of our enemies, we check the harsh epithet which arises to the lips, or refrain from returning evil for evil to our active foes; but how many Christians are there who eagerly seize every opportunity to do good to them who despitefully use them and persecute them? And yet this is the true spirit of Christ which they illustrate who have Christ put on.

The Bible demands of every Christian this spirit, and proclaims, with no doubtful voice, that the absence of it makes void all claims to Christian character. "If any man have not the spirit of Christ he is none of His."

Not only must there be the formal effort to benefit the one injuring us, but there must be in the heart the eager desire to do so. We must not only act from a sense of duty, but be constrained by the love of Christ, because as He is so are we in this respect. We must not only feel no resentment, but have a positive Christly love and regard towards all who oppose us in any way. Even if they receive personal harm through their attitude towards us, as in the case here considered, it is our part to bring to them promptly the ministries of love, for He, our Pattern, touched Malchus' ear and healed it.

But what about those who, in their attitude of opposition towards us, are apparently destroying the work of God and sowing discord amongst professed Christians? Surely we should make a difference in our conduct towards such,

for this seems to be sanctioned by some passages in the Bible, as: "Mark them that walk disorderly." "Have no fellowship with the unfruitful works of darkness, but rather reprove them." "With such an one have no fellowship, no, not to eat."

And yet along with these passages must be read Christ's life, for He permitted Judas to remain with the rest of His disciples to the last; that is, till he had taken himself away and openly sided with His enemies. Nay, He did not drive him away from the last supper. He ate with the twelve, even permitted him to partake of the bread and wine when instituting the eucharist. It is true, He remonstrated with him, and pointed out to him the terrible results of his meditated crime, but did not turn away from his company nor yet direct the other disciples to avoid him.

Hence we take the following rule from the commands of the apostle on the one hand and the example of Christ on the other, that we are, simply, in our intercourse with others, to avoid anything that would compromise us with the truth, and yet at the same time attend to everything which would in any way tend to benefit the bodies or souls of those opposing us, or fighting against the truth which we so highly prize.

When we have dealt faithfully with any brother, after Christ's directions concerning personal visitation and the wise counsel of other friends added to our own, the ordinary courtesies of life, or even extraordinary acts of kindness and good will, cannot be interpreted against us as compromising our attitude to what we consider truth. We can

"Hate the sin with all the heart,
And yet the sinner love."

Christians are often employed in digging wells to find comfort, and the deeper they go the darker they get; the Fountain of life, salvation, and comfort, is above; call upon thy God, and look up, and the light of His love will soon cheer thee.

"IN HIM WE LIVE AND MOVE."

This is a universal truth, and is not confined to the Christian in its general conditions. God is immediately near every man. He touches us at every point, even more closely than the atmosphere which we breathe and inhabit. He is not far from any one of us. This fact the man who loves sin tries to ignore, hence the various expedients to remove the thought of it far from him. When awakened by the Spirit's voice to a consciousness of the fact, there is fear from a sense of want of harmony with God, the result of sin. When sin is forgiven, the conscious presence of God brings joy—the joy of the filial relation, the child being now reconciled to his Heavenly Parent from whom sin had formerly estranged him.

But through all our Christian life, faith, as it is weaker or stronger, makes the fact of God's presence more or less conscious. Hence our faith is the measure of our walk with God. This fact cannot be too clearly brought out and pressed upon our attention.

The importance of faith in all our Christian life can scarcely be overstated. Faith is not only the active principle which apprehends Christ as our righteousness when seeking pardon, and as our sanctification when groaning after perfection, but also as our wisdom and redemption from all the ills to which sin has sold us, for

"In Him the tribes of Adam boast
More blessings than their father lost."

Test this general truth in a particular instance. Here is a forgiven child of God the present subject of a great misfortune. Now all the promises of God are his in Christ Jesus. Faith can claim the promise, "All things work together for good," and be cheered through the trial by the knowledge that the present grief is a necessary preparation for wondrous blessing; or partial unbelief can cause him to move through it all with doleful tread, wondering if the next step might not land him in despair.

To the real believer

"Faith lends its realizing light,
The clouds disperse, the shadows fly;
The Invisible appears in sight,
And God is seen by mortal eye."

Under all circumstances of trial the only difference between the sorrowing and joyful Christian is faith. The one believes God and is glad, the other doubts and is sad.

Faith always looks up, and is bright and joyous, for it catches and reflects the brightness of the Saviour's ever-present, radiant form. He is always to the faithful soul the fairest amongst ten thousand, the One altogether lovely. Doubt ever tends to look down, and so catches and reflects the gloom of earth's dark atmosphere.

Faith makes every attribute of God a well-spring of joy, while doubt peoples them with the shadowy monstrosities of its own creation.

Faith adores, and the soul is caught up to the third heaven, and mingles with the hallelujahs of the skies. Doubt praises God and wonders if He hears, or hearing is pleased.

Faith gives thanksgiving with a full heart, for the blessings of heaven have been accepted and enjoyed with a keen relish. Doubt discounts its thanksgivings, for there is ever present the consciousness of lack of appreciation of the bounties of the skies.

Faith asks and receives and its joy is full. Doubt beseeches, but wonders if the answer will be given, and leaves the mercy-seat in disconsolate mood.

Child of God, it is for you to choose which life you will live—a life of sunshine and victory, or a life of gloomy doubt and frequent disaster and defeat; for faith, while it is the gift of God, is given to all who ask. He turneth none empty away. He is present with you now. Ask and receive that your joy may be full.

OUR NEXT ASSOCIATION CAMP-MEETING.

By resolution of the Galt Convention the officers of the Association were appointed a committee to arrange for the next Holiness Camp-meeting. But their only aim is to find out the mind of the Master in this matter and act accordingly, and we feel that it is right to take the readers of the EXPOSITOR into our

confidence, that by united prayer we may the more readily and certainly obtain knowledge as to which is the right course to pursue, for

“ Except the Lord conduct the plan
The best concerted schemes are vain,
And never can succeed.
We spend our wretched strength for naught,
But if our works in Thee be wrought
They shall be blest indeed.”

Now the thought has come to some of us that our Camp-meetings should not be confined too much as to place. There are a certain few who can attend them wherever held. But with the many it is not so, nearness to the place of meeting is necessary to secure their attendance. Hence our thought that it would be better for all concerned if some suitable place further west could be found in the heart of Ontario rather than at one end of it. It may be that the time has come for us to step out into a more independent line of action, and not be confined entirely to summer resorts for the selection of a spot for our annual camp.

This would, of course, involve a venture of faith as to expenses, and might at first tend to a discouraging thought in the minds of some. For many may already be congratulating themselves on the fact of the last call made on their liberality.

As to this thought, we must just deal with it as with all others—take it to the Lord in prayer. If He has simply cleared the way for further ventures of faith, it just means that He has further blessings in store for those who will implicitly follow Him.

Holiness is aggressive, and if we follow our Captain we will most certainly widen the sphere of our operations. What we have done as an Association in the past will be very small in comparison with the mighty things we shall achieve in the future. There is no rest-and-be-thankful state in a holy life. “Onward” is our motto. The God of holiness ever moves onward, and we His followers should ever be advancing from victory to victory—victory on behalf of ourselves and others.

Now it does not follow from all this that we as an Association are to hold

our Camp-meeting somewhere else this year, or that we are certain to have one anywhere. It simply means that we are to go to God in prayer about the matter, untrammelled by any fears about finances, about comfort, success or ability to do His work when He makes it known to us. We, therefore, friends of holiness, invite you to meet us at the throne of grace, in all confidence that whatever course of action our common Head and Guide makes known to us we may adopt it in perfect faith that it will be right and successful, the prognostications of the fearful to the contrary notwithstanding.

If we decide to change, it may not be necessary to choose a spot in the forest proper, some grove convenient to a railroad station, and hence to some town or village where accommodations could be obtained for those needing such entertainment might be selected. In such a case we could blend together the old-time meeting, where all had to pitch their tents, and the more modern style for accommodating those who have not the conveniences for camping.

And now suffer a word of counsel. This is the time for those who may perchance have different views to blend them together at the mercy seat, through the power of the blessed Spirit. When once the line of conduct concerning the Camp-meeting is adopted, then the call is for hearty unanimity and united effort in all things pertaining to it, whether in preparing for it or conducting it to a successful issue.

HOLINESS IN NOVA SCOTIA.

We learn from Rev. Wm. Ainley that the friends of holiness there have organized themselves into an association, called "The Nova Scotia Association for the Promotion of Holiness." They have elected, as officers: Bro. G. E. Pellow, of Windsor, president; Bro. T. H. Pickles, of Halifax, 1st vice-president; Bro. N. B. Kilcup, of Newport, 2d vice-president, and Bro. Wm. Ainley, of Hantsport, secretary-treasurer. Conditions of membership are, enjoying the blessing of

entire sanctification or earnestly seeking it.

We rejoice greatly with friends in the East in thus banding themselves together for definite work, and trust that the fact of such union will not only afford the satisfaction which comes from united effort, but will also secure growth in this grace amongst its members, and the more rapid spread of the definite experience of entire sanctification in the province.

We remember that when we met at our first convention, in the town of Brussels, we learned that a similar gathering was being held in the city of Halifax at the same time, and so we had the pleasure of exchanging fraternal greetings by telegraph. We hope that at some of our future gatherings there may be an interchange of visitors, to our mutual profit.

For the EXPOSITOR.

EXPERIENCE OF A LADY EVANGELIST.

