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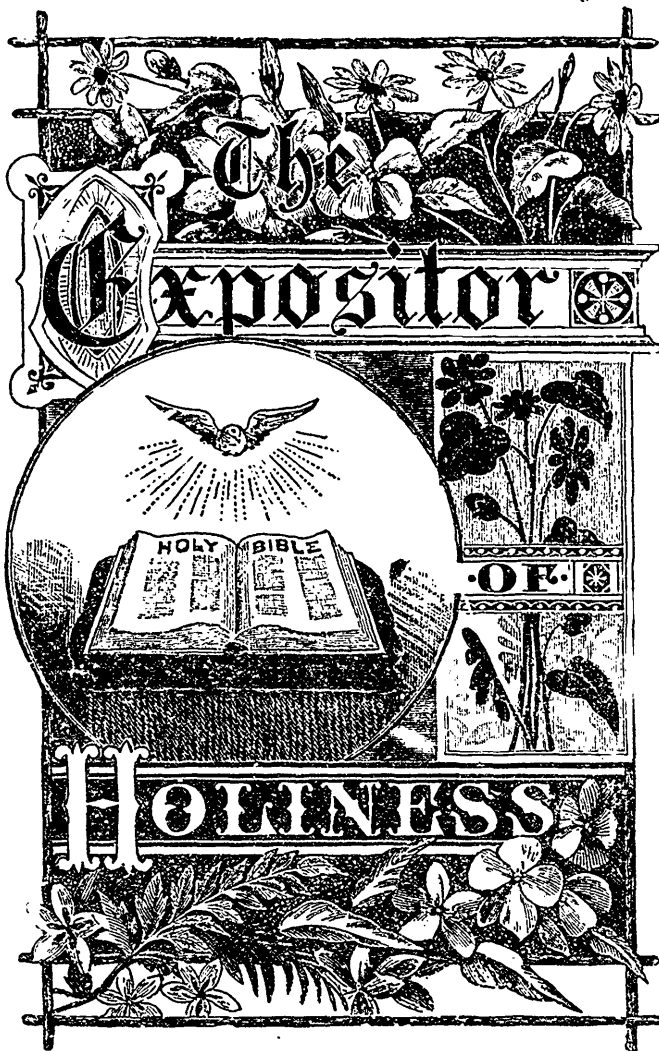
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### CALENDAR OF HOLINESS MEETINGS.

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

Avenue Road Methodist Church, Friday evening.

Brockton Methodist Church, Friday evening.

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

Every Saturday, at 7.30 p.m., at Dundas Street Church.

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

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

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

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

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

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

THE  
**Expositor of Holiness**

AND

BAND WORKER.

Vol. VI.

SEPTEMBER, 1887.

No. 3.

THE CENTRE OF THY WILL.

Safe in the centre of Thy loving Will,  
My God and Father—this indeed is rest !  
No sad forebodings now, no dread of ill,  
How free from care I am—how truly blest !

Within this place of perfect safety hid,  
From henceforth let me evermore abide :  
My fears are gone, my restless longing still'd,  
My God, I trust Thee, and am satisfied.

The scorching flame around my soul may burn,  
But while within Thy Will I quiet lie,  
It cannot touch me, cannot do me harm ;  
Therefore I wait, and lay all struggling by.

The blood of Christ hath washed away my  
sin,  
And through that blood I am at peace  
with Thee ;  
My will is Thine—no controversy now,  
Thy peace, which passeth knowledge,  
keepeth me.

Thus will I live and walk, from day to day,  
Contented, trustful, satisfied and still ;  
What life so shielded, or what life so free,  
As that within the centre of Thy Will !  
—*The Parish Visitor.*

“THE CONTINUAL CLEANSING  
STATE.”

We clip the above heading from an article in one of our exchanges, and do what we may to perpetuate the expression, for it is, in our judgment, a very apt one, and accurately describes a numerous class of Christians.

We well remember a section of our Christian history it points to. We had been clearly converted, and had repeatedly obtained and lost the blessing of entire sanctification, as we, up to that time,

understood that blessing, but how to retain the experience was, with us, the question of the hour. We grew somewhat skeptical of the statement so confidently made by most, if not all, of the prominent teachers of holiness, that “the blessing would keep us,” for, as a matter of history, it was not true in our case. We got more and more puzzled, as years went on, concerning the distinctive work of the Spirit, and ever and anon had to confess to distinct acts of disobedience, or to perplexing doubts as to whether or no we had acted out all the mind of God in certain crises of our life.

Now, in our case, discovered disobedience, or doubt concerning strict obedience to the Spirit always brought clouds and darkness into the soul, the darkness of conscious condemnation.

We are thankful to say that we never fell into the antinomian trap of presuming that we were pardoned and cleansed when even the slightest cloud of condemnation was upon our mind. We immediately took the place of the sinner needing pardon and cleansing ; and we still maintain that this is the only safe, Scriptural course for every follower of Christ. “For he that doubteth is damned if he eat, for whatsoever is not of faith is sin.” We purposely leave that sixth word in its strong expressive signification, for doubt, even in such a simple matter as regulating the appetite, unrepented of, and unforgiven, and uncleansed, means finally, eternal damnation.

But we found we were constantly making mistakes in this matter, and often condemning ourselves when we found, on close investigation, that God had not condemned, when, after all, the only element of sin was the doubt enter-

ained in the heart. How to improve on this experience was, for a long time, as we have before stated, a perplexing problem, and, we presume, it is still a perplexing problem to many sincere Christians.

An interruption just here—We had to lay down our pen to attend to the postman's call, and amongst other letters, one came from a friend we met at the late camp-meeting at Wesley Park, and a part of it has such a direct bearing on the subject in hand that we hesitate not to give the extract.

"I have been very busy since I came home from Wesley Park, and, except perhaps to a *very* few people, my life is going on just as usual. I have given no public testimony for Jesus, as I have been in no service where I could, but the real change in my life is wonderful. When, by an act of calm and simple faith, I received the Holy Ghost, in all His fulness, as an abiding presence in my heart, believing, without a doubt, that He would guide me into all truth, oh, how all my anxiety about whether I was called to do this or that melted away. I cannot describe the complete restfulness of soul I have continually; and, moreover, I am perfectly satisfied to have the Lord keep me at home, hard at work in kitchen, or in sick room, or wherever He wants me, and oh what a comfort it is to be sure that He will make it plain to me if He has anything *special* for me to do. I can see now how the devil tried, in the past to get me to do some ridiculous things that the Lord did not want me to do. Sometimes the thought would come 'How would you be willing to do such and such a thing.' I would feel perfectly willing if I only *knew* that the Lord wanted me to do it, but I really *could not* always tell where impressions came from, and then the tormenting thought would come that perhaps I might be required to take some steps without *knowing* whether God led me or not. Well, while I was so perplexed it was no wonder I did not get entirely free from many things, as, for example, impatience, exhibited even in the tones of my voice.

"How thankful I am that the Lord opened the way, and led me to Wesley Park camp-meeting, and I certainly

believe that whether you had other work there or not, you were kept there to teach me how I might be *sure* that I had an indwelling Guide ever with me who will guide me into all truth.

"I must tell you that since that time it seems to come as natural to me to speak gently, and without the least sharpness of tone as it does to breathe. That is a strong expression for me to make, but it is true. I have now no thought of *trying* to control the tones of my voice. I simply let the Lord keep control of me in *every* way, and He does it well.

"I find I have constantly to 'fight the good fight of faith,' and, praise God, He gives me constant victory."

A part of this extract anticipates some of the thoughts we intended for this article, but we thought it better to give it entire.

This perplexing problem about knowing what course to take as the right one, and then doubting as to whether or no we have disobeyed the Spirit, it is evident the writer of this letter has been enabled to solve most triumphantly, and no doubt all our readers rejoice with her in her joy.

But for several years of our life we simply secured the half-solution of the problem indicated by the heading of this article.

We obtained great help in taking this step from an incident in the life of the late Dr. Nathan Bangs.

Once a lady asked the Doctor suddenly, as they sat together in a parlor, "Do you enjoy the blessing of heart purity?" The Doctor was taken by surprise, for harassed at that time with much care in connection with enlarging the business of the Methodist Book Room, he was conscious that he had not been giving much thought to the doctrine of heart purity, so he replied, "Sister, wait a few moments." He then rapidly went through this catechism in his mind. "This moment I present my body a living sacrifice to God, I have not time to review the past, nor is it necessary, for I am consciously willing to rectify anything in the past in God's way, as He shows me the necessity for it. This moment God says He accepts the sacrifice if I believe Him." Then turning to his lady friend he replied in the affirmative. Dr. Bangs

always dated an improved experience from that time.

Now, we reasoned from this incident and other teachings that this was always the sensible course for us to pursue when doubt assailed us, or perplexity concerning the activities of life called us to a lengthened examination of the past. Before we attempted to decide concerning these things, we would go through with our catechism, realizing that the blood cleanseth from all sin, and then from this standpoint of present freedom from condemnation would examine into the past. But frequently that examination was not satisfactory. We would discover that some actions might have been improved upon, and some were positively wrong, needing confession and forsaking to satisfy conscience as acted on by the Holy Spirit. Still we held fast our confidence that our position was a scriptural one, and according to our faith it was done unto us. Our experience was "the continual cleansing state," or, as Miss Havergal puts it, "always dwelling in the fountain." Now this experience was to us a vast improvement on all former experiences, and we anchored ourselves firmly there in all our excursions into the perplexities of the past or the mysteries of the future.

Frequently, it is true, we would ask ourselves if there was not still better anchorage, as we uttered the Lord's words, "Thy will be done on earth as it is done in heaven," or joined in singing the words—

"I want the witness, Lord,  
That all I do is right."

For we well knew that as yet these thoughts were unanswered prayers, only unsatisfied heart-longings, with a trace of skepticism as to the possibility of their being realized in this life.

But we never surrendered the vantage ground once gained of "the continual cleansing state" until we gave it up for the grander, yea, completed, experience indicated in the letter just quoted.

But whilst this "continual cleansing state" is an improved experience, as compared with all previous stages in the Christian life, there are certain dangers connected with it which it is well to consider.

In this state, as in every other state of our Christian progress, uncompromising love of the truth must characterize us. Hence, if the Holy Spirit shows us at any time still better anchorage, then it is absolutely necessary for us to shift our anchor, for immediately our former anchorage becomes unsafe. For the law of the spiritual world is that we must measure up to the light received, else we at once begin to walk in darkness. "If thine eye be evil," that is, not single, "thy whole body shall be full of darkness."

Another source of danger is, when the Spirit shows us something in the past which requires humiliation on our part in rectifying it after a proper, that is, a scriptural manner. The temptation is to substitute additional will-power in believing that the blood cleanseth, or stronger assertion in public testimony, or greater zeal in public Christian work. This is one of the most dangerous reefs on which to wreck, and from which rescue is most difficult.

Still another danger is from the effort to retain both anchorages. The Holy Spirit will not undertake to do His completed work for us if we insist on it that His work is so imperfect that it must pass ever and anon through the cleansing process to be satisfactory to God and us. These two thoughts will not mix for they are antagonistic to one another.

In conclusion we give our hearty God-speed to all honest professors and teachers of "the continual cleansing state," and our deepest pity for all who have retained the dry perfunctory profession of this faith when they have either consciously or unconsciously drifted upon the rocks of error, either by refusing to rectify wrong according to the dictates of the Holy Ghost, or failed to follow additional light as He has reflected it upon them.

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NOTHING seems more reasonable and scriptural, more within the scope of a rational expectation, than that an humble, consistent, prayerful disciple, who abides in God, and in whom God abides, should feel in every faculty of soul and body the hallowing and health-giving power of the Spirit of God!—*Selected.*

## A LOST OPPORTUNITY.

## A SELECTION.

It was at the regular Sabbath evening prayer-meeting. The pastor had talked on the Sabbath-school lesson of the day (Matt. v. 17-20). The good brothers and sisters had poured out their thanksgivings to God, and had plead with Him for an outpouring of His Holy Spirit. They had asked for conviction to rest on unawakened souls. They had asked for the salvation of the unsaved and for the deliverance from the yoke of bondage of those still under the law. Songs of praise and thanksgiving, and hymns of consecration to God, had been sung. The testimonies had been given, testimonies of pardon and testimonies of cleansing, had all been left on the altar as a free-will offering to the God of our salvation. The pastor gave the usual invitation, "All those who will seek forgiveness of sins, through the blood of Christ, will please come forward to the altar." Not one. Again the invitation, "All who desire to know more of God, by giving themselves entirely to Him, making a complete consecration of all to Him, won't you come to the altar and we will have five minutes of prayer." Not one.