I have been requested to give a sketch of the providential leadings by which the Master brought me into my present work. It was always my desire to work for Jesus. Through my girlhood, dreams of the future in a foreign field of labor almost daily occupied some portion of my time, and in imagination I carried to anxious listeners the sweet message of my Saviour's love, and a thrill of joy would pass through my own heart at the thought of sometime listening to the poor heathen for the first time lip the name so dear to me—Jesus. Three years ago, the prospect of ever sharing in the joy of bringing in the lost seemed forever blighted, and the bright horizon became suddenly clouded. For some years I had suffered from a bronchial affection, which now culminated in lung disease—at least supposed to be—and for weeks I was compelled to leave the busy stage of life and bow beneath the chastening rod. I had now time to review my past life, and my heart sunk beneath the weight of many golden opportunities unimproved. Oh, how I longed to regain strength, and I then

promised my Master, if He restored me, to follow Him, even though the path led me through rough and dark passages.

After many weeks of suffering, almost miraculously, I was restored, though far from strong. I now longed to enter into work and devote my life entirely to His service who had done so much for me. The way was most unexpectedly opened for me to take a school in Muskoka. I greeted it as a privilege given me by God, and saw plainly my Father's hand leading me. Friends remonstrated, thinking I could never endure the hardships consequent on a life in the backwoods of Canada; however, after much prayer, I started, knowing that I had the promise, "when He putteth forth His own sheep He goeth before them." After nearly a year I removed to another school, in which section of country my labors were afterward so greatly owned of God. It was with me a matter of prayer for some time. The neighborhood to which I thought of going was reported one of the roughest in the country. Many more agreeable schools were offered, and I was tempted to take another; but the thought that they were without Jesus, and I might carry some message, decided me, though I had become attached to my pupils where I was, and had reason to believe they and their parents reciprocated the attachment. But I had no field in which to do the work I so much longed for. A Sabbath-school and prayer-meeting which I had started seemed a failure.

For a few weeks after Christmas vacation, my father took the school for me, and gathering together the people held service every Sabbath. I went out in February, and papa left. My heart ached over a people whose God was the world, and whose Sabbaths in general were spent in hunting, visiting, or similar ungodly occupations. I longed to tell them of Jesus and lead them into the light, but felt as Israel did when in front of the Red Sea: behind was the enemy, I dare not retreat; on either side mountains of difficulty loomed up so high as to almost exclude the light from One who near me was saying,

"My grace is sufficient." I feared to put my foot on the untried wave, but Jesus said, "Go forward;" and after a severe conflict with self, I knew, like Gideon, that the Lord stood by and looked upon me, and almost yet I seem to hear those sweet words He whispered, "Lo, I am with you; be not afraid." In the might of that look, and placing my hand in my Elder Brother's, I went, though with much trembling; and it was only after hours before the Throne that I came to Paul's conclusion, "I can do all things through Christ which strengtheneth me." On my knees I prepared my first sermon, if sermon it might be called. The first few Sabbaths were somewhat discouraging. I had organized a Sabbath-school which flourished, but there seemed no movement among the people. A little girl was the first to profess conversion. This gave me encouragement, and looking for grace I persevered with increased energies. I now started service on week-evenings, holding three every week, which were largely attended, though many came long distances and over bad roads. God blessed these meetings much, and every night brought some new subject of prayer. I received invitations to hold services in other places, and ever anxious to tell the story of the cross, gladly went. Before midsummer I had six appointments, three of which I took every Sabbath. The way was sometimes rough and the work arduous. I was alone (yet not alone) in one sense, yet I had the warm affection of my people, to whom I had become bound by the dearest ties, which have never since been severed.

Teaching and carrying on religious service became too much for my physical strength. Sometimes after school I have ridden twelve miles and held service. The people requested I should give up teaching and devote all my time to the work. I received many petitions, largely signed, to this effect, and after taking my "Father's" counsel I decided to do so. The work now became consolidated and my next thought was how to have it organized into a Methodist Mission. I consulted with the Rev. H. S. Matthews, Chairman of the Bracebridge

District, who undertook the work, and with a perseverance characteristic of him carried it through. Bro. M. always took a warm interest in my work, and I shall ever remember him with gratitude as having been the instrument under God of leading me into my present line of labor.

At Burk's Falls, in the early part of January, I assisted in the first special service I ever conducted off my own mission. Here God glorified Himself in saving many. A love for special work was kindled in my heart which daily grew stronger and has remained. I also lost that shrinking timidity which I at first experienced, and welcomed every opportunity with joy, always looking for results, and, thank God, in this I was seldom disappointed.

After leaving Burk's Falls, I accepted an invitation to help Bro. M. in Bracebridge. Here, too, our labors were most wonderfully blessed in turning many to the Saviour. I now longed to devote all my time to the work; my calls were numerous, but many obstacles were in the way of leaving my Mission and giving myself unreservedly to it. However, after a little time, Bro. M. arranged with Rev. J. Hogg, who was not then engaged, to take my work.

I regretted leaving, having become very much attached to the many dear friends all over the Mission, yet longed for a wider sphere of usefulness. An open door was set before me, and again the Master's voice said, "Go forward." Fully I realized my own insufficiency and inability to do anything only as the dear Master would work through me; but leaning my weakness upon His everlasting strength, I followed, and one year from the day I had first held service in Burk's Falls, I held my first service in Gravenhurst as an evangelist. That day was one of happy recollections, not unmingled with sorrow. My heart was full of thankfulness to Him who had so wonderfully led me, and yet I missed the many kind friends who had become so dear to me. Under the energetic labors of the present missionary, the field has flourished, an elegant church takes the place of the log school-house; in membership it is equal to

most, and in consecration and zealous labor not excelled and scarcely equalled. Since that time, with the exception of a few weeks, I have been engaged continuously in revival work, and have always found His grace sufficient, and His own sweet presence has ever given strength for the labor.

I love the work because I love my Master, and for His sake, souls. I long to be more useful, and would like to write as well as deliver my Lord's messages, but have not sufficient strength, and so await His own time to give or withhold.

A short time after entering the work I was led into the highway of holiness, where I have ever found the fruits of Canaan sweet to my soul. I had long studied this as a theory until I became mystified. The whole seemed too complicated a problem for me to solve, when I dropped theories and took the Word of God. Guided by the light of the Holy Spirit the way became plain, and my soul rejoiced in the sweet rest of a simple confiding trust, just moment by moment taking God at His word, which is the privilege of every believer. I have now learned that my Master's strength is made perfect in my weakness, and that by an entire abandonment of self and leaning wholly upon Him, I can indeed do all things His will requires and His wisdom directs.

I would ask the prayers of the many friends who may read this, for my work for God and souls.

Yours in the spread of the Gospel,

T. H. DIMSDALE.

THINGS THAT CANNOT BE SHAKEN.

The most enduring things of earth are the invisible. The magnificent monuments of business and scientific industry and skill moulder into dust or pass into oblivion. Whereas the products of spiritual character and consecrated devotion to the weal of humanity will continue "as long as the sun." This thought is expressed with admirable point and conciseness by the philo-

sopher apostle: "For the things which are seen are temporal; but the things which are not seen are eternal." Ambition for fame is a passion common to humanity; men long to extend their influence and name to other climes and years. The bulk of the race however base their expectations on the ephemeral and trifling. They build with "wood, hay, stubble," consequently when tested by the fire that tries every man's work of what sort it is, there is nought left but the ashes of disappointment.

There is no truth or lesson that has been so thoroughly illustrated in human history as that it is only the pure, the true, the good that endures. All flesh is as grass, and all the glory of man as the flower of grass, the grass withereth, and the flower thereof falleth away, but the Word of our God endureth forever. The power of goodness transcends the limits of time. The evergreen element of humanity is conscience. True religion is a walk with God, and the walk with God is the road to immortality.

"Who shall abide in His tabernacle, who shall dwell in His holy hill? He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity nor sworn deceitfully; he that doeth thus shall never be moved.

"The great truth which the world in general has grasped is the connection between mortality and immortality. To the consciousness of mankind the freshest and greenest thing in this world is the pure heart. It is independent of all time; it is independent of all space. When we meet it on the page of history we refer it to no age or clime; we accept it as a fact of humanity. The heroism of moral purity is never antiquated; it is always modern. The men who have walked through this world by the power of faith are, even in a spiritual sense, translated that they should not see death. They are not to us men of the past, we shake hands with them across the centuries as by the bond of a present continuity. They never recede with the years; they are as young to-day as they were a thousand years ago. The life which they lived was not the life of their time but the life of humanity. Their walk through the world was a

walk with God, and the walk with God never becomes a beaten path, it is perpetually trodden, yet to every soul that treads it, it is ever new. The man who treads that path is abreast of every age; it always can be said of him, he is!"—*Buffalo Christian Advocate.*

SALVATION IN JESUS.

NOTES OF AN ADDRESS BY MISS ANNA PROSSER (BUFFALO, N.Y.)

Wednesday Morning, Oct. 28th.

Beloved Friends,—When dear Mr. Simpson suddenly turned to me this morning and said, "I would like to have you speak when the singing is through," the adversary at once whispered tauntingly, "*You!* what do *you* expect to say after all these mighty men who have spoken here to-day?" Well I do not expect to say anything of myself, but I do praise the dear Saviour that I can tell what a satisfying portion *He* is; I can tell you that I drank at earthly streams for many long years and there vainly tried to quench my thirst. I was a child of fashion, and the supreme desire of my heart was to shine in society and win the applause of the world.

The dear Lord, after sending various messages to warn me, and after repeatedly calling me by the Holy Spirit (while I only turned a deaf ear to all His entreaties), at last turned His chastening hand upon me and prostrated me upon a bed of sickness. For about ten years I was a great invalid; two years of that time confined entirely to my bed, and for nearly five years obliged to be carried up and down stairs in a chair or in somebody's arms. At last, when all else had failed, I was led, in the infinite mercy of God, to the house of a dear Christian woman in Rochester, who pointed me to the Lord Jesus as the One able and willing to save and to heal. I can never forget that first week in her house when the mask of self-righteousness fell off and I saw myself, by the light of the Spirit, a wretched sinner in the sight of God. When I beheld my Saviour hanging on the

cross, bleeding and dying for me, my stubborn will broke down and I yielded soul and body to His service forever. I cannot speak of this without great emotion; although I have told the story so many, many times, it is always so wonderfully new. My first deep desire after my conversion was to be made instrumental in the saving of souls. "O," I cried, "show me what I can do for Thee. *May I do something for Thee? Anything, anywhere for Jesus!*" I did not *quite* take in at that time all that those words involved, perhaps. I did not dream that the first work He would give me to do would be among drunken men and women, gamblers and thieves! But such was the case; I was led out into mission work among the fallen in the lower part of this city, and never can I forget my first experience in a meeting held in that locality. As I looked at the hard faces of the men and boys before me I trembled with fear, and thought, "If the Lord will only get me home safely from this place I'll never come down here again!" I had been reared so delicately and tenderly in a luxurious home and never had come in contact with such abandoned beings in my life before. But I was led steadily onward and my fears were soon forgotten in my zeal for souls. Many blessed years of service were passed in that locality, and I have since learned that it was a kind of training school in which the Lord was fitting me for larger fields of labor in the churches. I never could tell you how wonderfully the Lord has led me out, nor how happy I have been in His service. Recently I have been led to establish a mission on Canal street, the worst spot in all our wicked city. There, surrounded by dance halls, gambling dens and saloons, we stand in the door and sing our sweet Gospel Hymns and invite the perishing in. I do account it a privilege to witness for my Lord in these abandoned places. My heart has been filled this morning while listening to Brother Simpson, and I can fully indorse all that he has said. It is indeed true that we do not receive the power of the Holy Ghost for service by groaning and wrestling, but by *simple faith*. I found that out this past sum-

mer at Wesley Park, where I was enabled by faith to receive the Holy Ghost into my heart as an abiding Guest to guide, teach and empower for service. I rejoice in Him this morning; He meets my every need of body and soul.—*Triumphs of Faith*.

THE PITH OF PERFECTION.

What avails doctrinal accuracy on entire sanctification if we are not sweet tempered? For perfect love is the very essence of entire sanctification; and our clear doctrines will only convince men that we have held on to the shell, while others have feasted on the kernel. What avails plain, practical, pointed preaching on entire sanctification if we are petty, peevish, touchy and testy? It will only give others to think, if they dare not say, that we had better practice what we preach. What avails glowing and gushing professions if we are selfish, *self-complacent, self-conceited, self-righteous* and self-seeking? Such professions only make the hearers wonder into what self-deception we have fallen, or to think or to say that, if that is entire sanctification, they don't want it. What avails our running to meetings far and near for the promotion of full salvation if the more we see and hear the more are we given to evil-thinking, evil-surmising, evil-judging, and evil-speaking? Our appearance in public only attracts attention to our spirit and words, which will weigh more against the doctrine we preach, the experience we profess, and the movement we are striving to push forward than all we can do in its favor. What avails our prominence in holiness meetings if our home lives, our business practices, our improvident idleness, or our Church relations are anything but satisfactory? Will not people wonder what entire sanctification has done for us? And will they not significantly enquire if it will do no more for them? Of what avail to edit and publish a paper advocating entire sanctification if our pages do not overflow with saintly sweetness, if our fidelity is not fraternal, if we are not careful to know that a matter is exactly true (just as we put it)

before we give it to the world, if our Christianity is only churchianity, or if catholicity is only carelessness, and our liberality only looseness? Will not our readers say that we are rejoicing in iniquity rather than in the truth, and that we are putting permanently into type our own photographic unlikeness to our principles?

How can our untoward spirit and words convince the world and the Church that we "rejoice evermore?" How can our idle, dissipated, curious and critical manners prove to all that we "pray without ceasing?" How can our impatient fault-finding with God and man, with the Church and the world, with our associations and circumstances, prove that, with St. Paul, we possess that contented mind that "in everything gives thanks?" How can our disposition to notice every slight, to make a man an offender for a word, to resent every injury, to talk back hastily on every occasion, to justify ourselves before men, to indignantly guard our reputation, to stand up for every petty right, to chafe under reproof, to wince under reproach, to shun the endurance of wrongly-inflicted suffering and grief, convince those who are watching our feelings, ways, and words, that we have all that mind that was in Christ, who took it patiently when He suffered wrongfully, who answered slander with never a word, who endured grief without a complaint, who bore unjust reproaches without a murmur, who allowed Himself to be made of no reputation, who submitted Himself to the crown of thorns, the soldier's spear, the cruel nails, the ignominious cross, and quietly became obedient unto death? What is there in our impatience with the providence of God, and with the unreasonable and wickedness of men that at all resembles the baptism that He was baptized with, or the Pauline fellowship with His sufferings and conformableness unto His death? Do we surrender anything, much less all things, and even that which is gain to us, without a sigh or a struggle? What do we more than others? What does our entire sanctification do for us that justification does not do for many around us? Wherein

do we display that self-forgetfulness, self-sacrifice, and self-denial that shone so illustriously in the character and conduct of our Great Exemplar, and in the spirit and manners of the saints of all ages?

Yet every thoughtful person must promptly and candidly acknowledge that these dispositions and actions are of the very essence of perfect love. In proof of which we append that famous extract from Mr. Wesley's "Plain Account of Christian Perfection." When he was asked the question: "What do you think of those in London who seem to have been lately renewed in love?" he replied: "I do not think of them all alike: there is a wide difference between some of them and others. I think most of those with whom I have spoken who have much faith, love, joy, and peace. Some of those, I believe, are renewed in love, and have the *direct witness* of it; and they manifest the fruit above described in all their words and actions. Now let any man call this what he will. It is what I call Christian perfection. But some who have much love, peace and joy, yet have not the direct witness. And others who think they have, are nevertheless manifestly wanting in the fruit. How many I will not say: perhaps one in ten, perhaps more or fewer. But *some* are undeniably wanting in *long-suffering* and Christian resignation. They do not see the hand of God in whatever occurs, and cheerfully embrace it. They do not in everything give thanks and rejoice evermore. They are not happy; at least, not *always* happy. For sometimes they *complain*. They say: 'this or that is *hard*!'

"Some are wanting in gentleness. They resist evil instead of turning the other cheek. They do not receive reproach with gentleness; no, nor even reproof. Nay, they are not able to bear contradiction without the appearance, at least, of resentment. If they are reprov'd or contradicted, though mildly, they do not take it well. They behave with more distance and reserve than they did before. If they are reprov'd or contradicted harshly, they answer it with harshness: with a loud voice, or with an angry tone, or in a sharp or surly manner. They

speaking sharply or roughly when they reprove others, and behave roughly to their inferiors.

"Some are wanting in goodness. They are not kind, mild, sweet, amiable, soft and loving at all times, in their spirit, in their words, in their looks and air, in the whole tenor of their behavior; and that to all, high and low, rich and poor, without respect of persons: particularly to them that are out of the way, to opposers, and to those of their own household. They do not long, study, endeavor by every means to make all about them happy. They can see them uneasy and not be concerned: perhaps they make them so. And then wipe their mouths and say 'Why, they deserve it. It is their own fault.'

"Some are wanting in fidelity, a nice regard to truth, simplicity, and godly sincerity. Their love is hardly without dissimulation; something like guile is found in their mouth. They are smooth to an excess, so as scarce to avoid a degree of fawning, or of seeming to mean what they do not.

"Some are wanting in meekness, quietness of spirit, composure, evenness of temper. They are up and down, sometimes high, sometimes low; their mind is not well balanced. Their affections are either not in due proportion; they have too much of one, too little of another: or they are not duly mixed and tempered together, so as to counterpoise each other. Hence there is often a jar. Their soul is out of tune, and cannot make the true harmony.

"Some are wanting in temperance. They do not steadily use that kind and degree of food which they know, or might know, would most conduce to the health, strength, and vigor of the body. Or they are not temperate in sleep: they do not rigorously adhere to what is best both for body and mind. Otherwise they would constantly go to bed and rise early, and at a fixed hour. Or they sup late, which is neither good for body nor soul. Or they use neither fasting nor abstinence. Or they prefer (which are so many sorts of intemperance) that preaching, reading, or conversation, which gives them a transient joy and comfort, before that which brings

godly sorrow or *instruction in righteousness*. Such joy is not sanctified. It doth not tend to and terminate in the crucifixion of the heart. Such faith does not centre in God, but rather in itself.

"So far all is plain. I believe you have faith, and love, and joy, and peace. You who are particularly concerned, know each for yourself, that you are wanting in the respect above mentioned. You are wanting either in long-suffering, gentleness, or goodness; either in fidelity, meekness, or temperance. Let us not then, on either hand, fight about words. In the thing we clearly agree. You have not what I call Christian perfection. However, hold fast what you have, and earnestly pray for what you have not."
—*Christian Standard*.

THE HOLY GHOST BAPTISM ONE.

BY DOUGAN CLARK, M.D.