In the congregation sat a lady who, in years past, was a member of that church, but had moved away. She was there that night solely because that pastor preached and talked full salvation in its completest meaning, and her pastor did not. She had come because that people testified to a cleansing power as well as a pardoning power, and her people did not. Her heart was full of longing for this blessed rest of faith, and she did so long to go to the altar; but she kept her seat. By her side was one who had received this uttermost salvation, and was walking daily in the light of God's truth. They had talked together, and she knew the longing in the other sister's soul.

There came to her the thought, speak to your friend; ask her to go forward; but she waited, not wilfully neglecting or refusing to do it, but hoping the friend would go of her own accord, and thinking that perhaps it would be wiser to let her alone. But she did ask her at last, and the friend said "Yes." Too late! the pastor had at that moment closed the invitation and was closing the meeting! Lost! an opportunity to seek a full and complete surrender to God, a cleansing from all unrighteousness, and the baptism of the Holy Ghost. An opportunity that can never be regained. God in His

mercy may give that soul another chance, but the conditions can never be so favorable again. The soul was under conviction, the Spirit of God was striving, but the opportunity was lost. The result eternity alone can reveal.

Lost! an opportunity. A sanctified heart neglected a moment too long to help another. She waited an instant too long before using the blessed privilege God put into her power to lead another, perhaps, into like blessed relations with God as herself. She didn't wilfully refuse God's voice. O no! but she lost her chance just the same. She didn't even say, Ill put it off a while and talk with her after meeting. All she did was to wait an instant too long, before doing what God gave her the privilege to do. But she lost her opportunity just the same, of doing work for the Master she loved.

How many such opportunities, lost forever, will eternity reveal! Tears will not bring back the coveted privilege. It has gone forever. Let us learn a lesson to "Redeem the time," and pray God that we may walk so closely to Him that we may hear and obey His gentlest whisper.

## REMARKS ON THE ABOVE.

We have selected this article from one of our exchanges, not so much to criticise or find fault with the author, as to draw attention to the fact that the whole subject is left in an unfinished state, but with the intention of doing what we may to supplement this omitted part.

The incident is one which brings up to the memory of every sincere Christian many a similar experience, but to this day, in very many cases, these incidents have been relegated to the land of unsettled questions.

Was this really a lost opportunity? If so, then the head fairly swims, the heart aches, and our whole being is bewildered in contemplating the possibilities of good destroyed and of positive evil following in the wake of such a neglect of duty.

When Philip, in the days of the apostles, met the Ethiopian eunuch, and baptized him into the faith of Christ, not only the salvation of the eunuch but of an entire nation trembled in the balance, for had Philip hesitated long enough to let the opportunity pass, all these far-reaching blessings would have been lost.

and who shall even whisper the possible eternal loss of a multitude of souls?

What complications of evil and loss of good had Paul ventured to preach in Asia when the Spirit forbade him, and so missed the Macedonian cry which took him to his successful revival tour through Europe.

In the present case, who can calculate the possible, far-reaching effects of this one incident? Had this lady embraced this presumed opportunity, the first result might have been the entire sanctification of her friend; this friend again might have become the agent in starting many other workers in the vineyard of the Lord, and these might go on acting, directly and indirectly, on many others, until the mind is fairly lost in contemplating the multitudes possibly saved through that one opportunity fully embraced. Again, not only may we contemplate all this possible loss, but also the loss to the one who failed to do the good she knew of. There was present condemnation for sin, for "to him that knoweth to do good and doeth it not, to him it is sin." James iv. 17. Then there was the evil example of a professor of holiness, calculated to give a false idea of what true holiness is in actual life.

And here arises the question, can such an one truthfully profess to have the blessing of holiness under such circumstances? Was not the blessing lost when this opportunity to do good was lost? Would it not be necessary for that person to repent of this *sin*, obtain forgiveness, and again be cleansed from sin to truthfully witness to the possession of the blessing of perfect love? How could she go on professing heart purity with the blood of souls possibly clinging to her skirts, unless she again obtained the blessing of heart-purity by a distinct act of faith?

But after all, was this really and truly a lost opportunity? The writer of the article has evidently decided that it was. But who gave him this authority of pronouncing with infallible certainty upon the conduct of the sister in question. Did the party herself inform the writer of the fact? We shall presume so; but how did the party herself know? We are simply informed of certain circum-

stances of the incident, not of all. Are we certain that her friend would have gone forward if asked by her sooner; or, if going to the altar, she would have been blessed? Are we sure that it was not the best thing after all that she should be left to decide the matter alone?

We are left by the writer to believe that in every similar case it is the duty of the one to speak to the other, and invite to the altar of prayer. But is that a safe rule? And is it certainly a lost opportunity when one fails so to do, involving actual sin and the possible consequences we have been contemplating?

In this case the judgment of the lady prompted her to invite her friend forward, but again her thought was that it would be better if she went forward of her own accord. Now, if the friend had gone forward would not the other have congratulated herself on being so judicious in dealing with her, and the writer would not have called it a *lost* opportunity. Did the essence of the sin inhere in the conduct of the other—not going forward making it a lost opportunity; going forward, leaving the other innocent in the matter?

All these, and many more questions of serious import are the legitimate outcome of this incident, and there ought to be a clear, satisfactory answer to them all in the gospel.

Now, the only answer given by this writer is an exhortation to "Redeem the time," and pray God that we may walk so closely to Him that we may hear and obey His gentlest whisper.

But this advice, if closely scanned, means simply that if great care is manifested on the part of Christians less opportunities will be missed, and then less condemnation be experienced. We look in vain in it for some rule whereby, with infallible certainty, we shall not miss *any* such opportunities, but be always able to echo the triumphant language of Paul, "Now, thanks be to God who always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place."

Besides, the advice implies that *great effort* must be used continually to avoid losing opportunities, and so it scarcely harmonizes with the prediction of Isaiah



that "a wayfaring man though a fool shall not err therein," or with the words of Christ, "My yoke is easy, and My burden is light." Indeed, it is our opinion that in these words of advice the author admits unknown, if not known, lost opportunities himself, even when in the enjoyment of the blessing of heart purity, and the fear that his future life will not be entirely freed from such sad blemishes, whilst the whole is daubed over with the untempered mortar of pious resolves to do better in the future.

Strange that such unsatisfactory rules and regulations for holy living should pass current amongst New Testament Christians—Christians in whose ears are ever sounding the words of promise of their Master. "He (the Holy Ghost) will guide you into all truth," and illustrated in the life of the apostle, "There is therefore now no condemnation to them that are in Christ Jesus, who walk *not* after the flesh, but after the *Spirit*."

For our part, if even the suspicion arose in our minds that there was one lost opportunity during the past year to blemish our Christian experience we should be compelled, in the interests of truthfulness, to suppress our testimony to full salvation till either the suspicion was driven away by the distinct witness of the Spirit to its falsity, or else it crystallized itself into a sad reality, when only through repentance and faith could the dark stain be washed away in the all-cleansing blood. And then it would be in order to admit that our profession of holiness, during the interval between the lost opportunity and the cleansing away of the sin however strong and publicly given it might have been, had not been backed by a holy life.

### OBEYING GOD.

All admit that obedience to the Word of the Lord is the very essence of practical Christianity. But to most people there is something very vague and indefinite about that obedience. And yet there is an instinctive cry in the soul after definite knowledge concerning this thing. Hence the persistent efforts to chop up the general laws of the Bible into frag-

mentary rules for particular occasions. How the New Testament is searched and studied to find some particular directions concerning Sabbath observance! How the word "gold" is pounced on, and made to do service in a thousand definite rules concerning dress! What ingenuity displayed by the same writers in making Paul's words concerning gold a universal cast-iron rule, and his still more pointed remarks concerning the work of women in the Church inapplicable to the present times. What changes are rung upon the words, "Forsake not the assembling of yourselves together."

Now, all of this simply illustrates the eager desire of Christians to have some definite rule to go by in their obedience to God, and awakens the suspicion that this innate desire is implanted in the breast by God Himself. And, indeed, such we believe to be the case. And hence we infer that it will never be satisfied until it is met, and fully met, in God's specific provision, viz., the law of the Spirit.

This law of the Spirit makes us free from the desire after definite rules and regulations, not by destroying that desire, but by gratifying it in its most exacting requirements.

Does the sabbatarian sigh for minute instructions as to how to keep holy the day of rest? The law of the Spirit provides for every consecutive moment of its sacred hours.

True those instructions may not tally with our preconceived notions of its sanctity. But what of that, for following the *law* of the Spirit we must, of necessity, have the witness of the Spirit that whatever we do on the Lord's day will be right and pleasing to the God of the Sabbath. Should not such a result more than satisfy the most exacting sabbatarian that ever wrote or spoke on the subject.

Following the law of the Spirit, the most pronounced apostle of the dress question may have his highest dreams of minuteness of rule provided for in instructions concerning dress, from the arranging of the head covering to the tying of a shoe-lace. And, moreover, he may have such confidence in this regulating law of the Spirit as to leave, with serene confidence, his brother Christians under the

same law, and thus save all the time lost in trying himself to regulate their dress. And so of all other burning questions, the law of the Spirit in Christ Jesus is the great panacea for all their ills.

Obedying God under the present dispensation is simply and solely obeying the law of the Spirit. And this law is our regulating force, from the judicious expenditure of a five cent piece to the managing of a camp meeting. Nothing too small for His notice, and nothing too great for His regulating hand.

How clear and definite the act of obedience when it is found to narrow itself down to obedience to one law! How vague and indefinite the idea of obedience to God, when it is the effort to obey certain generalized Bible commands, evidently not given with any idea of being applicable to the minute details of active life.

In the one case obedience is prompt and satisfactory, in the other, hesitating at times because of want of definite knowledge, and the result unsatisfactory. In the one case, obedience is joyous, because there is the consciousness, with the act of obedience, of doing the whole will of God, even as it is done in Heaven; in the other, shadowy doubt chastens the joy, for there is ever the conscious failure to do the *perfect* will of God.

In the one case there is the exultant shout of victory from one who is complete master of the situation, accomplishing all positive good, and leaving no opportunity unimproved; in the other, the occasional shouts of victory are ever followed with the wailing lament, O my leanness! The one in repeating the Lord's prayer emphasises "Thy will be done on earth as it is in heaven," while the other emphasises "Forgive us our sins."

In a word, whilst the one has reached the land of Beulah, the other, at his best, is but journeying thereto.

In the evening I met the believers, and strongly exhorted them to "go on unto perfection." To many it seemed a new doctrine. However, they all received it in love; and a flame was kindled, which I trust neither men nor devils shall ever be able to quench.—*Wesley's Journal.*

### A BEAUTIFUL ANSWER.

A sister, at one of our city meetings, said that in conversation with a friend she gave the following account of her experience:

The question was asked her by another, "What is this experience of the fulness of the Spirit of which you speak? I wish you would describe it to me."

Her reply was that "if she were to go over all the hymns in our Methodist hymn-book, under the heading of 'Full Salvation,' and gather up all the aspirations after spiritual blessings contained in them, and then imagine them all satisfied, and completely satisfied, she could form some idea of what the Pentecostal fulness of the Spirit was, for that," she added, "is my continual experience."

Reader, have you the fulness of the Spirit as a constant personal experience?

### A CONVICTION.

We have a growing conviction that many of the rich Christian experiences given at our different Association Meetings will, ere long, find their way into the pages of *THE EXPOSITOR*, written out by the speakers themselves. This is one reason, we are inclined to think, why we have refrained from reproducing them ourselves.

### ITEMS OF NEWS.

BRO. WILLIAMS HEARD FROM.—We have received letters from Birmingham which tell of a prosperous journey home, and work ready to hand on his arrival. The way opened rapidly for a holiness meeting in his church, and he was rejoicing over the first fruits of his labors, the harbinger, we trust, of a mighty harvest on England's soil. Our brother has commenced operations on the Pauline line, having, like Paul at Corinth, started a small business, not to try to make a fortune, but simply to use it as a base of operations for preaching the gospel of full salvation amongst his fellow countrymen. We can assure him that our prayers will still abound for his (our) work in preaching scriptural holiness in the land of the Wesleys.

ANOTHER DEPARTURE—Sister Cassidy left us on the 18th of the month to join her husband in New York. The prospect is that they will sail for China sooner than was their expectation. Our sister gave us her farewell address at the Saturday-night holiness meeting, an address full of the missionary spirit, making light of the sacrifices already made and still before her, but proving to us that she drew all her inspiration for her work from the Christ of the Bible, the God of holiness. As with the former party, our first quota of missionary laborers beyond sea, so now we had the pleasure of saying our last good-byes on the boat, and in watching them as they were lost to view by the steamer's swift passage down the bay. Yes, lost to mortal sight, but faith's vision was all the more clarified to behold the far-reaching results of such quiet departures from our association meetings.

When we arrived in Toronto five years ago, with a capital of fifteen dollars to start a holiness magazine, who would have predicted that one of the outcomes of that forlorn hope would be waving our farewells to missionaries raised up to multiply holiness meetings in distant continents!

GAIT HEARD FROM.—Bro. Caldwell, a member of Dr. Smith's (Presbyterian) church, of Galt, some years ago entered into the experience of full salvation, and since then has been a faithful witness both at home and abroad. A short time before the camp meeting he brought his brother-in-law, Bro. Cranston, to visit our city meetings. Here he was deeply impressed with his need of the fulness of the Spirit for his evangelistic work, for he had just yielded to the call of God, and was preparing to devote himself exclusively to the work of the Lord in his church. He at once took the place of an earnest seeker of this grace, but it was at the camp-meeting where he reached the consummation of his spiritual desires. On their return to Galt our friends immediately started a holiness meeting, and found that there were many hungry souls all around them, anxious to be led into like precious faith.

A call was sent for some of the Toronto friends to go and help, and it was respon-

ded to by Sister McMahon, who is now laboring with them with great acceptance. Already a goodly number have accepted the Pentecostal blessing, and many more are seeking.

We rejoice greatly over this blessed work of grace amongst our Presbyterian friends, and fully expect to see it extend widely within the pale of this effective branch of evangelical Christianity.

OTHER DOORS OPENING.—An interesting work has also commenced amongst our Baptist friends. A couple of young men from one of the city churches, having been led to our meetings, received the experience of full salvation, and are now a centre of growing influence, which promise much for the future.

THE GOSPEL METHOD.—Whilst many of the friends were at Wesley Park, used or God in spreading the definite experience of full salvation, those who were kept at home had like blessed experience, for on our return we could rejoice with them over definite work done at the city meetings. Is not this an illustration of David's rule carried over to the New Dispensation: "They that tarry at the staff shall share alike with those who go into the battle."

THE ANNUAL CONVENTION.—We cannot, this month, make any definite announcement concerning this gathering. The probabilities are that the time for holding it will be farther removed from the date of the camp-meeting, so as to suit better the convenience of those who wish to attend both annual meetings.

### EXPERIENCE.

I have named them stepping stones—monuments of special interest, dotting the journeyings of more than sixty years heavenward, and with the thought to cheer or inspire others by the *truth* that has dotted these years, I will drop a few leading points, or rather items of experience, as they have been presented to my mind through the teaching of the Holy Spirit; and here I would pause a moment to say as I grow old and look back, and know for myself the time, the place, the fact of such and such definite points of Christian experiences founded on the Word of

God, I am so strengthened, and would advise no one, seeking either conversion or a clean heart, to stop short of a clear evidence that they have what they have asked for, and according to Scripture is theirs to possess.

And first the memory runs back to conversion, and oh, of how much interest is that to me now. Yea, I would this morning, September 3rd, 1887, set up an Ebenezer of praise, and on that stone, erected then as a foundation, have stamped a new hallelujah to the God of Israel, who is our God, and who has so safely brought us through the wilderness with shouts of triumph, and will, no doubt, continue to display His mighty love until He comes to take *His child home*.

Early this morning I was led back to one of the grandest displays of God's love to man. It was over thirty years since I saw by faith a fathomless, unbounded sea of love filling the entire earth, deep enough, broad enough, to take in all, all of lost, fallen man, covering with this fathomless abyss of love all their needs. And while this vivid panorama flashed before the mind, and in memory's book as fresh as if but yesterday, the cry went forth, mixed with a faith that knows when prayer is heard, "Oh, that this sea of God's pure, universal love which does fill heaven and earth may become so clear, such a positive fact that a world may discern, and by faith plunge beneath its healing, cleansing stream, and be made every whit whole." I have been young, but now am old, yet never forsaken; have been sick, and revived again; and again laid aside, then picked up and set to work. See a God in all.

The highway, a narrow way but a straight way, was another beautiful presentation of truth flashed upon the mind, stamped by Divine inspiration; more than thirty years have passed, and to-day I find it mine, though unworthy yet firmly to stand and gaze upon this pathway that leads to the Celestial City, and behold, as in those days, I find it not only pure, clean from anything that would defile, but so lit up by the Holy Spirit that the way-faring man need not walk in darkness. Oh how blessed to be so started and established in this high-

way as that no storm with which we have to battle can turn us aside.

This I call a glorious landmark in our journeyings heavenward. Oh, that all would search the Scriptures; they will find this highway, and it may become to them a living reality. Fear not, shrinking one, it is not only the way of light, but of life, founded and proved to be the King's highway of truth and holiness. Oh, precious truth, that does make free all that believingly make the venture and take this step.

How glad I am to-day to have an experience that has been tested all these years and proved true. Present experience is all essential, but it is blessed to have the past and present so linked as not to have the chain broken. Thus this chain binds us to the heavenly, while yet of the earthly, and takes up the hallowed strain of

"Praise God from whom all blessings flow,  
Praise Him all creatures here below;  
Praise Him above, ye heavenly host,  
Praise Father, Son, and Holy Ghost."

What more can be said? Time would fail at present to tell the many rich displays of grace and glorious manifestations of God's unbounded love to this child of earth; but suffice it to say that all things are ours by asking and believing, yea abundantly above all we ask or even think. Such has been the experience of the past. Shrink not, beloved of the Lord, to ask largely. The store-house is full, and we are commanded to come boldly. Oh, let us not only become rich here but be fully prepared for an abundance of entrance into the kingdom of our God. I am waiting, expecting the summons when it will be said, "It is enough; come home."

Another leading thought in all these years in reference to being prepared for this abundance of entrance is purity; we must, we may, we can be pure, for it is the word, the promise of a God, spoken to the inner-life, the soul-life of the child of sixteen, and to-day, is not only stamped on memory, but the soul grasps the truth, lays hold by faith, claims the promise, "Ask and receive," and again if we know we are heard when we pray we have the thing we ask for. Now every sincere prayer is heard. The whole ques-

tion is soon settled; are we not sincere? I found this morning it would not only be absurd but actually sinful in me to doubt. I have never been one of the doubting kind. Indeed, these definite points have been so clear and Scriptural that doubt has had no place. Oh, how blessed to have the Word, the fact, and then comes the testimony. I could weary your patience, but will stop for the present.—MARIA BRIDGMAN.

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“EMPOWERED.”

(*Heb. xi. 34.*)

BY HUBERT BROOKE.

As each fresh need arises in the Christian, the Word of God is at hand to tell of the supply prepared for him. God hears his cry, opens his eyes, and shows the well of water to revive his fainting soul, and impart to him life abundantly (*cf. Gen. xxi. 17, 19, 20*). The sense of need, the discovery in anything that we are “wretched and miserable and poor and blind and naked,” is but the opening of the heart that it may learn of gold and raiment and eyesalve; is but the knocking of the Lord’s hand at the door. Hear and open to Him; and He will come in and sup with, and satisfy you.

Of all the needs we hear constantly expressed in these days by Christians, none is more marked than their yearning after power wherewith to live for God’s glory wholly, and to make full proof of their ministry. The supply is not far off. The eightfold repetition of one word in the New Testament is connected with the *command* to possess such power, the *fact* that it has been and can be possessed, the *method* of obtaining, and the *results* of utilizing it. This word is in Greek *ἐνδυναμῶν*; and is variously translated “to strengthen” or “to enable,” in the active voice, “to increase in strength,” “to be strong,” or “to be made strong,” in the middle and passive voices. The English verb “empower” will be found to express more exactly the sense of the Greek; the first syllable in each case meaning “in,” and the rest of the word telling of the “power”—*δύναμις*, whence our words dyna-

mite and dynamics—which operates in the object of the verb. We speak of a master “empowering” his servant to buy and sell, to plant and build, to direct and govern in his name. Thereby we understand that the authority and power is absolutely the master’s, but is conveyed to and placed in the servant for the master’s purposes and at the master’s will and pleasure alone. Exactly this is the force of the word in the New Testament; and in every instance it is the Lord who conveys and imparts, and His believing servants who receive and use, the power. With this picture before us, let us examine the eight passages where the word occurs, and employ the translation “empower” on each occasion.

I. The COMMAND that they should possess this power is distinctly addressed to all who believe in and know the Lord. Eph. vi. 10: “Finally, my brethren, be empowered in the Lord and in the might of His strength.” A command addressed to the whole Ephesian Church must be applicable to all believers; the present tense of the imperative “be empowered” implied a continuous condition to be maintained—“be always empowered from moment to moment;” and the three different words “power, might, strength”—*δύναμις, κράτος, ἰσχύς*—convey the fullest possible idea of the unlimited resources of the Master, with which the servants are intended to be equipped.

Again, to Timothy directly, and through him to every minister of the Gospel comes the special command, 2 Tim. ii. 1: “Thou, therefore, my son, be empowered in the grace that is in Christ Jesus.” Here also the present tense of the passive imperative enjoins the maintenance of a continuous condition, in which Timothy should always find himself.

Such is the simple command to every believer in general, to every minister in particular, to be and to live in the possession of the Divine empowering. Let us look this command in the face, and settle it clearly in our hearts, whether we hitherto have obeyed it, or whether we will henceforth “keep and seek for” this commandment of the Lord our God (1 Chron. xxviii. 8).

II. It is further an historical FACT, that this command has been obeyed in the

past, and that it by no means represents some ideal standard impossible of attainment. In five passages are we told of souls that distinctly obeyed this divine summons; and in a sixth we find it expressly mentioned as an habitual experience. Important quotations; for if men of like passion with ourselves have lived in its enjoyment, this cannot be a condition beyond our reach or above our attainment. Following the historic order, we read that (1) Abraham . . . "was empowered in faith, giving glory to God" (Rom. iv. 20). (2) Certain Old Testament saints "out of weakness were empowered" (Heb. xi. 34). (3) Immediately after his conversion, "Saul was the more empowered" (Acts ix. 22). (4) Concerning his calling to the ministry, he declares further, "I thank Jesus Christ our Lord, who empowered me . . . putting me into the ministry" (1 Tim. i. 12). (5) Again, during his trial before Nero, when forsaken by all, he says, "Notwithstanding the Lord stood with me and empowered me" (2 Tim. iv. 17). (6) Whilst he gives it as his habitual daily experience, "I have strength for all things in Christ who empowereth me" (Phil. iv. 13).

Assuredly in these six passages we have abundant proof that in all ages, and as a continuous possession, this empowering of the Lord has been known and enjoyed. Consider for a moment what this all implies. The Great Master calls to His servants, points out to them the grand work for which He empowered others in days gone by, and then invites, nay commands, them to be endued with the same power, and render similar service. We might cry, perhaps we have cried, like Gideon of old: "Oh, my Lord, wherewith shall I save Israel? Behold my family is poor in Manassah, and I am the least in my father's house." But the Lord answers us, as He answered Gideon: "Surely I will be with thee, and thou shalt smite the Midianites as one man." If the Lord commands, let it suffice; if He shows us patterns of obedience let us be thankful; and with willing hearts ask Him confidently, "How shall this be?" For our answer we turn to a somewhat closer examination of the same quotations—the only places where this word is used in the New Testament, and shall

there find how we may obtain, and how then we shall manifest, the possession of this power.

III. The METHOD of obtaining and possessing this indwelling and inworking power of God is taught very simply; it is explained in connection with three things. First, that *the Lord Himself* is the Master, who alone has the supply and the imparting of the power. "Christ that empowereth me;" "Jesus Christ our Lord, who hath empowered me;" "the Lord stood with me, and empowered me." Therefore only in Him, abiding in Him, can this power be known and possessed: "Be empowered in the Lord." Second, that for those who are in Him, the gift is freely imparted, open for all to have and use, emphatically of *grace*. "Be empowered in the grace that is in Christ Jesus." Third, that on our side *faith* grasps the offered gift, and applies it to each need that arises. "Abraham was empowered in faith;" "By faith out of weakness they were empowered."

Nothing can be simpler than the principle on which the Lord thus deals with His people. It is the story of pardoning mercy over again. A debtor is forgiven his debt freely, and is taken into his late creditor's service; then he is authorized to act in the name and power of his new master. Such is the picture; and it is one that explains an oft-repeated difficulty. "What does 'abiding in Christ' exactly mean?" Look at this servant. As long as he is obeying his master and doing his will, the master's authority supports him fully, and the master's power attends his word and his work. Practically, therefore, obedience is the condition of abiding in Christ. And he expressly declares it so in saying: "If ye keep my commandments ye shall abide in my love" (John xv. 10).