We often hear persons speaking of having had many baptisms of the Spirit. No doubt such persons have had experiences which they call baptisms. They have had visitations or manifestations of the Spirit revealed to their inner consciousness, and exciting more or less of joyous emotion—sometimes only a quiet gladness, sometimes the very height of ecstatic rapture, and they have been taught that such *feelings* are Holy Ghost *baptisms*.

If this were nothing but a slight mistake in terminology it might do little or no harm; but, besides the fact that the Holy Scriptures represent the Baptism with the Holy Ghost as a single definite experience, of which Pentecost was a typical instance, the practical effect of the error above alluded to is to turn the attention of Christians away from a definite seeking of the true baptism, and to give them something like a complacent feeling when they hear others testify that they have received Christ's baptism with the Holy Ghost; this complacency arising from the supposed fact that they themselves have had many such baptisms. Now, we are not to forget that Christ's baptism is

with the Holy Ghost *and fire*. It is sin-consuming and heart-purifying. It burns up "the dross, and the tin, and the reprobate silver." It purifies the sons of Levi—the priesthood of believers—and purges them as gold and silver, that they may offer unto the Lord an offering in righteousness. We believe that Entire Sanctification and the Holy Ghost Baptism have a relation to each other, which is quite analogous to that between Justification and Regeneration. These latter are distinct works of grace, yet they are co-instantaneous. Whoever has one has the other. No person can be justified without being also born again. No person can be born again without being also justified. So, also, from one standpoint at least, Entire Sanctification and the Holy Ghost Baptism are co-instantaneous. Whoever has one has the other. An individual can hardly be sanctified wholly without being possessed, and filled, and baptized with the Holy Ghost. He can hardly be thus possessed, and filled, and baptized, without being sanctified wholly.

And this baptism which "purifies the heart by faith," is just as much a single instantaneous definite experience as is the experience of conversion. And it is no more to be repeated than conversion is to be repeated, or that baptism with water is to be repeated, by those who accept *that* once for all as a sign of their faith in Christ, and that they become members of His Church.

The Church of the-hundred-and-twenty walked in the light, and the joy, and the purity, and the power of the Pentecostal baptism, till the day of their death. That blessed experience was never repeated to them. And yet we read that on one occasion afterwards the place was shaken where they were sitting, "and they were filled with the Holy Ghost, and spake the word of God with boldness." That was an occasion of special emergency and danger. And the Holy Ghost who had been in them since Pentecost, just made Himself manifest to their consciousness with greater vividness than usual. He girded them with a holy boldness, and filled them with His manifest presence,

and brought into active exercise the power with which He had endued them on the Pentecostal day in the upper chamber. It was not their power, but His all the time. It was present all the time because He was present all the time. It was not always manifest to the consciousness, because He was not always manifest to the consciousness. But when work was to be done, or suffering was to be borne, there was the blessed Spirit, and there was the power, there was the girding, and there was the filling, and the matter in hand was accomplished.

We must conclude, then, that the Holy Ghost Baptism is, in each case, a definite experience, realized *once for all*, and not to be expected again and again; but *girdings* and *fillings* and special *qualifications* may be many, according to God's free grace and the believer's individual need.

When, therefore, we hear Christians speaking of having had "many baptisms," we often wonder whether they have had the "one baptism" with the Holy Ghost and fire. If people say they have had a hundred experiences, we would like to know whether they have had the first, Conversion, and the second, Entire Sanctification, or not. If a believer says that on a certain occasion he had a "fresh" baptism with the Holy Ghost, we are inquisitive whether he has known the last baptism with the Holy Ghost or not. If he speaks of *a* baptism, we turn his attention to *the* baptism.

Further, we remark, that this Holy Ghost Baptism is the promise of the Father and the gift of the Son. It was Christ, as Peter said to the assembled and astonished multitude in the day of Pentecost, who had "shed forth" that which they saw and heard.

It is also an experience distinct from and subsequent to the New Birth. We do not say that God cannot convert a soul and sanctify and fill it at the same moment. We only say that so far as Scripture and experience go, they bear united testimony that He *does not*.

Again, the Bible expressions, "baptized with the Holy Ghost," "the Holy Ghost fell on," "was poured out the

gift of the Holy Ghost," "Holy Ghost came," "Holy Ghost was given," "received the Holy Ghost," are used in reference to *believers*, and are precisely synonymous.

Further: This baptism is *not one of the gifts of the Spirit*, but the gift of the *Spirit Himself, given by the Lord Jesus Christ*.

Lastly: Let every Christian who has not received Christ's baptism with the Holy Ghost and fire abide in the upper chamber; in the place of consecration, and prayer, and faith, till the day of His Pentecost is fully come. *It will surely come! It will not tarry!* Praise the Lord!—*The Christian Standard*.

INCIDENTS BY THE WAY.

EXTRACTS FROM LETTERS.

Dec. 11th.

DEAR BRO. IN CHRIST,—How it rejoices my heart that in the order of God's providence and grace it was my privilege, one year ago, to have the EXPOSITOR OF HOLINESS put into my hands. For twenty-one years I have been walking in the light of *perfect love*, and as I have lived near to Christ so the brightness of this experience has increased or diminished. How God has clothed me with power and the Holy Ghost, until it has been a blessed privilege to live and work for the Master.

The Psalmist said: "It is God that girdeth me with strength, and maketh my way perfect, and maketh my feet like hind's feet, and setteth me upon my high places."

Dear brother, my soul runs up to God to-day—yes, now—that all His people would see the need of this power, this perfect love, this life divine, this little heaven, this precious pearl, this present heaven.

I praise God He gives me power to live it, to witness for it. Oh, that all the Church militant could feel it as I do. What a mighty anthem of praise would ascend to Christ.

I want to help to swell the number of God's anointed and saved people. My best efforts, prayers and contributions shall

all go that way; and so, dear brother, I pray God to clothe this EXPOSITOR with living power to every heart that reads it. The Lord opened up the way for me, so I subscribed for it last year, and after I read it myself I sent it to different friends, and they send it on, down to Quebec, up to Ottawa, and I intend to continue this year the same, if spared.

PETROLIA.—We were glad to hear from the pastor of this church that the revival, which commenced the Band movement has been, thus far, very satisfactory in permanent results. Bro. Hayhurst informed us that he found the church in a healthy state, and the young converts doing well. It has been our privilege since to take part in several services, and we are able, from observation, to confirm those statements. We speak carefully, knowing that many are closely watching to judge of the character of the Band work by the results here. On Sabbath, after the preaching service, a general fellowship meeting was held. We noticed that the speaking was prompt and lively, frequently two or three would rise at the same time to speak, and sometimes one or more remained standing till the one speaking had finished, so as to secure an opportunity for testifying for the Master. Many of the experiences were deeply spiritual, showing marked growth in grace. Some had what John Wesley was wont to call *the Methodist testimony*, a distinct experience of full salvation. One referred to a sermon preached by Bro. Savage on the subject of entire sanctification as the means of bringing her into the experience. Some referred to the Delhi Camp-meeting as the place where they had taken a decided stand for a holy life. The congregations are good, and their present church accommodations are insufficient for their need, hence they propose enlarging their borders.

Cottage prayer-meetings are held during the week in addition to the regular services, and some of the Band-workers go outside the town to assist in special services at neighboring points. On the whole, the church at Petrolia may well

congratulate itself on being the originating centre of the Band movement.

CANVASSING.—We had an exceptionally pleasant time in extending the circulation of the Magazine. Our reception was cordial everywhere, and the responses hearty, and so in a short time we increased our list of ten to fifty, the largest number of subscribers to one post office outside of Toronto.

TESTIMONY TO ITS VALUE.—At one of the fellowship meetings two of the friends bore public testimony to the great spiritual help they had received from the EXPOSITOR. On every hand there was eager desire to hear of the Band and their work. We write this believing it will stimulate the Band-leaders everywhere in their efforts to place the BAND-WORKER in the hands of fresh converts, and those who sympathize with their work. Our Magazine is destined to be the real bond of union between those who have or will take active part in this Band movement. Fellow-workers, don't wait till the revival grows cold, but right in the midst of it circulate the Magazine, as one of the chief means of establishing the revival work so auspiciously begun.

MARTHAVILLE.—Here we had the pleasure of renewing our friendship with a former student, one who entered into the rest of faith at one of our college holiness meetings. We found him in the midst of considerable church perplexities; but, whilst we united together in mutual counsel and prayer, hope cast its anchor within the veil, far beyond all outward appearances, and so a holy courage was given to those who waited at the mercy-seat to face the future, in confidence that God, even our God, would bless the people with salvation. Here we also were able satisfactorily to secure the further circulation of the Magazine.

BRIGDEN.—Here we made the acquaintance of the genial pastor, Rev. C. W. Vollick, and with his assistance ran up the list of subscribers to a dozen. We learned from him that the revival commenced by the Band-workers there was also of a permanent character. Some of his present members, in good standing

and prominent in Church work, were rescued from a life of open sin at that time.

COURTRIGHT.—Here we simply visited amongst old friends, making no efforts at canvassing further than pressing some into service as agents.

VARYING ACCOUNT.—On inquiry, the first parties with whom we conversed assured us that the Band revival in that place had passed away, leaving no substantial gain to the Church. However, on asking the pastor, Rev. H. Locke we were informed that, whilst the falling off had been very marked, still some were left in his churches, and some also in neighbouring ones. We did not arrive at any satisfactory conclusion in accounting for this unsatisfactory result, our investigation not being sufficiently exhaustive; but evidently, judging from the results at the two former places visited, the fault cannot be necessarily connected with the methods adopted by the Band.

PARK HILL.—Here we secured enough additional subscribers to make the list eighteen, with, we believe, more to follow.