Behold then, Christian, your pathway of power. You see that the Lord is your strength as much, as truly, as simply, as He is your salvation (Isa. xii. 2). "In Him" alone are you saved; "In Him" alone are you strong. "O' grace" are you saved; "in grace" be strong. "By faith" are you saved, "by faith" are you made strong. Apply over again for your need of power the principles on which your need of salvation was met. What you

did then for pardon, do now for power. Come to Him; trust in His grace for the gift; believingly appropriate the gift He offers. The power is yours, and continues yours, as you abide in Him: go out and prove it in His service.

IV. What then will be the RESULTS by which this power is manifested, and which ensue from its possessions? A wondrous sevenfold result is traced from these eight passages referred to. Three concern the soul in its individual needs; for, where the power indwells (1) The believer gives glory to God and is fully persuaded that He will perform what He has promised (Rom. iv. 20, 21); (2) The believer has power to stand against the wiles of the devil (Eph. vi. 10, 11); (3) The believer is contentedly patient under every trial, and is fully prepared for every event (Phil. iv. 11-13).

The next three results are connected with the ministry which each has to perform—"to every man his work,"—and show that this indwelling power (4) Qualifies for ministry at the outset, under new and untried circumstances (Acts ix. 22; 1 Tim. i. 12); (5) Gives endurance under its trials and hardships (2 Tim. ii. 3); and (6) Enables for its completion and fulfilment up to the last (2 Tim. iv. 17).

The final result tells how this divine power enables the weakest disciples to stand firm under the fiercest persecutions of the enemy; in their helplessness they are mightiest, "the lame take the prey," "out of weakness are made strong" (Heb. xi. 34).

Now these seven results are truly the marks of a full-grown Christian, "thoroughly furnished unto all good works." They meet the requirements of the believer in every condition of life, and enable him there to glorify God. In the smaller sphere of domestic life and the inner realm of the soul, they show one who gives glory to God, withstands the devil, is always joyously content with his lot. This is the full-grown Christian's home experience. In the wider realm of ministry, they reveal an equipment for the start, endurance for the burden, success for the termination of the work given to be done. What more can the servant of the Lord require? And if times of open persecution and bitter distress should

come, they tell of triumph over all assaults and victory in the greatest danger. Such then is the provision the Lord makes for His servants; such the possession and inheritance He bids them enjoy; and such, by His grace, is the blessing we will claim and the life by which we will glorify Him. "The people that do know their God shall be strong, and do exploits" (Dan. xi. 32).—*The Life of Faith*.

"ALL THINGS ARE YOURS, FOR YE  
ARE CHRIST'S."

BY J. F. WILLING.

A little company of ladies were in consultation upon an important religious interest for which they were responsible. In response to the earnest inquiry, "What can we do to help the work along?" one of them proposed that they begin by consecrating themselves more fully to the Lord. "I don't know about that," said another, "I have consecrated, and consecrated, and consecrated, till I am sick of it." Perhaps she is not the only one who has tried to reach the fulness of Christ's love and power by substituting a reiterated consecration for appropriating faith, till the exercise has become a ghastly bore.

If full salvation came from consecration, it would be "of works." The Apostle declares it to be of grace through faith: "Not of works, lest any man should boast."

After one has made, to the Lord, by the Holy Spirit's help, a complete, unconditional surrender of himself, and all that pertains to him, all that remains for him to do is to let Christ be made unto him, of God, wisdom, righteousness, sanctification and redemption.

Perhaps no part of the Christian scheme is so difficult to explain and understand as salvation by faith. During the Dark Ages this vital truth was nearly lost from the practice of the Church. Grand cathedrals were built, epics in stone. Great crusades were undertaken. Pilgrimages, penances, personal self-denial, were entered upon eagerly, and with most heroic zeal; yet spiritual godliness seemed dead, "twice dead, and plucked up by the roots."

When in the sixteenth century it rose again from the dead, like the Christ, it came to its own, and its own received it not. For its sake myriads of martyrs perished by the hand of those who claimed to be defenders of the faith.

In our attempts to make clear this vital matter, we are obliged to use figures of speech, and they are, at best, risky, vehicles of thought. Like false measures, they usually hold too little or too much.

The figures that God uses, however, will bear the broadest rendering. He has exhausted Oriental exuberance of metaphor to make us understand His love, His desire to "work in us to will and to do of His own good pleasure," and the marvellous results of that inworking, in order to induce us to follow Him wholly, and trust Him with all the heart.

Probably He has used no figure that is stronger or more telling than that of marriage. It is frequently used in the Word of God to supply all the need of His people.

The boldness of the metaphor is startling. We would not have dared think it in our bravest devotional flights, yet it occurs often in the Book. "I am married to you." "Thy Maker is thy husband." The Church is called the "Bride, the Lamb's wife."

There is no tie more tender or stronger than that which unites two persons, man and woman, when they join hands for the long walk through life, pledged always to one home, one interest, one supreme, unwavering love. God uses this bond to set forth Christ's tenderness for His Church, and His jealous care of her interests.

Paul understood something of it when he said, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

At the close of a consecration service, the lady in charge of the meeting asked a young minister if he had received the fulness of Christ's love? He shook his head; and she asked him if he believed it provided in the atonement?

"I do," he replied, "though till to-day it has always seemed remote, and to be reached only by superhuman struggles."

"Are you willing to place all your interests in Christ's hands?" she asked.

"I believe I am, and, indeed, I think I did so when I knelt with the rest at the altar. I went over the points carefully, trusting the Holy Spirit's help, and I believe I made a thorough, complete surrender; but—

"Then you are wholly given to the Lord. Now what does He do? Does He take what we offer Him?"

"He certainly does."

"Then you have given all; He has taken all; and He gives Himself fully to you—not to-morrow, but now?"

"Y-e-s—yes, I—believe—He does. Why, is this all there is of it? It's so simple! Give all, and take Christ, and He is all and in all."

"All things are yours, for ye are Christ's, and Christ is God's.' Let me illustrate: It was a word of one syllable uttered by your wife at God's altar, that changed all her relations in life—domestic, social, financial, legal,—even her name. If you had been emperor of the Russias, and she a peasant girl, the utterance of that word would have made her an empress, and given her a share of all your honors and estates. The peasant might say to her imperial husband, 'I don't see why you should want me.' He would reply, 'Because I love you.' 'But I am not fit to be an empress.' He would say, 'I have abundant resources at command. I can supply all your need according to my riches.' She might insist: 'Yes, but my manners and dress are unfit for presentation at court.' 'No matter,' he would reply, 'I can furnish tutors and artists, now that you are my wife; you have an elegant wardrobe, even the crown jewels, at your command. I am able to present you faultless before the presence of my court with exceeding joy.' Now, if she loved him as a woman ought to love her husband, would she not gladly submit to the necessary preparatory discipline, and return with her whole heart the love he had so munificently bestowed upon her? What says the Word of God about the dowry that Christ purchased at such fearful cost for His Bride? 'For this cause I bow my knees unto the Father of our Lord Jesus Christ, that He would grant you, according to the



riches of His glory, to be strengthened with might by His Spirit in the inner man, that Christ may dwell in your hearts by faith, that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God. Now unto Him that is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us, unto Him be glory in the Church, by Christ Jesus, throughout all ages, world without end, Amen."—*Christian Witness*.

### THE SPIRITUAL MAN.

BY PHILLIPS BROOKS.

"Behold thou shalt call a nation that thou knowest not, and nations which knew not thee shall run unto thee, because of the Lord thy God and for the Holy One of Israel; for He hath glorified thee.—Isaiah lv. 5.

The spiritual man everywhere is meant to be the central man, the fire, the inspiration, the illumination and attraction of mankind. There is a certain sort of man who is among his fellow-men what Israel was among the nations. Other men are richer, other men are mightier than he. Often their riches and their might seem to crowd upon him, as Assyria and Egypt crowded up upon Judea, and leave him no chance to breathe; but in the long run he is king of life. Men turn to him in their deepest moments and with their deepest needs. He helps men very different from, very much greater than, himself. To become such a man is the truest and worthiest ambition of a human soul.

It must be very sweet and strong when this Judea-consciousness really takes possession of a man and fills him. It is not pride or conceit. It is something far sadder than that. But into his ears there comes a message from God: "I have appointed you to help your brethren. I have taught you to see the soul of things. I have filled you with the mystery of living, the awfulness of the soul." "Now behold, thou shalt call a nation

that thou knowest not, and nations that knew not thee shall run unto thee, because of the Lord thy God!" You cannot picture the soul to which God says that as being proud. He to whom God speaks such words stands and listens in complete humility as the footsteps are heard streaming toward him. He struggles for intense purity, in order that God may shine through him more abundantly and brightly. He opens every door of sympathy, and tries to understand the lots of his brethren, however different they may be from his own. He does not care how far he stands outside the circle of men's other interests if only he can help their souls. And when he does see, as he sometimes does, men's eyes grow brighter and their faces full of new light as they turn away from him, he is completely satisfied. Let Assyria and Egypt be as mighty as they will, there is no envy of them in this Judea, who, with no army and no treasury, is gathering into herself spirituality which all the nations shall come up and get from her.

Oh, my dear friend, if in any way God is making you a Judea; if He is using you for one of His gathering and distributing points of spiritual life, be satisfied. There is no nobler work which anybody in this world can do than that. To know God so that other souls may know Him from us; to be in any way a deepener and enlightener of the lives of our brethren—what is there for a man to thank God for like that?

### INTERIOR SPIRITUAL LIVING.

In everything that happens to us in this world, be it ever so trifling, there are interior planes of interest involved. Every transaction of our outer life has within it not only the external interest which the transaction ostensibly serves, but a thousand interior purposes as well. There are the thoughts and affections which he who enters into the transaction cultivates and confirms in himself. There are the effects of his actions upon others, and through them upon the whole world. Within that are still more heavenly purposes subserved in the divine providence,

unti' in the inmost of all things, is the Lord himself. The divine Being stands at the centre of everything that happens in the world, either permitting it or ordaining it for the accomplishment of the divine ends of His kingdom. \* \* \* Not a sparrow falls to the ground, the Lord says, "without your Father." And not an event happens in the world, not an experience comes into our lives, that there are not involved within it planes of thought and affection, at the very inmost of which is always the Lord.

Interior spiritual living, when realized in this world, is living in the conscious presence of this inmost of everything that comes into our lives. In every transaction that we engage in, it is acknowledging the Lord as concerned in that transaction. In every event that comes to us, it is recognizing the Lord in that event. In every temptation we endure, it is the Lord who, through the humiliation of that temptation, will come to us, that is thought of in it. The great affairs of life are not prized for their greatness, but for the Lord who is in them. The insignificant things of life are not despised on account of their insignificance, for the Lord is in them too. The honorable things of life do not elate us with their honors, for it is only as the Lord is in them that they are worthy. The disgraceful things of life do not humiliate us with their shame, for the divine purposes in them will make them serve some use. And all things of life, of joy or sorrow, of success or failure, of importance or insignificance, of good or evil, are thought of as being governed by the divine love and wisdom, and are accepted as bringing, in the divine providence, some spiritual life to the soul.—*New-Church Messenger*.

HOW TO DO GOD'S WILL.—A teacher was explaining to her class the words concerning God's angels, "Ministers of His who do His pleasure," and asked: "How do the angels carry out God's will?" Many answers followed. One said, "They do it directly." Another, "They do it with all their heart." A third, "They do it well." And after a pause a quiet little girl added, "*They do it without asking any question.*"

"THOU KNOWEST ALL."

BY LEILA TOPHAM.

"Thou knowest all." Oh, precious, precious words!

Calming the heart's unrest, soothing its pain;

Giving us joy in sorrow, rest in toil,  
Bringing to weary souls new strength again.

"*Thou knowest all.*" Our Brother, Saviour,  
King—

Nearer and dearer than earth's dearest friend;

The tender Christ who wept at Lazarus' grave,

On whose sure sympathy our hearts depend.

"*Thou knowest all.*" In sorrow's ev'ry way  
We see the print of Thy beloved feet.

No pang we feel but Thou before hast known;  
Compared with Thine the bitterest cup is sweet.

"*Thou knowest all.*" The grief we cannot tell;

The secret pain no other heart can read.

The weary conflict with our cruel foe—  
Ev'ry heart-lonnging—ev'ry want and need

"*Thou knowest all.*" Then we will rest in Thee.

Thou knowest Thou dost love us—all is right.

We sing amid the darkness—Thou our Guide.  
'Tis sweet to walk "by faith, and not by sight."

"*Thou knowest all.*" How these dark threads of life

Shall change to gold in Heaven's perfect light;

And on the earth-path sudden glory flash,  
Revealing love and wisdom infinite.

"*Thou knowest all.*" Soon shall we know,  
O Lord.

The great "hereafter" hastes with silent feet.

With trustful hearts we wait that cloudless morn—

That heavenly revelation clear and sweet.

I REST in Him; I dwell in Him. Sinking into Him I lose myself, and prove a life of fellowship with Deity so divinely sweet I would not relinquish it for a thousand worlds.  
—*Lady Maxwell*.

## UNBELIEF.

REV. A. J. JARRELL.

"And He could there do no mighty work."—*Mark vi. 5.*

I would not have put it thus. I should have been afraid to say there was anything the Lord could not do. But since Mark said it, I am not afraid to repeat it; and since God moved the hand that wrote it, I dare not change or modify it. I make bold to say, therefore, that unbelief absolutely binds the hands of our Omnipotent Saviour. And yet men doubt, and doubt, and wipe their mouths as though they had done no crime in the sight of God.

Mr. Spurgeon came in late one Sabbath, rubbing his hands and saying, "Brethren, I am fresh from a struggle with doubts." Said one of the deacons, "Why didn't you tell us you were fresh from a struggle to keep from stealing a horse?" "What do you mean, sir?" "I mean what I say." "But I don't understand you." "Well, the same God that forbids your stealing a horse, also forbids your doubting; how dare you do one more than the other?" "You are right. I have no more right to doubt, than I have to steal a horse," said the honest-hearted preacher. And yet there are good men who call doubting an infirmity. Some even think it proof of a great brain to be troubled with unbelief. Hard run for proofs. Unbelief is a sin and a shame everywhere and all the time. Still men nurse and pet their doubts, cultivate and develop their unbelief until they absolutely lose the power of a mighty grip of faith. The moment they do, Christ loses the power to do any mighty work for them. Listen: "And He could there do no mighty work." Matthew adds, "because of their unbelief."

The first great lesson, therefore, in this text is: *Christ can never do any great work in us, or for us, until we can trust Him to do it.*

We have just two lights we wish to turn on this lesson: the light of experience and the light of Scripture. I began with the lesser light of experience. I do not remember the day when I was not seeking the Lord. But the last three years of my unconverted life I was continually seeking Him; and the last three days and nights I hardly ate, or drank, or slept. I stood on the very borders of despair. I could shut my eyes and see the forked lightnings of the wrath of God. My meat was wormwood and my drink was gall. As I

walked home from church in August, 1856, I mused within myself: "Did not Christ come into the world and die for sinners?" "Yes, He did," I said. "Am I not a sinner?" "God knows I am." "Then did He not die for me?" "Yes, He did," I said, and I felt I was on rock bottom when I said it. "But, if He loved me enough to die for me, and buy my pardon, and pay for it in His own blood, don't I know He loves me enough to give it to me, now that it is all paid for?" "Yes, He does," I said, and dared to look up into the face of the sky, and repeat, "I know He does." For the first time in my life I let loose my doubts, and trusted Jesus, and in the twinkling of an eye the Everlasting arms met around me. I could almost hear Him say, "Why didn't you trust me sooner, that I might have saved you all this sorrow."

I finished my education, and became a preacher. I determined, if ever I found a man so near to perdition as I thought I was, I would try these same questions on him. They were four great, golden grappling-hooks that had brought me from the pit; and I believed they could bring any man up. At last I found my man. I was chaplain in the army, and being too sick to march with my regiment I was sent to a hospital in Richmond. As I lay asleep, about 10 o'clock one night, the "ward-master" awoke me. "Are you not a chaplain?" "I am." "Well, a dying captain in the other hall sent me to beg some preacher to come and pray for him. Will you go?" As quick as I could dress, we entered the hall. As we passed the door, he turned a tearful glance at us. "Are you a minister, sir?" "I am," I replied. "Well, for God's sake, come and pray for a dying sinner that will be in hell before morning, unless God saves him." By this time I had reached his bunk. I started to repeat a few passages of Scripture for him to lay hold on. But he lifted his hand, "My dear sir, I am dying: I have no time to hear you talk: pray!" I fell on my knees, but he seized the prayer out of my mouth, and prayed until he fainted. When he stopped, I began; but in half a minute he caught his breath, and with it the prayer again. Such a prayer! Knee deep in the river of death and unsaved! How he prayed! It has been twenty-three years, but I can shut my eyes and see his face, and hear the prayer now. But I determined, when it came to my turn again, to close the prayer. I sprang to my feet: "Captain, if you have but three minutes to live, I must talk to you two out of the three." I thought of my

grappling-hoos. "Captain, did not Jesus Christ come into the world and die for sinners?" "Yes, He did." "Are you not a sinner?" "What a sinner I am?" "Then, did He not die for you?" "Yes, He did." "But if He loved you enough to die for you and buy your pardon, don't you know He loves you enough to give it to you?" Not a muscle moved in his face. He fastened his eyes on me. "His soul was stretching its arms to meet." I repeated the last question, and the light flashed all over his troubled face, and his purple hands were clapping over his head as he shouted, "Yes! Yes! 'I know that my Redeemer liveth and that he shall stand in the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God!' 'Thanks be to God who giveth us the victory through our Lord Jesus Christ!' 'I know whom I have believed, and am persuaded He is able to keep that which I have committed to Him against that day.'" Then he fainted away. But in half a minute up he came again with a shout. He continued fainting and reviving, singing and shouting until about midnight, when he slipped the last cord and soon left the earth's little shadow far behind him. He had been praying ever since the bullet pierced his body, eight days ago, but not a ray of light reached his heart until the moment he trusted; then all was light.

Carvosso had seen all his children converted but one. Borne down with anxiety for her, he sought counsel of his class-leader, Sunday night, returning from class. "Why don't you claim a promise on the Lord?" asked the leader. "I don't understand you." "Well, the Book is full of promises: some bearing right on your case. Seize one of these, and throw all your weight on it until God feels your confidence in heaven." "I'll do it," said the dear old man. They parted. In a moment the promise swept down like a cable before him: "Thou shalt not leave one hoof behind thee." He recognized it in all its breadth and meaning. He seized it and swung clean loose from earth and earthly doubts. God signalled him it would be all right. For ten days he saw no change. On the tenth day he was ploughing near his house, when a runner came from his wife, "Do come at once; it seems daughter will die." But he understood it. "What's the matter, daughter?" as he reached her room. "O father, pray for me, I do believe I am lost." In a little while she was converted. "Now, daughter, tell me about it." "I don't know anything about it, save that Sun-

day night, ten days ago, just before you came from class-meeting, something got hold of my heart that I could not shake off, or read off, or sleep off. I have been miserable ever since." "I know all about it. That very hour I claimed with all my heart the promise made to Israel—that is what has moved you." When Carvosso quit doubting, God began working.

I need not multiply experiences. They are all the same. God can do no mighty work for us until we trust Him to do it. Let us turn on the light of Scripture on the same lesson. The Master is on the Mount of Transfiguration, when a heart-broken father brings his son to be healed of a devil. His apostles try it, but they are full of doubts, and the devil laughed at all their efforts to eject him. When the Master returns, the father cried, "Lord have mercy on my son." "Bring him to me." As he came, the devil threw him down and he wallowed and foamed. "How long since this came to him?" "Of a child; and oft-times it hath cast him into the fire and into the waters to destroy him; but *if thou canst do anything*, help us." *If thou canst!*" See how a doubter can talk to the God that made all men and devils—all worlds and all systems. "*If thou canst!*" "*If thou canst believe*—well; if not take thy son and go. But know thou, and know all men, that it was thy unbelief that hindered me from healing him!" The father, seeing that his son's salvation was thrown back on him, cried, "Lord, I believe; help thou mine unbelief." "Come out of him then," said Christ to the devil. "And he rent him sore, and came out of him."

Two blind men cry out, "Jesus, thou son David, have mercy on us." "What will ye that I should do unto you?" "Lord, that we may receive our sight." "Believe ye that I am able to do this?" "Yea, Lord." "See, then!" and their eyes popped open in a moment.

The poor leper dare not come among the throng, but he waves his scaly hand and cries, "Lord, if thou wilt, thou canst make me clean." "Be clean then!" and his arm tingled from shoulder to finger-tip, and lo! his hand is just like it was twenty years ago. He waves it now for new-born joy.

Three millions of people camp on the very frontiers of Canaan. An hour's march and they are there. But the spies return: ten of them confirmed doubters. And doubting is appalling, contagious. In one short hour there is a wail from one end of the camp to the other. The people want to stone the

only two men that dared to trust God. Joshua and Caleb bravely sought to rally the faith of Israel; but what are they before these ten doubting leaders? The wail rises higher. But see yonder. The pillar of cloud moves from front to rear. "Back into the wilderness," peals the voice of God. Doubting always means "back into the wilderness." God can't lead a people into Canaan who can't trust Him to do it. "Back into the wilderness until the last doubter is dead, and a generation rises up who can trust me to do all things: for them I can do all things." The ten princes who caused all this unbelief were struck dead on the spot. God smote them in their tracks. It was right. It would pay us preachers to camp a month over the graves of those ten preachers, studying their sin. We had better bring all the plagues of the East, and spread them among our people, than to bring in this black plague of doubting in regard to any of the promises of God. Now Israel's troubles begin. Here commences the long dark list of woes: pestilence, plague, want, distress, thirst, fiery flying serpents. The awful story continues until the last doubter is dead. Their bones are left bleaching in the wilderness. So with all men who allow unbelief in the heart. Thirty-eight years of wandering are past, and a generation is come who know not how to doubt God. They camp on the banks of Jordan. The river is over a mile wide, pitching like an arrow from Galilee to the Dead Sea. "Lead them to the brink and bid them step on it," said the Lord to Joshua. The water was not to part until they splashed it with their feet. But they will do anything God tells them. So out on it they step: and lo! the river cracks from shore to shore. These *believers* walk over dry-shod into the promised land. "Now lead them to Jericho: one of the very cities that scared their fathers to death; but it will not scare them. Give them ram's horns and bid them compass the city seven days, and on the seventh, seven times. Then bid them face the wall and shout over My naked promise before there is a crack in the wall." They did it, and before the shout died down there was not one brick left upon another. God can do anything for them that trust Him. He can do no mighty work for them that have unbelief in the heart.—*Standard*.

No one is more contented in the world than he who despises all its good and desires only God.—*Ligouri*.

## METHODS OF VICTORY.

REV. H. C. G. MOULE, M.A.

The first and simplest of all Methods of Victory, and the deep foundation of all others, is the daily and hourly recollection of the fact that the Lord is (Heb. xi. 6). "I have set the Lord always before me," says the Psalmist (Ps. xvi. 8). Do you say and do the same? To me it seems as if half, and more than half, the battle and the victory lay just here—in the recollection of the glorious fact of the reality of this blessed Person, this holy God in Christ, or (to apply the thought specially to our blessed Lord Jesus Christ) this holy Christ of God, this unique Being, this God and Man in one Saviour, one Master, one Friend, one Healer, one Sacrifice, one Life. Before all thoughts about the way in which He will act, place before you the fact that He is there to act—and place yourself before Him.

Well do I remember an incident in my own experience in this direction. It was a time of great moral and spiritual conflict, upon the very subject of this paper (The Christian's Victory over Sin). I walked out alone, much disturbed, into the lanes and fields. As I went I found my thoughts shaping themselves into the words of that old familiar hymn,

"Jesus, my strength, my hope,  
On Thee I cast my care."

And as I moved mentally from verse to verse, it struck me that here, in words learnt at my holy mother's side long ago, was expressed the mighty spiritual fact over which I was in interior conflict; the personal reality of the living Saviour's subduing and purifying action on the soul, on the soul that casts itself on Him. And there came with this the further thought that such an instrument of self to Him was obviously and certainly right, safe, and delightful; for who more profoundly real than Jesus Christ, and who so profoundly trustworthy, who so fit to receive "that which we commit to Him against that day" (2 Tim. i. 12)? It was a memorable hour for myself. And its secret of grace lay in the realization of the oldest of facts—the personal reality, ability, and trustworthiness, of Jesus Christ. Yes, there is no secret for faith, and for faith's exercise and victory, like a strong steady view, taken over again, of the blessed object of faith. Look at Him, tempted Christian, discouraged Christian, Christian tired with and tired of your own inconsistencies. Look at

Him. Consider Him revealed in His word. Is He not able to deal with you in Divine reality? Has He not the skill? Has He not the will? And is He not fit to be trusted (in the deepest darkness, if need be,) with yourself committed unto Him?