THE HOLINESS MEETING.—We had the pleasure of attending a holiness meeting, the outcome of the four days' Convention held there last fall.

This is held every Monday evening at the parsonage. We heard a number of very satisfactory testimonies to full salvation—testimonies which would compare favorably with those we are accustomed to in the city. Nothing without labor. This robust type of holiness had its origin in what might be termed very strong work done for the Master, where the opposition was formidable and menacing. We rejoiced to know that their faith was strong; hope, despite much that was disheartening, was decidedly in the ascendant.

INTERESTING WORK.—One of the members of this meeting told us of her work amongst the little folk, she having a class of upwards of thirty young people between the years of seven and twelve. She assured us that they all lead in prayer when the opportunity was given,

and give good signs of possessing converting grace. When a fresh one comes they all interest themselves in his or her spiritual welfare, and sometimes pray with them till they get the same peace and joy that they themselves possess.

A CALL FOR WORKERS.—What a field for cultivation this simple narrative brings to our view. We believe there are many who, if they would only receive the Blessed Spirit in His fulness, as He desires to be received, would be qualified for similar work—work which they would spring forth to perform in gladness of heart, and feel that in doing it their lives had become all sunshine in the service of the King.

“TELL THEM TO DO IT NOW!”

[The Rev. James Chalmers, M.A., at a holiness convention urged upon the people the duty of a full and present surrender of their all to Christ as the prelude to receiving the grace which sanctifies, “and was sitting down when Dr. Pope whispered, ‘Tell them to do it now!’—KING’S HIGHWAY, p. 215.]

“Tell them to do it now!” Oh, why delay
To claim a blessing we may all receive?
Tell them to come *at once* to Christ, “the
Way,”
To doubt no longer, but to dare believe

“Tell them to do it now!” This is the time;
The Saviour waits *just now* to save from
sin.
Ring out, ring out, the blessed gospel chime,
That every soul may now be pure within.

“Tell them to do it now!”—to consecrate
Their body, soul, and spirit at His call;
’Tis base ingratitude to longer wait,
Or to present an offering less than ALL.

“Tell them to do it now!”—for full and free
As promises of pardon will be found
The words which tell of perfect purity;
The promises have *all* a certain sound.

“Tell them to do it now!” Death comes apace;
The time of service soon will pass away.
Tell them to seek at once the perfect grace,
It may be won by faith alone to day.

F. M. L.

THE HOLY SPIRIT.

PART OF AN ADDRESS BY MRS. BAXTER,
AT BUFFALO.

I suppose, dear friends, in the cause of Christianity we are always sighing for something. What is that something? Some say we do not know how to reach the masses, and some say we need a different kind of preaching, and some say we want more earnestness and more zeal; but the little experience God has given me in twenty-seven years has led me continually to this conclusion:—We want the Holy Ghost. We need to receive the Holy Ghost in our lives. God does not want His children to be living a life of waste. Some people say that the Holy Ghost is always pricking their consciences. I know He does that; but it is necessary, and it is part of His work to convince an unsaved world of sin, and of righteousness, and of judgment. And when He does prick the conscience He pricks very hard. He doesn’t allow people to sleep at night, He doesn’t allow them to rest by day. There are a great many of us who try to convince sinners by our arguments, but we have not the same great convincing power which the Holy Ghost has. But to the children of God He comes as a *Comforter*. We know very little about the Holy Ghost. He seems to me so little understood, and so little understood by me, yet I know more about Him than I used to know. I know Him now as a person; yes, a person of the Lord; and I can say, beloved, that in my experience the Holy Ghost is such a Comforter. And, perhaps, if I just tell you how it came about it may be a help to some:—

For many years the Lord, in His wondrous love and condescension, has permitted me to do some work in saving souls, and, perhaps, in helping believers as well; and I have known what it was to have a special baptism of the Holy Ghost when He has sent me to do some unusual work—when everything before seemed like a blank, dead wall—and He would give me a special consciousness that the Holy Ghost was with me, and yet all that time I did not know the Holy Ghost as a Comforter; but the time came when the Lord showed me that it was His will that I should receive the Holy Ghost to take entire possession of my soul. Many who had spoken of receiving the baptism of the Holy Ghost had spoken of it as though a wonderful power had come into them, thrilling every nerve of their

body, and I thought it would be very pleasant to have that kind of a feeling. I thought then that the work I was doing would be done so much better, and to have all plans that I formed carried out with that power would be very glorious indeed; but when God led me to give myself to the Holy Ghost to be my Master, I found He had to make the plans and I had the work to do; I found that He had to take the lead and I had to follow; I found He took the reins of my life right out of my own hands; I found that He took out all my conceit—well, you may think, there wasn't any comfort in that! I assure you there was, because He led me and held me in His own hand. I had not to manage my own temper, or to manage the little writing which the Lord permitted me to do for Him. I was under perfect management because under the control of the Holy Ghost, and was it no comfort? I could lie down at night like a child, and know that the work would go on perfectly, because it was in better hands than mine. I could lie down to sleep when I knew that the soul I was dealing with was in better hands, because I could commit that soul unto God. Whether it is a soul who needs saving, whether it is mission work, or whatsoever it may be, He will take care of it. Now He is a Comforter—a most wonderful Comforter. I will remember when the thought of the mighty power of Satan made me tremble. I would lie awake for hours and hours, and would weep bitter tears and I would not be able to sleep for the thought of it; but the Comforter showed me that Christ was more than Conqueror. It was like the revelation which came to Moses when, after his attempting to do all that he could for his nation, he was sent away into the wilderness in order that he might know his own nothingness, and then God revealed to him the burning bush, and the bush with all its branches, and leaves, and little twigs, and yet not a leaf dropped down in ashes—not a single twig was consumed. It was a living fire, the picture of God, and Moses shrank into nothingness before the manifesting of God, and God opened His heart, and said to Moses: "I have seen the affliction of My people. Moses, it is not you alone who care for your people in Egypt. I have seen, I have surely seen, the affliction of My people. Day by day I have heard their cry, Moses. When you thought no one heard, God heard that cry. I heard their cry by reason of their affliction. I know their sorrow, and I am their God." And then He said:

"Moses, I am going to send you to bring forth the children of Israel out of the land of Egypt." Moses had been learning how insignificant he was, and he said, "Who am I, that I should bring forth the children of Israel?" and the Lord said, "I will be with thee." Yes! Yes! There was comfort, and it is just that kind of comfort which the Holy Ghost gives to us when we really receive him to be our Master, our Leader, and our Guide. Now, beloved, there are a great many of us who pray for a baptism of the Holy Ghost as though we wanted to master the Holy Ghost, as though we wanted to make use of the Holy Ghost—we to be the guide, and appropriate the Holy Ghost to our use; but instead of this, we are to be submissive to Him. The Holy Ghost comes and takes possession of our thoughts. that He may direct, that He may be the head, and that we may work as simply loving, willing instruments of God. Now it seems to me that that which makes so much dearth in many of our churches is just the want of ministers and members being fully yielded to the Holy Ghost.—*Triumphs of Faith.*

THE CONDITIONS OF EFFECTUAL PRAYER.

BY F. R. HAVERGAL.

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."—Matt. xxi. 22.

Have we not sometimes been tempted to think that here, at least, is a case in which our Lord has not literally and always kept His word? in which we do not get quite so much as the plain English of the promise might lead us to expect? If so, well may He say to us, "Do ye not therefore err because ye know not the Scriptures, neither the power of God?" If we had known the Scriptures by searching, we might have known more of the power of God by experience in this matter. For this is no unconditional promise; this marvelous "whatsoever" depends upon five great conditions; and, if we honestly examine, we shall find that every case of seeming failure in the promise can be accounted for by our own failure in one or more of these."

1. "Whatsoever ye shall ask *in My name*, that will I do." Really, not verbally only, in the name of Jesus; asking not in our own name at all; signing our petition, as it were, with His name only; coming to the Father by our Advocate, our Representative. Do we always ask thus?

2. "Believing, ye shall receive." The faith-heroes of old "through faith . . . obtained promises," and there is no new way of obtaining them. Is it any wonder that, when we stagger at any promise of God through unbelief, we do not receive it? Nor that the faith merits the answer, or in any way earns it or works it out, but God has made believing a condition of receiving, and the Giver has a sovereign right to choose His own terms of gift.

3. *If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you.*" Ah! here is a deeper secret of asking and *not* having, because we ask amiss. Not, have we come to Christ? but, are we abiding in him?—not, do we hear His words? but, are they abiding in us? Can we put in this claim to the glorious "whatsoever?" And, if not, why not? for "*this is His commandment,*" "Abide in Me." And this leads us to see the root of our failure in another condition, for—

4. Whatsoever we ask, we receive of Him, *because we keep His commandments, and do those things that are pleasing in His sight.*" Only as we are abiding in Him can we bring forth the fruit of obedience, for without (*i.e.* apart from) Him we can do nothing; only in walking by faith can we do those things that are pleasing in His sight, for without faith it is impossible to please Him.

5. "If we ask anything *according to His will,* He heareth us." When what we ask is founded on a promise or any written evidence of what the will of the Lord is, this is comfortingly clear. But what about petitions which may or may not be according to His will? Surely, then, the condition can only be fulfilled by a complete blending of our own will with His: by His so taking our will, so *undertaking* it and influencing it for us, that we are led to desire and ask the very thing He is purposing to give. *Then,* of course, our prayer is answered; and the very pressure of spirit to pray becomes the pledge and earnest of the answer, for it is the working of His will in us.

Two comforting thoughts arise.

First, the very consciousness of our failure in these great conditions shows us the wonderful kindness and mercy of our King, who has answered so many a prayer in spite of it, according to His own heart, and not according to our fulfilment, giving us "of His royal bounty" that to which He had forfeited all shadow of claim.

Secondly, that He who knoweth our frame knows also the possibilities of His

grace, and would never tantalize us by offering magnificent gifts on impossible conditions. "Will he give him a stone?" Would an earthly parent? Would *you*? Therefore the very annexing of these intrinsically most blessed conditions implies that His grace is sufficient for their fulfilment, and should lure us on to a blessed life of faith, abiding in Jesus, walking in obedience "unto *all* pleasing," and a will possessed by His own divine will.

Thou art coming to a King,
Large petitions with thee bring;
For His grace and power are such,
None can ever ask too much.

NEWTON.

"ALTHOUGH" AND "YET."

BY H. W. S.*

In many of our shop windows at Christmas-time there stands a most significant picture. It is a dreary, desolate winter scene. There is a dark, stormy, wintry sky, bare trees, and brown grass and dead weeds, with patches of snow over them. On a leafless tree on one side of the picture is an empty and snow-covered nest, and on a branch near by sits a little bird. All is cold and dark and desolate enough to daunt any bird, and drive it to some fairer clime; but this bird is sitting there in an attitude of perfect contentment, and has its little head bravely lifted up toward the sky, while a winter song is evidently about to burst forth from its tiny throat.

This picture, which always stands on my shelf, has preached me many a sermon. And the text is always the same, and finds its expression in the two words that stand at the head of this article, "Although" and "Yet."

"ALTHOUGH the fig-tree shall not blossom, neither shall fruit be in the vines: the labor of the olive shall fail, and the field shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: YET I will rejoice in the Lord, I will joy in the God of my salvation."

There come times in many lives, when, like this bird in the winter, the soul finds itself bereft of every comfort both outward and inward; when all seems dark, and all seems wrong even; when everything in which we have trusted seems to fail us;

* From a new and enlarged edition of "The Christian's Secret of a Happy Life." See English Reviews.

when the promises are apparently unfulfilled, and our prayers gain no response; when there seems nothing left to rest on in earth or heaven. And it is at such times as these that the brave little bird with its message is needed. "Although" all is wrong everywhere, "yet" there is still one thing left to rejoice in, and that is God; the "God of our salvation," who changes not, but is the same good, loving, tender God yesterday, to day, and for ever. We can joy in *Him* always, whether we have anything else to rejoice in or not.

By rejoicing in Him, however, I do not mean rejoicing in ourselves, although I fear most people think this is really what is meant. It is *their* feelings or *their* revelations or *their* experiences that constitute the groundwork of their joy, and if none of these are satisfactory, they see no possibility of joy at all.

But the lesson the Lord is trying to teach us all the time is the lesson of self-effacement. He commands us to look away from self and all self's experiences, to crucify self and count it dead, to cease to be interested in self, and to know nothing and be interested in nothing but God.

The reason for this is that God has destined us for a higher life than the self life. That just as He has destined the caterpillar to become the butterfly, and therefore has appointed the caterpillar life to die in order that the butterfly life may take its place, so He has appointed our self-life to die in order that the Divine life may become ours instead. The caterpillar effaces itself in its grub form that it may evolve or develop into its butterfly form. It dies that it may live. And just so must we.

Therefore, the one most essential thing in this stage of our existence must be the death to self and the resurrection to a life only in God. And it is for this reason that the lesson of joy in the Lord, and not in self, *must* be learned. Every advancing soul *must* come sooner or later to the place where it can trust God, the bare God, if I may be allowed the expression, simply and only because of what He is in Himself, and not because of His promises or his gifts. It must learn to have its joy in Him alone, and to rejoice in Him when all else in heaven and earth shall seem to fail.

The only way in which this place can be reached, I believe, is by the soul being compelled to face in its own experience the loss of all things both inward and outward. I do not mean necessarily that all one's friends must die, or all one's money be lost; but I

do mean that the soul shall find itself, from either inward or outward causes, desolate, and bereft, and empty of all consolation. It must come to the end of everything that is not God; and must have nothing else left to rest on within or without. It must experience just what the prophet meant when he wrote that "Although." Then, and not until then, will it understand the prophet's exulting shout of triumph, and be able to join it: "YET I will rejoice in the Lord, I will joy in the God of my salvation."

And then, also, and not until then, will it know the full meaning of the verse that follows: "The Lord God is my strength, and He will make my feet like hind's feet, and He will make me to walk upon mine high places."

The soul often walks on what seem high places, which are, however, largely self-evolved and emotional, and have but little of God in them: and in moments of loss and failure and darkness, these high places become precipices of failure. But the high places to which the Lord brings the soul that rejoices only in Him, can be touched by no darkness or loss, for their very foundations are laid in the midst of an utter loss, and death of all that is not God.

If we want an unwavering experience, therefore, we can find it only in the Lord, apart from all else, apart from His gifts, apart from His blessings, apart from all that can change or be affected by the changing conditions of our earthly life.

The prayer which is answered to-day, may seem to be unanswered to-morrow; the promises once so gloriously fulfilled may cease to be a reality to us; the spiritual blessing which was at one time such a joy may be utterly lost; and nothing of all we once trusted to and rested on may be left us, but the hungry and longing memory of it all. But when all else is gone, God is still left. Nothing changes Him. He is the same yesterday, to-day, and for ever, and in Him is no variableness, neither shadow of turning. And the soul that finds its joy in Him alone, can suffer no wavering.

It is grand to trust in the promises, but it is grander still to trust in the Promiser. The promises may be misunderstood or misapplied, and, at the moment when we are leaning all our weight upon them, they may seem utterly to fail us. But no one ever trusted in the Promiser and was confounded.

The God who is behind His promises, and is infinitely greater than His promises, can never fail us in any emergency, and the soul

that is stayed on Him cannot know anything but perfect peace.

To the little trusting child the simple fact of the mother's existence is the answer to all its needs. The mother may not make one single promise, or detail any plan, but *she is*, and that is enough for the child. And to the child, as to us, there is, behind all that changes and can change, the one unchangeable joy of the mother's existence. While the mother lives, the child must be cared for; and the child knows this, instinctively if not intelligently, and rejoices in knowing it. And while God lives, His children must be cared for as well, and His children ought to know this, and rejoice in it as instinctively and far more intelligently than the child of human parents. For what else can God do, being what He is? Neglect, indifference, forgetfulness, ignorance, are all impossible to Him. He knows everything. He cares about everything, He can manage everything; and He loves us; and what more could we ask? Therefore, come what may, we will lift our faces to our God, like our brave little bird teacher, and, in the midst of our darkest "Althoughs," will sing our glad and triumphant "Yet."

All of God's saints in all ages have done this. Job said, out of the depths of sorrow and trials which few can equal, "*Though* He slay me, *yet* will I trust in Him."

David could say in the moment of his keenest anguish, "Yea, *though* I walk through the valley of the shadow of death," *yet* "I will fear no evil; for Thou art with me." And again he could say, "God is our refuge and strength, a very present help in trouble. Therefore, will not we fear, *though* the earth be removed, and *though* the mountains be carried into the midst of the sea; *though* the waters thereof roar and be troubled; *though* the mountains shake with the swelling thereof. . . . God is in the midst of her; she shall not be moved; God shall help her, and that right early."

Paul could say in the midst of his sorrows, "We are troubled on every side, *yet* not distressed; we are perplexed, *but* not in despair; persecuted, *but* not forsaken, cast down, *but* not destroyed. . . . For which cause we faint not; *but though* our outward man perish, *yet* the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look, not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

Spiritual joy is not a *thing*, not a lump of joy, so to speak, stored away in one's heart to be looked at and rejoiced over. Joy is only the gladness that comes from the possession of something good, or the knowledge of something pleasant. And the Christian's joy is simply his gladness in knowing Christ, and in his possession of such a God and Saviour. We do not on an earthly plane rejoice in our joy, but in the thing that causes our joy. And on the heavenly plane it is the same. We are to "rejoice in the Lord, and joy in the God of our salvation;" and this joy no man nor devil can take from us, and no earthly sorrows can touch.

A writer on the interior life says, in effect, that our spiritual pathway is divided into three regions, very different from one another, and yet each one a necessary stage in the onward progress. First, there is the region of beginnings, which is a time full of sensible joys and delights, of fervent aspirations, of emotional experiences, and of many secret manifestations of God. Then comes a vast extent of wilderness, full of emptation and trial and conflict, of the loss of sensible manifestations, of dryness, and of inward and outward darkness and distress. And then, finally, if this desert period is faithfully traversed, there comes on the further side of it a region of mountain heights of uninterrupted union and communion with God, of superhuman detachment from everything earthly, of infinite contentment with the Divine will, and of marvellous transformation into the image of Christ.

Whether this order is true or not, I cannot here discuss; but of one thing I am very sure, that to many souls who have tasted the joy of the "region of beginnings" here set forth, there has come afterwards a period of desert experience at which they have been sorely amazed and perplexed. And I cannot but think such might, perhaps, in this explanation, find the answer to their trouble. They are being taught the lesson of detachment from all that is not God, in order that their souls may at last be brought into that interior union and oneness with Him which is set forth in the picture given of the third and last region of mountain heights of blessedness.

In the lives of many who read this paper there is, I feel sure, at least one of these desert "Althoughs," and in some lives there are many.

Dear friends, is the "Yet" there also? Have you learned the prophet's lesson? Is God enough for you? Can you sing, and *mean* it,

"Thou, O Christ, art all I want,
More than all in Thee I find?"