But now recollect, for your strength and victory, certain definite things about the Lord Jesus Christ and yourself, that you may use them. And first, that you are united to Him and He to you by the Holy Spirit who regenerated you. Wonderful Union! no words are strong enough to set forth its secrets and its blessedness. You are in Christ, and Christ in you. You are a limb of Christ, and Christ is your head. You are a branch of Christ, and Christ is your root. He is your life (Col. iii. 3). You and He are "one Spirit" (1 Col. v. 17).

Bring the recollection of this to bear on your temptations. Take this dear and wonderful Lord to them, remembering that indeed you can do so, for He is united to you. You are in union with the Eternal Conqueror of all evil. Meet the enemy in the quiet recollection of your union with Him, and see what that will do.

"When I call on Christ my Saviour,  
The host of evil flies."

Yes, and most certainly of all does it fly when I recollect that He whom I call in is not a distant object of my thoughts, but the Lord with whom I am one; who is in me and I in Him. For my guilt in these very things He died. And because of that meritorious death, moreover, I now possess that Spirit who unites me to my dying and risen Lord in this wonderful union. Recollecting that, how can I help, taking Him to my temptation, and committing it to Him?—*Selected.*

## THE BLESSEDNESS OF ASSURANCE.

BY REV. J. A. WOOD.

Christian assurance is a firm persuasion of being in a state of salvation. It may comprehend pardon, regeneration, and adoption only, or it may include entire sanctification; and the assurance of the latter greatly intensifies the former assurance. As Methodists we hold the doctrine of assurance of present salvation as inseparable from the "witness of the Spirit." This is the testimony of God our Comforter to our sonship and present salvation.

Assurance is the result or consequence of saving faith, and is posterior to it in the

order of God, and also of time. The importance of this assurance is seen in the fact, that without it the Christian life must be one of distressing uncertainty. We believe it is practicable, and obligatory upon all intelligent Christians. This blessing is to be sought because of the comfort and peace it affords. Doubts and fears spoil the happiness of many real Christians. Uncertainty and suspense are bad enough in any condition, but never so bad as in our soul's interests. No Christian can "rejoice evermore," so long as he can go no further than "I hope," or "I trust I am saved." These very words imply a degree of uncertainty. Many say "I hope" because they cannot say "I know." Assurance gives freedom from this painful bondage. It enables the believer to feel secure in the certitude of present acceptance with God. In the fullest sense such can sing—

"'Tis done, the great transaction's done;  
I am my Lord's, and He is mine."

Massillon, the French bishop and pulpit orator, said, "You cannot serve God with pleasure, only when you serve Him without reservation. From the moment you make Him entire master of your heart, hope, confidence, and joy will spring up in the depths of your soul." "To be assured of our salvation," said St. Augustine, "is no arrogant stoutness; it is faith. It is no pride; it is devotion. It is no presumption; it is God's promise." Bishop Latimer said to Ridley, "When I have the assurance of faith, I am as bold as a lion. I can laugh at trouble. Without it, I am so fearful a spirit that I would run into a very mouse-hole." St. Ignatius, Bishop of Antioch, was full of the assurance of faith. While the wild beasts were roaring and ready to be let loose upon him to tear him to pieces he boldly declared to Trajan, the Roman Emperor, "that he would rather die for Jesus Christ than rule to the ends of the earth."

This blissful assurance inspires patience in tribulation, calmness under bereavement, courage under difficulties, contentment with our all tment, and a settled *fixedness* of heart. A believer who lacks this assurance will spend much of his time in inward searchings of heart upon his own state, and, like a nervous, hypochondriacal person, he will be full of his own ailments, his own doubtings and questionings, his own conflicts and corruptions. Such Christians are so much taken up with their own internal warfare that they have little time for work

for God. What a blessed state, to cease vexing one's soul about his own pardon, or purity! How sweet to count our acceptance a *settled thing*! To have the sacred covenant sealed in our heart by the blood of Christ, whereby we cry "Abba Father!" In this state of grace Christian duty is clear and plain. God's service is a constant luxury. Duty is our joy and delight. Christ is always present and always precious. The charm of the world is broken by supreme delight in God. The soul has found its centre of rest. "We which have believed, do enter into rest." This assurance carries with it a full communion with God, and the soul can truthfully sing—

"I love Thee so, I know not how  
My transports to control;  
Thy love is like a burning fire  
Within my very soul."

### FILLED WITH THE HOLY GHOST.

BY REV. J. A. WOOD.

The fulness of the Spirit gives great spiritual power for any possible sphere of labor or suffering to which God may call us. O what a blessing is this! To have the soul put into the most intense sympathy with God, and with all the interests of Gospel truth; to have the heart filled with love to God and to man; love as strong as the heart can feel; love pure, and supreme to God, and love strong and impartial towards men.

This fulness of the Spirit involves an inexpressible union with Christ. The Holy Spirit reveals Christ to the soul, and draws it into the deepest and sweetest fellowship with Him. To such a heart Christ is practically "*all and in all*," and the charm of the world is broken, and all earthly things are subordinated to higher and spiritual things. In this union and fellowship is spiritual power that gives easy victory over the world and the powers of darkness.

This fulness of the Spirit brings into the soul the deepest and most undisturbed peace. The jarring discords of indwelling sin cease when it is destroyed or cleansed from the heart. In this experience is "joy unspeakable and full of glory." There is "quietness and assurance," joined to fiery zeal and glowing love. Herein is "peace like a river," and the most aggressive activity for the glory of God. In this fulness of the Spirit is sound, solid devotion to God. It is not passive quietism; nothing supine, nothing dreamy, no elysium of romance, no senti-

mental excitement to evaporate without toil for Christ, but hard, spiritual nerve and muscle for work.

How fully the Bible recognizes a spiritual power begotten in man by the Holy Spirit, subordinating the soul to His will and truth! And in this regard the Spirit may be received, in a measure, limited only by our capacity and necessity. Nothing less than this can be meant by being "filled with the Spirit." That this fulness of the Spirit is obtainable is evident from the fact that it is both *commanded and promised*. God never commands impossibilities, and a promise amounts to nothing if the thing promised is not within our reach. God never tantalizes us with promises not placed within our reach. We may be "filled with the Spirit," and we ought to be "filled with the Spirit." It is our most sacred duty, and our very highest privilege. God's command, "Be ye filled with the Spirit," makes it a duty. The glory and strength of the Church; the blessedness of the state itself; the usefulness for which it furnishes; the glory it renders to God make it the highest privilege.

God must be displeased with those who ignore, reject, or neglect this fulness. How can He be otherwise? His command is not obeyed, Gospel provisions are neglected, the promises are disbelieved, and the Holy Spirit is grieved. O! that every Christian would meet the conditions of the Gospel, believe its promises, and rejoice in the constant fulness of the Holy Spirit of God!—*Christian Standard*.

### A DOUBLE JOY.

"Your joy of faith." In the hours when God seems to lead you by the way of "naked faith," and when you are tempted to remark the absence of certain ecstatic and rapturous feelings that have come to you in other days, is there not, after all, a deep, quiet, unutterable, indescribable communion with God, an exalted trust that all things are working together for the good of your loving soul, an exquisite satisfaction with your present lot, a perfect "contentment with such things as ye have," a victory over all selfishness and a solid happiness in being, doing and suffering all the Divine will, that is really more prized by you than all the turbulence of temporary transport?

Have you not in these hours of "naked faith" felt that you were now actually in possession of "the meek and quiet spirit which is, in the sight of God, of great price?"

When you were penniless, when your prospects were unpromising, when the fig-tree blossomed not, when there was no fruit in the vines, when the labor of the olive failed, when the fields yielded no meat, when the flock was cut off from the fold, when there was no herd in the stalls, when, in fact, there was no one and nothing else on whom you could rely, or in whom you could rejoice, did you not then and there "joy in the God of your salvation?" What was "your joy of faith." Hold on to it!

"Joy in the Holy Ghost." These two—the joy of faith, and the joy of the Holy Ghost—are always linked together, if they are not really one and the same thing. For it is the presence and the power of the Holy Ghost in our minds and hearts that imparts and maintains this joy. Faith brings the Holy Ghost. The Holy Ghost brings joy. And the joy abides while He remains. And it is this presence and power of the Divine Spirit that assures us of the reality, the permanence, and the saving efficacy of this heartfelt happiness. There is nothing saving in unbelief and worry. Faith saves. The Spirit saves. It is the Spirit that quickeneth.

This "joy of the Lord is our strength." We can "rejoice in the Lord always." Though there be nothing earthly to give us happiness, yet the Lord endureth forever. He is without variableness or shadow of turning. He is the same yesterday, to-day, and forever. "No changes of season or place will make any change in the mind" of Him who trusts implicitly in Divine Providence, and believes that "all things work together for good to them that love God."

What joy there is in the presence of one we fondly love! There may be no demonstrations, not a word may pass between us, and yet we may be blissfully conscious that we are in one another's society. How infinitely superior is this "joy of the Holy Ghost," this unutterable consciousness of "God with us," this exquisite assurance of "Christ in us the hope of glory," enabling us to "rejoice in hope of the glory of God."  
—*The Christian Standard.*

**EXPECT THE HOLY GHOST TO WORK IN WITH, AND FOR YOU.**—When a man is right with God, God will freely use him. There will rise up within him impulses, inspirations, strong strivings, strange resolves. These must be tested by Scripture and prayer, and if evidently of God, they must be obeyed. But there is this perennial source of comfort,

God's commands are enablings. He will never give us work to do, without showing exactly how and when to do it, and giving us the precise strength and wisdom we need. Do not dread to enter this life because you fear that God will ask you to do something you cannot do. He will never do that. If He lays aught on your heart, He will do so irresistibly, and as you pray about it the impression will continue to grow, and presently, as you look up to know what He wills you to say or do, the way suddenly will open, and you probably will have said the word, or done the deed, almost unconsciously. Rely on the Holy Ghost to go before you, to make the crooked places straight, and the rough places smooth. Do not bring the legal spirit of "must" into God's free service. "Consider the lilies of the field, how they grow." Let your life be as effortless as theirs, because your faith shall constantly hand over all difficulties and responsibilities to your ever-present Lord. There is no effort to the branch in putting forth the swelling clusters of grapes, the effort would be to keep them back.

There may be failures in this life, but they will arise on the human side, not the Divine. Well will it be if we can instantly discover the cause of failure, and confess it, and seek restoration to the old peace and joy. After all, the sheep does not keep the shepherd. The shepherd keeps the sheep, and feeds it, and leads it, and makes it to lie down. What then may we not expect from our Good Shepherd; and who can paint the verdure of the green pastures, or the crystal beauty of those unfailing springs, to which He will lead the docile and trustful spirit!—*Extract from Divine Life.*

### INWARD HOLINESS.

The most eminent graces, like the deepest rivers, generally pursue a silent course. They possess, in degree, the peace and immutability of their divine Author. A holy influence goes out, which is felt in its effects, though it cannot be described in its source. It is that powerful and constant effusion of the Spirit of God which transforms the heart of the new man, and continually abides therein; which does not dazzle by brilliant and remarkable actions, so much as it imparts a living unction and a God-like dignity to the most common ones. It produces throughout the whole soul, mind, and heart, a certain simplicity, profound peace, gentle love, and immutable calmness that



charms and elevates the heart of the observer, though he scarcely knows why. The perfection of saints on earth is more perceptible in what they do not, than in what they actually do. It consists in that spotless holiness which is best comprehended when we contrast it with our own-natural disorder and impurity. It is a participation on earth of the happiness of the blessed in paradise. It is the beginning of that ineffable union with God, which, though begun on earth, can only be consummated in heaven.—*Reminiscences of Port Royal.*

### THE DYING HOUR.

Said one man, as his spirit was about to leave the body: "I would gladly give \$100,000 to have it proved to my satisfaction that there is no such place as hell!" And another, looking back upon his past life, as his dying hour approached, said: "What a fool I have been!"