If not, you need the little bird to speak to you.

And the song that he sings, as he sits on that bare and leafless tree, with the winter storm howling around him, must become your song also:

"Though the rain may fall and the wind be blowing,

And cold and chill is the wintry blast;
Though the cloudy sky is still cloudier growing,
And the dead leaves tell that summer is passed;
Yet my face I hold to the stormy heaven,
My heart is as calm as a summer sea;
Glad to receive what my God hath given,
Whate'er it be.

"When I feel the cold, I can say, 'He sends it,'
And His wind blows blessing, I surely know;
For I've never a want but that He attends it;
And my heart beats warm, though the winds may blow.

The soft sweet summer was warm and glowing,
Bright were the blossoms on every bough;
I trusted Him when the roses were blowing,
I trust Him now.

"Small were my faith should it weakly falter,
Now that the roses have ceased to blow;
Frail were the trust that now should alter,
Doubting His love when the storm-clouds grow.
If I trust Him once I must trust Him ever,
And His way is best, though I stand or fall,
Through wind or storm He will leave me never,
For He sends all."

—*Divine Life.*

BOOK NOTICES.

The Dispensations, a lecture by the Rev. T. M. Campbell, is a very happy description of the five different dispensations of grace to man, viz.: The Adamic, the Patriarchal, the Mosaic, that of John the Baptist, and the Christian. The leading features of each are delineated in short, crisp paragraphs, and the wonderful advantages of the last, or Holy Ghost dispensation, as compared with all the former, are brought out in free, full utterance. We commend it to the attentive perusal of all.

Possibilities of Grace. By the Rev. A. Lowry, D.D. New York: Phillips & Hunt. Toronto: Wm. Briggs.

Such of our readers as are acquainted with *Divine Life*, a monthly periodical having the same great end in view as the *EXPOSITOR*, will not be unacquainted with one of the editors of that excellent periodical, Dr. Lowry. He has long been known as an earnest, consistent advocate of holiness. He is Wesleyan in his views, and

writes in a clear, forcible style. The book was issued about a year ago, and has met with much public favor. Knowing the author—as we have had the pleasure of meeting him in public a few times—we commenced to read *Possibilities of Grace* with more than ordinary interest; and while we readily admit our admiration, we have read the book critically, and are prepared to say that we have completed our task in the most satisfactory manner. The reading has done us great good.

It is one of the pleasing signs of the times that the doctrine of holiness occupies a prominent place in the Churches, and that holiness literature is in great demand. Our readers would do well to purchase *Possibilities of Grace*. It is a strong book, and contains many arguments which can be used to great advantage by those who may be called to defend the doctrine. It is clearly expounded and ably defended. The author is not afraid to relate his experience. We do not see how any person can peruse the volume without profit.—*Rev. E. Barrass.*

Band Tidings.

AN EPISODE.

After the Band left Wellington Square Church, Brantford, Bro. Hugh Conolly remained behind to assist the pastor in continuing the services. Among the fruits of this supplementary work was the conversion of a dying man whom our brother was led to visit. The following account of his death was sent on to Bro. Hugh by his sister:—

"You remember my telling you, dear brother, that the Lord was going to make you a blessing to somebody. I did not know at the time it was going to come so near home. Thank God for it all. My brother said you made it so plain when you told him the very moment he gave himself to God, He would accept him. His answer was, 'I have nothing to give but a wasted life.' Then you urged that Christ came to seek the lost, and invited him to come. . . . On Saturday, he was very bad all day. At night he wished to be baptized. We sent for Mr. Bretnour, and he administered the rite. On Sunday he was very ill, and asked if it would be a sin for prayer to be offered that God would take him. I said, No. 'Then,' said he, 'let that be your prayer.' On Wednesday, as he was suffering very much. I said to him, 'Are you afraid to die?' He replied, 'Not in the least. I can say,

Welcome, death,—which I could not two weeks ago.' I said I am going to write to the Band boy, what shall I tell him? He replied, 'That I have not a doubt, and am steadfast.'

"I am writing for very joy. This morning I prayed long and earnestly that God would ease his pain and take him home. I left it with Jesus, and rested in Him; and, thank God, he just slept away almost without a struggle. He is to be buried on Sunday. Dear brother, always visit the sick if they are not saved. God bless you. . . . Never has anything been made such a blessing to us as the EXPOSITOR. Every page gives me light. It is all the language of faith. Will you read at your meetings the poetry, '*Sometime, Somewhere.*' Pray for us, dear brother, every time you think of us."

HARRIETSVILLE.—The Lord is blessing us here. It was hard work when we first started, there were so many entertainments to take up the attention of the people. Still there were some who came to the services every night, and the power of God rested on us. On Monday night we had a glorious time. The church was crowded, and four precious souls found peace. Yesterday was a good day. Five souls last night; making twenty-five since we commenced here. Bro. Fessant is a fine spirited man, and so good in revival work. Our prospects are good. The very hardest are coming to Christ, some who have resisted other revivals. But when the Lord works He can bring down the most obstinate. Praise God for a lot of bright converts.

J. G. TATE.

HAWKSTONE.—Brother Sargeant writes, Dec. 29: With a soul full of joy, I drop a line about the Convention held here yesterday. I wish you had been with us. The blessed Holy Spirit met us in great power. Local Band work was taken up principally. Miss Dimsdale had charge. We had a public Band service at night which was full of blessing. The young men in the local Bands are so bright and fully consecrated. I think the minutes will be furnished for the EXPOSITOR. Happy New Year, and many souls for Jesus. My sister joins me in sending much love. Yours, JIMMIE.

CHIPPEWA, ONT.—For a long time past many of the people of this place have thought it was handed over to the devil, and, anyhow, it was time for the Methodist Church to pull up stakes. But praise God forever, it is not

so. Our hearts overflow with joy as we report a glorious revival. Over sixty have already professed to have found pardon.

I well remember the first night we were here. After leaving South Cayuga all ablaze, it seemed like a shower-bath of ice water on a midsummer day, but, praise God and the Lamb forever, it's like a good hot fire in the midst of a cold and wintry blast. One dear fellow got up after seeking pardon at the altar of prayer a short while, with his face all lit up, and turned round to the people and said, "Believe me or not, but I feel stronger; the Lord has blessed me." How could anyone doubt the man? Bro. Smith, the former pastor of C—, who made a visit, said in his address, that he thought that the Methodists were dying in C—, but there has been a glorious resurrection. Bro. Fairchild is a regular Band-worker; he takes right hold, puts his shoulder to the wheel. Our band is getting more power with God, and for myself, I have but one Master, and He fully saves. All my idols have been torn from my heart, and I am trusting the blood of Jesus to cleanse from all sin. Yours for God and souls,

J. JONES.

KERWOOD.—Bro. Thos. S. Hughes writes: Praise God for His sustaining grace. I have been kept now for one year in the service, though I know I have not done as much for Him as I should, but by His help I mean to be more faithful. Pray for me, that I may be made stronger. Do not think that I have forgotten to bear you and the work to a throne of grace. Through the instrumentality of the Band I was brought into the light. I never shall forget the day Praise God that so many souls that were brought in at that time are still serving Him. The Lord has been with us; may He guide us all safely home.

PORT STANLEY.—Bro. Tate writes, Dec. 21: We have had a good time at Union. A great quickening in the Church, many of the members receiving the blessing of a clean heart, and the Lord gave us about sixty precious souls. There are many fine old Christians at Union who have not long to stay here, but there are also many dear young people ready to take the places of the older ones when they pass away. I have many things to thank the people of Union for, both temporal and spiritual. We closed on the 15th. A full house, a glorious meeting, and five souls saved that night.

SOUTH CAYUGA.—The dear friends of this place gave us a hearty welcome. We had but two weeks in this place, owing to our arrangements being made ahead with Bro. Fairchild, and much of this time the weather was so against us—rain and mud. Nevertheless the church was wonderfully awakened. Thirty or more precious souls were saved. We had to leave right in the midst of the revival. But praise God the work is still going. The local Band is doing well and the Lord is wonderfully blessing their labors. Bro. Walker writes me and says that precious souls are still being swept into the kingdom. Yours for the kingdom,

J. JONES.

MICHIGAN.—Bro. Murdoch says, December 24th: We left Tawas City last Saturday. Began in East Tawas. Sunday evening had a full house and nine seekers. We have had an average of about ten every night since; there were about 150 professed Christ at Tawas. We purpose going to Cheboygan from here. We are crowded with calls from all points. At one of our services last week seven ministers were present. Among them was Rev. Mr. Davis, presiding elder, who says I must not leave his district this winter. At the close of the work at Tawas, we organized a Band. From these five were selected and sent out for two weeks to assist in Sterling. The brother appointed as leader is a very devoted man and has power with God. Bro. Willie Jerome also went with them to assist. This State is going to be set on fire. I had a call a few days ago from a town near Detroit, and though I cannot go, I believe the Lord will raise up workers. I have my eye on two or three. Bear us up in prayer. The burden is very heavy on me.

DORCHESTER STATION.—Brother Randall writes: We are having glorious times. The Lord is with us and is blessing our labors. Last night was a time of power. Seven souls sought and found the Saviour. Twenty converted during the week. We are looking for a greater work, and I am sure the Lord is able to do it.