But how different is it with the believer in the Lord Jesus Christ! A well-known lady, who had rejoiced in the Saviour's love for many years, could face death without the slightest fear. "What a glorious prospect!" she exclaimed: "Christ is the rock upon which my feet is placed!" And another could say: "Christ is precious! The Lord is my trust!" And another dying saint remarked: "Had I a thousand tongues, they should all be employed in praising God; and had I a thousand lives, they should all be devoted to Him." Reader, perhaps your last words will one day be recorded. What will be the nature of them do you think?—*See!*

### Band Tidings.

#### ONTARIO.

WESTPORT.—I commenced work at Zion Church, a few miles from here, on the 21st. Bro. Tennant, their minister here, has entered heartily into the work and we already see some signs of the fruits of our labors. The people attend in great crowds and all appear to be much interested. Am greatly rejoiced to see so many young people starting to serve the Lord. Oh! what a power there is in the gospel of our Lord Jesus Christ. It reaches the hearts of all classes. When I think of the power and majesty of God, and then consider how He has seen fit to call *me—even me*—into the work, who

am so weak and have been so sinful, I feel lost in amazement. Oh! for more love for the souls of men. May God fill me so full of a longing for their salvation as to make it the ruling motive of my life. I give myself to Him, to do with and for as He sees best. I pray that you may have a time of great power down east. May God be with you and give you many, many, many precious souls. I remember you and the work in all my prayers.

H. C. DUNSMORE.

ORTON, ONT.—Misses Hall and Williams are young ladies who have for some two years been engaged in Band work in the West. Writing to Mr. Savage on Aug. 30, Miss Hall says: We are having great blessing in this place. Sadie and myself take the Scripture lesson night about. I take the organ. How I wish you could have looked in on us last Sunday night. The church was packed. As many stood at the doors as could hear, and many had to go away. Sadie took the address and God gave her much blessing. There have been quite a number of conversions. One night *nine* came out and all went home trusting. The minister, Mr. Wilmott, wants us to go to his other appointments, but our time is limited, as Rev. W. Birks has engaged us for the last of September. Quite a number of calls are coming in, and I believe the Lord will arrange for us if we keep His "secret place." Do pray for me. How I long for more wisdom and power to lead wanderers into the fold. Oh, to see *hundreds* coming in! Love to Emma and all workers from your true sister in Jesus.

WALLACEBURG, ONT.—Have just received the second copy of *Glad Tidings*. I read it with pleasure and profit. The articles have the right ring. I am so glad when I come across the names of my dear comrades Hathaway, Glen, and Clemens. I watch their career with interest since I met them in their labor of love at Benton, Ont. Often think I should like to be with them to help on the good work of saving souls. I shall not forget to remember them at a throne of grace. I feel like telling you how I am getting on spiritually. *Never better*. The Lord is leading me every day. I have great freedom while working for Him, and realize much of His love in my soul. I am still leading the local Band here. The Spirit of God is working in our midst. Expect soon to report showers of blessing. I am praying for the work in New Brunswick.—W. G. STEPHENS.

CHATHAM, ONT.—I am glad to hear of your work prospering in the East. I paid a visit to our mutual friend, Rev. B. Sherlock, at Arthur. He is a good man. We had long talks on the holiness subject. I think we agree as to the doctrine, but not as to the language used to express our ideas. I have never been able to claim perfection in the way some talk of it. I have met some who claimed perfection who were tolerating in their lives things which I called sins, but which they called infirmities. I may set my ideal of perfection too high, but I think that any walk less perfect than Christ's is not perfection. He did always those things that pleased God, and I believe was never guilty of the sin of omission. Although I have no guilt on my conscience for sins actually committed, yet if I have left undone things which I ought to have done, I feel I have fallen short of perfection. Yet if I sin I believe I am inexcusable, because I have the power of the Holy Ghost to enable me to live above sin. Resistance against sin may be so severe as to be unto death. Witness the martyrs. And nothing short of a man choosing to die rather than sin is acceptable with God. I think I am dying to self more and more. One thing I know and that is that in *determination* myself and all I have is deeded over to God. But do I in action always recognize that fact? or do I appropriate God's property to selfish ends? It is one thing to consecrate yourself and all to God, and mean it too, and another thing to day by day acknowledge this by doing nothing and using nothing but what we know we have God's permission to do or use. If I have not attained to perfection, dear brother, I am following after it.—CHAS. A. BAGWELL.

MARSHVILLE, ONT.—I was invited to take charge of a meeting here last Sabbath. Then the officials asked me to assist in special services for a time. I told them that I had an associate-worker. So all was arranged, and I telegraphed for Sister Hall. She came on Wednesday. There is every prospect of an outpouring of the Spirit upon this people. May the dear Master stand by us. My desire is to learn of Him every day. Last evening I took these words, from Psalm 62: "My soul, wait thou only upon God." I had great liberty and help in speaking. We are often humbled to think how the Lord uses us in the noblest work given to man, viz., to lead wanderers to the fold of Christ.—*Glad Tidings.* SADIE J. WILLIAMS.

## NEW BRUNSWICK.

RICHMOND.—I feel rather lonesome out here in a strange place. Dr. Sterling and I came on Monday afternoon. Had a very good service at night. We are looking up for showers of blessing. There are a great many unsaved young people around here. Pray for us that the dear Lord may give us messages that may touch their hearts. I like the minister, Bro. Howard, very much. We had a good time together yesterday calling on some of his people.

GLEN H. MCLACHLAN.

HILLSBORO', N. B.—Dear Bro. Savage: I am glad to tell you that we are meeting with more success here now. We had a blessed day on Sunday. In the afternoon I gave a recital of my healing to a very large and deeply interested audience. At night I took a text, and intended to talk to sinners, but the Lord led me out on the line of Christian duty, and the truth fairly lashed and scorched the so-called Christians, until I was thoroughly tired out, and had to sit down. Then, the testimonies had the genuine ring about them, and tears flowed freely at the altar-rail when the invitation was given. The Lord is given me great blessing in my own soul. I never had such power and liberty in speaking and praying as now. The long-looked for day of perfect love and trust is dawning. I believe I am entering the precious "rest of faith," the "Sabbath of the soul." A short time ago the Lord revealed to my earnestly-seeking soul just where all my trouble has been. It has been just here: I have been doing my utmost to carry out my plans in reference to work and everything else, and praying to and agonizing God to help me. But the Lord has shown me that the plans in reference to work, and in fact all the details of my life, are His part of the work and belong to Him exclusively, and that I must take my hands off henceforth and allow Him to plan and manage all my affairs. I wish I could explain to you the sweet rest and peace this view of the matter has brought to my soul. Truly the Lord Himself has opened my eyes. Oh, brother, I am heartily sick of my own ways and plans! How could I ever be such a fool and so stupid and blind as not to see and know that Jesus' plans were a thousand times better than my own! And just think how kind and loving it is of Him to take the trouble to arrange all my affairs, and guide me even in the minute details of life!

How I wish everybody could see this thing just as I see it since the scales fell from my eyes! O the sweetness of a full surrender to Jesus! Yours faithfully in Jesus,  
—*Glad Tidings.* JOHN E. STERLING.

#### NOVA SCOTIA.

JOTTINGS.—Rev. F. W. Nicolson writes from Springhill, N. S., Aug. 29: Grand day yesterday all round. Presbyterians quite revived also, and many will be added to both Churches. Over two hundred at our Sunday-school yesterday. Church is to be enlarged at once or a new one built. Call for tenders is out.

Bro. George Reid writes from Kinburn, Ont., Aug. 22: Opened here last evening. Church crowded. Good spirit in the service. Had much freedom in speaking. A number rose to signify their desire for a deeper work of grace, and one grey-headed backslider seeking forgiveness. O, my God, help me to wake up the dumb Christians. I intend to turn my attention entirely to the Church first. Am praying for a mighty tidal wave of pure and undefiled religion to pass over this section of country. Lord send it. Amen.

Bro. H. J. Jaway writes from Oxford, N.S.: Opened here Sunday morning. Bro. Clemens gave the Scripture lesson, and has since been giving regular straight talk each evening. We have been using the gospel *curry comb* in all shapes. Last evening an altar full of professors came out for consecration. Indications are good. A choir of some twenty-five voices help in singing. Half an hour of song each evening and service at noon.

Bro. "Glen" writes from Dorchester, N. B., Sept. 1: Just arrived here. Expect to open to-morrow. Had a very good closing at Hillsboro. We are looking up for a good time here. Pray for us. God bless you and comrades.

### Band Correspondence.

#### ONTARIO.

MARRVILLE.—Now that the services have closed at the Grove Church, I feel like telling you of God's work in this place. We opened here August 15th, Sister Hall joined me on the 18th; we closed last night. The church was crowded; people stood in the aisle and entry; between three and four hundred were present. I spoke from 1 Peter iii. 8-13. We had godly attention—

the very best—and a good meeting; between twenty and thirty united with the Church. There was a good awakening among the members; some who had never testified in public were liberated. We had many to bid us God-speed in our work. It is our desire to be humble at Jesus' feet. Many calls have come to us. We go (D.V.) to Victoria to-morrow. May God still use us in this evangelistic work. Pray for us. And it is my earnest prayer that He may give you great help in your work.

SADIE J. WILLIAMS.

TORONTO.—The service of the Lord is my delight, and all my ambition is to win souls for the Master. As I have given myself to God and have no encumbrance of any kind, I have thought it would be a good opportunity to get a little training for work by joining your Band. It depends on what the Lord will put it in your heart to say, whether I start out or not. I think it is selfish of me to stay here enjoying so many blessings among our dear Agnes Street people, while so many thousands of precious souls are starving for want of Christian workers to tell them of the love of Jesus.

EDWIN GRIFFITHS.

MILTON.—I expect to leave for mission work in New York city about the last of October. God has been opening up my way, and I believe the call is from Him. How of late I have longed to be in the field! But God's command to me has been to "stand still." I have been learning lessons of obedience and trust which I shall never forget. Pray that God may fill me with His Spirit. I will let you know how I am progressing in city mission work. I trust you are having glorious times in the east. May God give you strength and grace for the work.

ANNIE RUDDY.

OAKLAND.—My dear Brother Savage: Your welcome letter reached me on Friday. We rejoice with you, and bless God. We have been praying for you. We have had a lovely rest; but not more, I believe, than God wanted us to have. Spent one week at Wesley Park. God did graciously bless us there; and, I believe, our stay in Simcoe for four weeks will result in good to precious souls. God shall have the glory of my life. We came here on Saturday: had a lovely ride across the country. Yesterday I spoke to the people three times—twice at Oakland and once at Wilsonville. God's

seal was surely upon the services. Oh! the power of God. I feel like saying, "I never saw it on this fashion." I am sure more than forty came out during the day, definitely seeking Entire Sanctification. God bless the dear people! He did—He does—He will. Of course you know what this means, dear brother. The enemy is roaring, church members storming. Well, we are resting where Asa rested (2 Chron. xiv. 11); trusting whom he trusted; going forward in the name of God to victory. God is giving me wondrous victory in my own experience. Bless His name! Mrs. Chapman is well, and much stronger in spiritual things. Miss Howard is with us; and Miss Stewart joins us to-morrow. Now, brother, I know it is needless to say, "Pray for us": I am sure you do. I must close for afternoon meeting. Love to dear comrades. Yours in Christ,  
J. W. CHAPMAN.

DRAYTON, Sept. 14th, 1887.

DEAR BRO. SAVAGE,—I have rejoiced with you in reading *Glad Tidings*, which have been kindly sent me, and for which I intend subscribing. I have just returned from Molesworth, after spending Sunday with Bro. Sedweek. They are having grand times up there. The whole community seem to be moved. By taking a look up and down the streets, crowds are seen making their way to the church an hour before the time of service, and when we get there it is with difficulty we make our way through the aisles, and then are unable to find even comfortable standing room—the pulpit and all being crowded. On Sunday morning, while making announcements at Trowbridge, Bro. Sedweek told the people from that appointment to stay away from Molesworth that evening, as we would have no room for them. Had they not done so, I don't know where they would have put themselves, as it was crowded outside the door as far as the street, and I don't know how much further. We had a grand, heart-searching service. Old and young men, women, and children were completely broken down; and when the invitation for seekers was given, some forty or fifty rose to their feet, but the place was so crowded we could not get around to talk with them. We spent some twenty minutes in testimony, and during that time scores rose to testify of the saving power of Jesus. On Monday evening we again returned, and found a crowded house awaiting us. There was a splendid spirit in the meeting.

JOS. POWLEY.

## Clippings.

### GLAD TIDINGS FROM HALIFAX.

Rev. John Weir, pastor of the Robie Street Methodist Church, and Rev. J. B. Butterick, of Halifax, West Circuit, have been making things move in evangelistic work during the past few months. A *Herald* reporter interviewed Bro. Weir. From the report as given in last week's *Wesleyan* we make the following excerpts:

"Mr. Butterick and I have conducted open-air services since the first week in July, at different points in the western suburbs bounded north by Chebucto road and south by Cobourg road."

"Do you consider them a success?" was asked.

"If large assemblies and the awakening of sinners are marks of success, I do."

"How are they conducted?"

"Short, pointed presentations of truth with much song and testimony. Everything must be short and prompt. Thirty persons can take part and close within an hour. A long purposeless prayer or 'yarn' would derail the best meeting."

"Have you met with any opposition?"

"None. There have been slight disturbances occasionally, but people generally appear willing to hear the gospel."

#### DENIES THAT THE CHURCH HAS BEEN ASLEEP.

"If the Methodist Church is the missionary organization she professes to be, why has she not engaged in more aggressive work among the masses in the city?"

"That this denomination has done aggressive work is evident from the fact that in fifteen years four churches have been erected, and as many congregations formed in the suburbs. One of these—Charles Street church—is said to have the largest Sabbath-school in the Maritime Provinces. It has a flourishing congregation with its open-air services. Why more has not been done is a question each congregation must answer for itself. My own opinion in part is that it is due to the natural conservatism of the Halifax people, a growing congregational rather than connexional spirit and over-much caution and deference when doors have opened. Nevertheless a very large amount of quiet religious work has been done among the masses, by both men and women of the several churches which has not been reported to the public. If the work done had been 'boomed' it would appear greater without

being any greater. I believe that with the present working resources of the Halifax Methodist Churches twenty open-air services could be held in different parts of the city five evenings a week during the finer seasons of the year. The Church has no valid excuse for neglecting this work. It would not only save souls, but provide employment and training for a host of Christians whose gifts and graces are running to seed. It is the simplest and cheapest method of giving the Gospel to the people."

#### PLAN OF CAMPAIGN.

"What plan would you propose to do this work?"

"The organization of bands of workers, male and female, under lay leaders."

"Why should not the ministers lead off?"

"Methodist ministers in Halifax are fully worked now, notwithstanding some morbid criticism. Even members of congregations cannot give their pastor proper sympathy or consideration, because they cannot experience or take in his position. Few men have the time and strength for much work outside the congregation proper. Take a congregation of one hundred and fifty families. The minister is expected to visit every one once a quarter at least, to make a quarterly visitation of the society classes, baptize, bury, attend as many sick cases as the average physician, prepare to address intellectual people on Sunday; hold from three to six services on Sunday, besides attend to the secular work of his circuit, and a variety of meetings not connected with his charge. The Methodist ministers of this city have scarcely more than one evening at home a week throughout the year. They should supervise the open work without engaging directly in all the meetings."

#### COMMON SENSE AND LAY HELP WANTED.

"What qualifications are necessary for a worker in these open-air meetings?"

"Sound conversion, whole consecration, a fair knowledge of scripture and common sense. Sound conversion gives an experimental knowledge of the way to Christ; whole consecration allows the Spirit to use him or her as He will; Scripture is indispensable in direct dealing with individuals, and common sense seasons the whole thing. They should grow in grace or get out of office!"

"You mentioned pastoral visiting, is it successful in the city?"

"It is successful spiritually among the poorer classes, for one can find access to them

at any time. Among many well-to-do families 'fashion' says you must call only between certain hours of the day, you must not see more than one member of the household, and you must not dare to offer prayer if a visitor is present. 'Fashion' and 'proprieties' must be trodden on before visitation will be effective. No earnest minister will spend his time in making formal calls. If this part of the work is not kept up to suit some folk, they will see where the fault some time is. The office of true pastoral visiting is in part served through the class-meeting visitation."—*Herald*.

NORTH WEST GREETINGS.—Rev. J. H. L. Joslyn, one of the coming men in our Manitoba Conference, writes: I rejoice with all my heart at 'the wave of glorious grace which is rising in the East. May the Lord carry you right on until Atlantic waves mingling with the songs of the redeemed about you shall make an anthem to rise like unto the sound of many waters. "Alleluia! for the Lord God omnipotent reigneth." Rev. xix. 6. And my heart swells with yearning that this wave may abate not till Pacific waters sweep towards you in their majesty and strength to join the loud swelling chorus, "Salvation is free." My heart is enlarging its prayer for our new country, for iniquity is coming in like a flood. And I am looking for a Standard to appear. For it is promised that the Spirit of the Lord will lift one up. I am on my watch-tower. O when shall I see it? I trust to hear, "It shall not tarry; wait for it."

REINFORCEMENTS.—Rev. W. J. Hewitt, formerly chairman of a district in the Manitoba Conference, has offered his services for the extension of Band work in the Maritime Provinces. There was, we are informed, an understanding with the authorities of the Montreal Conference, that by procuring a suitable supply for his circuit—Lancaster, Ont.—Bro. Hewitt was at liberty to follow what he felt to be the leadings of the Spirit of God toward evangelistic work. Our brother writes from the west:—"We are building a parsonage, and I have worked hard at it to get my dear wife a comfortable home when I am away. It will be some weeks before it is ready. You ask, 'Can I come?' Yes. My wife thinks it is a call of God, and says, 'Go!' I have two workers that would go with me to the ends of the earth if required—young men fully given to God and His work. My heart

leaps at the prospect of active service in the Band movement. I want to live only to glorify God and to save souls from death and hell. Glory to Jesus! He is my all and in all. God guide and help us, giving us light and liberty to work in His vineyard."—*Glad Tidings*.

WHITED SEPULCHRES.—A devoted young brother writes from Ontario:—"There are a great many of the devil's dupes living in this section—church members that were never born again. They attend our meetings. I take the Bible, and in the Spirit's power am able to deal straight truths to them. God is leading many of them into the light. Some so-called ministers preach against us, and get mad when God is saving souls—souls that have been listening to their preaching for years, and were never made to think. Wanted to pray in a house where one of these ministers happened to be, and was turned out of doors; proving that "the servant is not above his Lord." Oh, Great Spirit, give me power to speak the truth. Amen.—*Glad Tidings*.

SPRINGHILL, N.S.—Closing up three weeks' work. Bro. Savage just left for Woodstock, and brethren Hathaway and Clements, with the pastor, are storming the gateways every night. Just at a time when some would have said, "The tide has turned," the workers refused to accept the notion, and went in their best for the Saviour's honor and glory. *They* were honored too. In the darkest hour came out three young men, any one of whom would have been worth a month's agonizing prayer. As we write, all the indications are that a plunging fire has been sweeping the ranks of the enemy, and many yet will yield. Sixty or seventy have been seeking, but we must go on for souls as if none had come to us, and then we will KEEP THE CHURCH ON THIS LINE. Amen! Our young people are in for a long war. How they do sing! *Glad Tidings* has been doing its good part in this work. You refer to Springhill giving the lie to a childish notion that souls cannot be saved in hot weather. Why, bless you, that never occurred to us! "We believe in the Holy Ghost" in the dog days just as much as in January. People are born in August, they are tempted in August, and some, I am afraid, are damned in August. Why not, in God's name, try to save people in August? *This is the New Dispensation, Brother!* The dispensation of Christ, of the Jerusalem power, of the Spirit in the Church. And it

has no back doors, no vacation from consistency; and consistency means talk and work for twelve months—365 days in every year. Yes, it does.

It is joyous to see how the "old liners" become reconciled to any new methods for soul-saving. Only give them good, sound gospel teaching in its turn, and the brave old veterans seem to say, "Well, it is not all according to Wesley; but it suits the times, and so God prosper it." It comes to this: That the Church which calls in the most talent from every choir and brass band and all else to sanctified work is going to rise.—A. W. N., in *Glad Tidings*.

PETROLIA, ONT.—*Glad Tidings* lies before me. There are some grand things in it. The article, "Brakes Off!" is about right. The devil is sure to shout, "Down brakes." But we want no brakes on the car of salvation. Christ has purchased our TICKET THROUGH TO GLORY, and we need all the steam that is possible to carry us over the mountains of difficulty. May the Lord inspire in our hearts more anxiety for souls, and may we push a steady course through life; and, by and-by, Christ will put on the brakes and land us on the eternal shore, within the pearly gates. Bro. Russell, our minister, preached this morning from "No man careth for my soul." There are many who can use these words. You and your workers have our united prayers, while you are in the field, and where the war is raging and the devil fighting with all his hosts.—J. MURDOCH, in *Glad Tidings*.

A GOOD BEGINNING.—A newly appointed Band leader writes to Bro. Savage the following interesting account of the initial experience of himself and his comrades in breaking ground in one of our pleasant New Brunswick villages: "I am glad to report victory through the blood of Christ. This forenoon Bro. S. and myself began to visit the people. We went to a house where the inmates were not saved. We told them of Jesus who was "mighty to save." We then went on our knees and asked God to send convicting power. I knelt beside the father of the family, who has been seeking the Lord and trying to be a silent Christian, but who, needless to say, had not found the pardon and peace he had prayed for. When I ceased praying I asked him to pray for himself. The devil almost persuaded the dear fellow to be silent. But, praise the Lord, at last he began. In my short experience I never remember seeing any person in such

agony of soul. His cry was, "Lord, save or I perish! Lord, have mercy on me." But scarcely had I begun to think of his earnestness, and mingle my prayer with his for the Lord to save him, when the light came into his soul with such power that he sprang to his feet and began to praise God. Like the blind man at the gate of the temple, he walked and leaped and praised God. For some minutes he continued praising God for saving him, and exhorted his family to come to Jesus. Truly God was with me. Praise His name. Perhaps it would not have looked conventional to *straight-laced* Christians to have seen a new-born soul in Christ Jesus making such a noise. But the angels were glad, our Father in Heaven was glad, and we were glad. I like to see people get saved so that they find their tongues.

A DAUGHTER'S GREETINGS.—Miss Annie Savage, who has taken a very active part in Band-work in Ontario writes from the West:—"Dear Papa,—I am glad you are so much encouraged in your work down where you are. I was glad to see by the *Wesleyan* that an arrangement is made by which the heavy burden of correspondence that you have so long borne is to be lightened. It is a good move, and a very thoughtful one on the part of the ministers. I am better for my stay in Toronto. Change of scene as well as change of air is so good for those shut up to the monotony of housework. I shall go back quite heartily to dish washing and cooking. I feel more and more that just where God places me, *there* is my place, and that to care for my dear mother is the highest type of work for me. Such a love for her has come to me in the last year as I never had, much as I loved her before. The secret of it is, she is lonely, and needs me."—*Glad Tidings*.

MAN PROPOSES, ETC.—August 22nd. Bro. Clemens writes from Springhill, N.S.:—"Good meetings yesterday. Praise God! Usual service in the morning. In the afternoon had a service for the children. Some forty of them came forward. Glory to His name! In the evening we had thirteen forward. Very good time, considering the disturbance caused by people coming in from the other churches. The Lord is good to us. Expect a crowning time."

But next day, Bro. Savage received the following despatch: "General break. Eighteen last night. Cannot leave yet. Doxology. —HATHAWAY AND CLEMENS."—*Glad Tidings*.

A REMARKABLE WORK.—Bro. Sedweek is one of Mr. Savage's most successful Band-workers. He writes from Molesworth, Ont., Sept. 2: I commenced here on Monday. Cannot describe the work. It is ahead of Lyndoch! Night before last there were upwards of *forty* seekers. Last night, though raining, a full house, and every soul stood up to say they wanted Christ. Sobbing all over the church. In the after-meeting there were all of *one hundred* seeking. It is a most wonderful work. I am crying to God to-day for wisdom and power.

MACEDONIAN CRIES.—The CHAIRMAN of the Ottawa District writes: "Bro. Shibley, of North Wakefield, desires one or two Band-workers. Can you send him Bros. — and —? The sooner he gets help the better. If you can give us two good workers for this district I think we can find them plenty of work for one season. Nothing better than undertaking great things for God, with the baptism of the Spirit upon us. Pray for us in Ottawa. Messrs. Crossley and Hunter are expected here in November and December. What shall the harvest be? My soul longs for a great victory for Christ in this Capital of the Dominion. May the Lord give you hundreds of souls in the east."

An EX-CHAIRMAN writes from Ontario: "Can you promise us here a couple of weeks during the winter? Fix your time, and we will pray for your coming. The Lord give you His blessing in the east."

The Rev. A. W. NICOLSON writes from Springhill, N.S., Aug. 26: "We are ten spiritual leagues ahead of where we were four weeks ago. Shall organize local forces to-night. Wish I were free to strike out with the boys. Several calls for help."

The Rev. S. DUNN, of Magnetawan, Ont., writes: "I have three or four appointments on this mission where good work might be done; and then there are three or four other missions on this district—in fact this whole region. We shall be ready for work at any time."

The Rev. W. DAWSON, of Warminster, Ont., says: "Will one of your Band be open for a two or four weeks' engagement in September?"

The Rev. Dr. ANTLIFF, of the Dominion Square Church, Montreal, writes at the instance of his Quarterly Board, for a supply of service as soon after Christmastide as possible.—*Glad Tidings*.

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