NEWTON ROBINSON.—Bro. Moody writes, Jan. 11th: We closed here last night. Over ninety joined the Methodist Church, besides others who have gone to other churches. This has been a week of power. The altar full every night. Members of the Church, who have not been on speaking terms for years, have been reconciled. In one case a

father and son, who had not spoken to one another for over a year, did so at one of the afternoon meetings. This whole section has been moved. Glory to God. We go to Bond Head to-night for a Band re-union. Then to-morrow to Tottenham. This has been a wonderful work. Never in the history of the Church has there been such an awakening through here. It is nothing uncommon to hear people sobbing aloud in the services; and all we have to do is to give the invitation, and they come right out to the altar. We opened here on Jan. 3rd, and there have been about a hundred and fifty seekers.

TROWBRIDGE.—Bro. Littlehales writes, December 14th: We closed the services here yesterday. It was a high day in Zion. Although we had one of the worst storms of the season, thirty persons were received on trial, with more to follow. During our four weeks of service in this small place, over fifty have found pardon. Praise God forever. On Thursday I opened at Molesworth. We have a hard fight here, as there are but few members to help in singing and testimony, but enough to move the whole country if we are only right with God. My prayer is for God to cleanse our hearts, keep us humble at His feet, give us a clearer view of the cross, a higher estimate of the value of souls, and a burning, consuming ardor for His glory.

MILTON.—Bro. Moody and his Band spent some three weeks in Milton. On leaving, he says: We closed with sixty seekers, and many of the members quickened. I am looking for a further and a grander work there. Eight souls found peace the last night we were there.

SPRINGVALE.—Bro. Finch writes: I had a letter from an old schoolmate telling of the grand work with which God blessed the Band under the leadership of brother Jones. The writer was one of the converts. . . The circulation of the EXPOSITOR is still increasing in this section. I love to read the letters of the Band Workers, with many of whom I am personally acquainted. May God still encourage them with success.

BOND HEAD.—Bro. Moody and his Band passed from Milton to Bond Head. From the latter place our brother writes, Dec. 14th: Arrived here about 10.30 a.m. on Saturday. Had to wait at hotel till dark, till conveyance came for us. Then a drive

of six miles over very rough roads. About half way out our axle broke, and we had to camp on the road till another rig was procured. Staid with brother Robinson that night. Good meeting at the church on Sunday morning. One young man found peace in his seat. Evening service good, the mighty power of God was present. Pray for us. We want this section of country for Jesus. We still keep holding you up. Dec. 19: I have good news for you. This place has been shaken. Souls coming every night, and last night some *forty* or more. So many that we lost track of them. Praise God. I believe there is going to be a mighty turning to God here. Some have been so deeply convicted that they left the church, but could not stay away—had to come back—and some of them found peace at home. One man at an afternoon meeting threw his pipe and tobacco in the stove, and said that by the help of God he would not take it up again. Dec. 21st: Monday morning, all well and happy. Glorious day yesterday, some *seventy* seekers. The devil seems to have left the place to us. Yesterday afternoon, at the Newtown appointment, there were about thirty seekers. Some came climbing over the seats. One old man started to run for the altar, fell against the end of pew, then up and to the altar, crying all the time "God save me." It was grand to see the rush. At the evening service the church was packed. The minister from Bradford preached a missionary sermon, and then went into a revival service. Some say there were about *forty* seekers. The people are completely bewildered. Pray for us that the work may still go on.

Band Correspondence.

MONTREAL CONFERENCE.—One of our ministers writes: I have been greatly delighted in reading about your Band work. I started a movement here of a similar kind last winter, but on a small scale, and God has blessed us. But our material for such work is limited. My heart is in this work. I believe such a movement is at present absolutely necessary to rouse the latent energy of our Methodism into activity for God. I often feel sad over the lethargy prevailing among our people. O for the baptism of the Holy Ghost upon our Church, and indeed all the Churches. I want to organize two or three Bands this winter. The one organized last winter had about a dozen in it, and was under a devoted lady leader. They held cottage-meetings wherever invited, and they

sometimes had invitations for two and three weeks ahead. Pray for us.

GRAND RIVER MISSION.—The wife of our missionary wrote, Dec. 19th: I heard yesterday that you were in town (Brantford), and were about to leave. I am sorry, for we want you and your workers very much. We thought of having one of your Bands last fall, but as we were busy in repairing the mission-house we thought to wait for the winter roads. The Lord held me awake last night and talked to me about this matter. O could you know how much we need a holy praying Band here, I believe you would come. I am one of God's afflicted children, so much deprived of the means of grace, and shut out as it were from His people. I feel as if on a desolate isle, and yet I know God is here. . . . The devil has his own bands here, and is going about with them, and if God's people do not make a raid, what will become of this mission and of ourselves?

LAFER, MICH.—Rev. C. S. Eastman writes: We want a Band-leader as soon as he can reach us. Four of our churches here, Baptist, Presbyterian, M. E., and P. M., are just now holding union meetings. All invite your Band-leader to come and work with us. We need to know whether he will bring workers with him, or we procure them. This is a good point to begin at, being a well-known centre. Say to the brother who is coming that we want him *soon*. The four co-operating churches will stand by him loyally. Let me hear from you early.

BAY MILLS, MICH.—The following extracts from a letter lately received from Brother Isaac B. Lillie, will be read with interest by his former comrades in Band work. Our dear brother is now in charge of a mission in the north-western part of Michigan. He says:—

"It is sometime since I heard of you and your work, but trust you are yet prevailing with God and souls. The last intimation I had was that you were in the city of Hamilton, with great blessing. I doubt not but Band work is still a success, and will continue to be so long as Band-workers live for Jesus. I bless God for my experience in the work. The few months I spent in it did more to qualify me for usefulness than can be expressed. I feel undiminished love and gratitude to God for having led me into His work. 'Bless the Lord, O my soul, and forget not all His benefits.' I left Petrolia Oct. 15, to take charge of a couple

of weak churches in Chippewa Co., near Sault Ste. Marie. Both of these churches are anxious for a revival. There is very little spiritual help out here. I have secured the co-operation of Rev. J. W. Holt, whose field is about two miles off. He is an excellent Christian. I have not met his equal in Michigan. I want to spend about four or five weeks in special services, and beg an interest in the prayers of your Band for the outpouring of the Holy Spirit on us, that Jesus may come and save. I believe He will. I ask your personal prayers on my behalf, that I may have an 'unction from the Holy One.' Bless God, I believe I am getting it, for I never spoke with as much ease and pleasure as of late. Glory to Jesus. And I pray that you may find 'fat pasture and good, and the land wide and quiet and peaceable.

"Your brother in Christ,
"J. B. LILLIE."

BRISTOL, ENGLAND.—Bro. Handby Bird writes to a comrade: You have no idea how busy I am here. My work involves a lot of study,—to prepare sermons and addresses for missionary meetings, tea-meetings, and children's meetings. I am asked to preach in all sorts of pulpits, for the Lord has given me favor with many of His people in this city and neighborhood. With Whitefield I can say, "No resting, no resting this side of eternity." I have seen some converted in my meetings, but nothing like the good times we had in Band work in Canada. I really cannot write to all my comrades. Ask Bro. Savage to kindly give them greeting from me, with the exhortation to "mount up" nearer to God, to "run" in His service and not grow weary, and to "walk" with Him, and not faint by the way. . . . I never found a more noble and godly set of men than the Methodist ministers I met with in Band work in Canada. . . . My sister received quite an ovation from the natives on arriving in India, and is right into her work among them already. She urges me to go out and help her. They have no white man there, and they need me to superintend the young native evangelists, etc. What would you say to my being off to the other side of the world? But that must be the Lord's doings. I cannot go hence unless He sends.

WATCH-NIGHT.—A Band-worker writes of a Watch-night service held at his home: It was a time of consecration to God, a most blessed meeting to my soul. One soul saved, one backslider reclaimed.

Band Testimony Department.

I write this morning, in the name of the dear Master whom I serve, praying that this little pen-sketch of points in my past experience may reach some poor, tired, aching hearts that are longing for comfort for their sorrow, strength for their weakness, sympathy for their tears, and fulness for their emptiness.

When I was less than eighteen years of age, I was what the world would call a thorough-going "society" young woman. My surroundings were such as enabled me to participate in this world's so-called pleasures in almost every form, and to the fullest and bitterest extent. I was conscientious in thinking that so long as the world found no fault with me I was all right; but a very few years of that sort of life satisfied me that there must be something better to live for than the world, with all its allurements, had given me. Then began the bondage. I thought it necessary to keep up appearances by going through a round of social pleasures, with a smile on the lips when my heart was full of tears; deceiving the world, deceiving myself, and trying to deceive God. Many and many a time have I gone to my room after leaving a scene of gaiety, and flung myself on the bed with a heart too disconsolate for tears, and wished I had never, never been born. I was too frightened of the hereafter to pray for death. At last that sort of a life, or existence, became so unbearable, that I concluded to spite the world and all my friends by becoming unbearable to them. My heart was full of hatred for almost ever one, and most of all for myself. I went on for more than a year in this wretched way, scarcely, if ever, going inside of a church, yet often praying that some Christian would find me out and talk to me about my soul. It would take pages to tell how I was brought by the Saviour to His feet. Idol after idol was torn away, sorrow after sorrow added, until Mr. Savage with his Band came to the town where I lived. I went to one of the meetings and listened to the voice of Jesus, saying, "Come unto Me all ye that labor and are heavy laden and I will give you rest." It was for me. Praise God forever, *I knew it*. I answered the loving call. He took me in. Oh! the rest—the sweet rest, safe in the arms of Jesus. After over ten months in His blessed service, I can truly testify that there hath not failed one word of all His good promises, and the cry of my heart is day by day, "Though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me." A. C.

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Let there be a holy emulation amongst us in spreading this literature amongst the friends of the Band movement.

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