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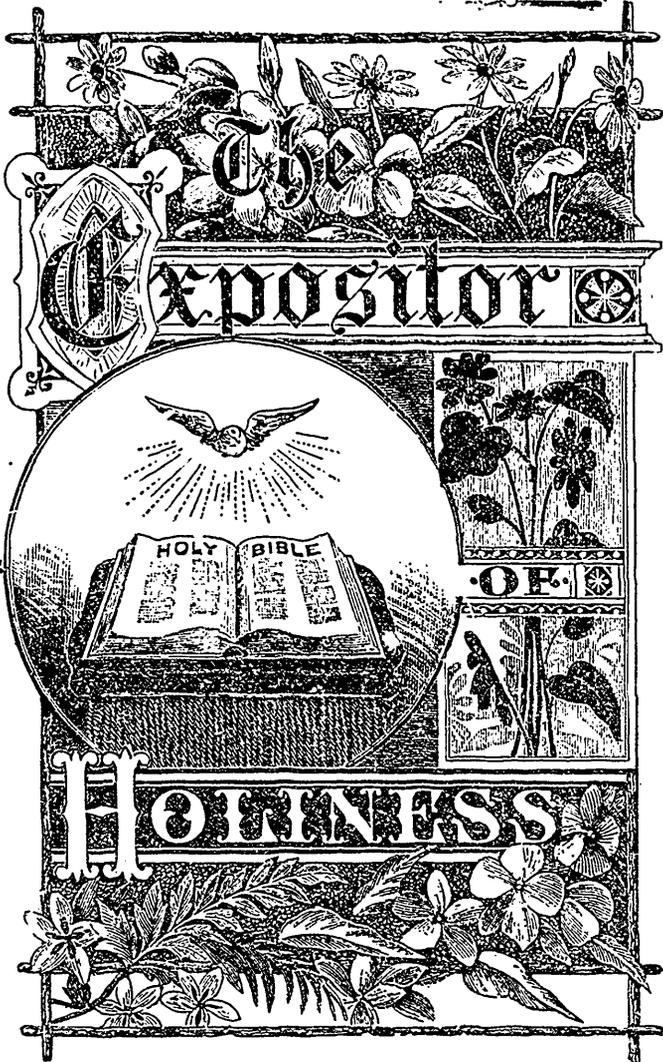
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ABOUT THE CONVENTION!

Don't fail to read the announcement of the coming Convention at Tilsonburg.

Don't fail to pray for the Holiness Convention at Tilsonburg.

Don't fail to send for a railroad certificate, if there is the slightest probability of your attending the Holiness Convention.

Be sure and bring up the subject of the coming Convention in the Holiness Meeting you attend.

Be sure to have a representative from your Holiness Meeting, if you have to take up a collection to pay his or her expenses.

If you have the burden on your heart of a Holiness Meeting which ought to be established in your neighborhood, pray with great importunity that the way may be opened for your attendance at the Tilsonburg Convention.

Follow the convictions that come to you when at the mercy-seat in making your arrangements concerning attending or not attending the Convention.

If God puts it in your heart to pay the expenses of another, who cannot attend otherwise, obey God rather than man, for there is a blessing in the act for you.

If you cannot go yourself canvass the possibility of sending a substitute.

What about fasting with prayer for the coming Convention? Answer: Obey the slightest intimations of the Holy Spirit in this and all other matters, for prompt, loving obedience secures all possible blessings.

THE

Expositor of Holiness

AND

BAND WORKER.

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No. 2.

HIS ROD AND HIS VOICE.

“By His eye or by His voice He will guide us,
if we be docile and gentle; by His staff and by
His rod, if we wander or are wilful.”—H. E.
MANNING.

Ah! how long the Saviour waited
For His child,—
Waited patiently, still pleading
In accents mild!
Till at last I heard His message,
“Come and rest;”
Heard and heeded; and in coming
I was blest.

But although He owned and blessed me,
I was still
Wilful, wayward, learning slowly
All His will.
Yet how tenderly He led me
Day by day,
Though I stumbled oft, and faltered
In the way!

Still He led, and I could follow
Where He trod;
But how often still I needed
Staff and rod!
For I was not always willing
To obey,
And among the thorns and briars
I would stray.

Till in love He gently drew me
Nearer still,
And I learned to be submissive
To His will.
Now in all that He appoints me
I rejoice,
And I follow as He guides me
By His voice.

Once the *rod* seemed very heavy
When it fell,
For my heart would not acknowledge
It was well.

Now His blessed will in all things
Is my choice;
And I listen, oh, so gladly!
To His *voice*.

Once the lions in the pathway
Made me fear;
Now they vanish when my Shepherd
Cometh near.
Once the road seemed steep and rugged,
Dark and lone;
Now 'tis easy, and the shadows
All are gone.

Oh, how blessed 'tis to follow
In this way;
Know His will, and then just *trust* Him
And *obey*;
Fearing not the rod, well knowing
'Tis His choice
That His flock should ever follow
Just His voice!

—M. F. ROWE.

“THE PROMISE OF THE FATHER.”

(FIFTH PAPER.)

“And so is also the Holy Ghost, whom God hath
given to them that obey Him.”—Acts v. 32.

It will be seen that the one condition
of the abiding presence of the Holy
Ghost in the heart of the believer is
obedience to Him, the Spirit. This sub-
ject of implicit obedience has been sadly
mistified by many devices, but neverthe-
less it is of vital consequence in con-
nection with the reception and retention
of the Pentecostal gift. For we maintain
that failing to obey the Spirit in His
minutest instructions renders His per-
manent abode in the Christian an im-
possibility, no matter what may be the
cause of that failure. It may be the

natural consequence of false views of the guidance of the Spirit, sincerely held. It may be the result of fears of fanaticism, honestly entertained. It may be the consequence of perplexity, caused by differing teachings, whilst the subject of this perplexity is sincerely desirous of taking the right course. No matter how the failure to obey may be accounted for, still our contention is, that the simple fact of not obeying implicitly the voice of the Comforter Divine in all His ways forfeits the Pentecostal gift.

Now before studying the Bible on this point, we would urge the reasonableness of this position. In our human relations it is recognized as just and proper. The employee who fails to carry out instructions to the letter, forfeits the confidence of his employer, even when zeal and a desire to please may be evinced by the acts of the servant. Failure to comprehend the nature of the instructions given either argues incompetence on the part of one or the other of the contracting parties, and therefore of itself tends to strained relations between them. So in spiritual matters we should infer the same rule to hold good, failure to carry out to the very letter the various instructions of the Holy Spirit tends to cancel confidential relations. What if there be the plea of inability to understand the instructions given! Does not the very excuse imply such want of confidence in the Guide Divine as to make His further presence in His human temple a something to be endured, not gladly accepted as the crowning blessing of life? How can it be expected that the Holy Spirit would remain under such circumstances!

From all of which we would emphasize the statement, that the presence of the "Promise of the Father" must ever be connected with perfect, minute obedience to all His commands, and that failure to carry out one, however seemingly unimportant, renders His continued abode in the heart an absolute impossibility.

With this thought in the mind, study carefully the eighth chapter of Romans, and it will be seen that this law of our being is assumed and enforced in the writings of the Apostle. There is no

condemnation to them that walk after the Spirit, meets us in the very first verse. This implies that when we fail to walk after the Spirit there is immediate condemnation. And we find no special provision made for those who maintain that they cannot always see where He walks, and therefore cannot be expected always to follow; nor yet for those who presume they are walking after Him, but cannot or do not know it as a certainty. Unless St. Paul is intentionally or carelessly obscure, his words imply that the ability to see our Divine Guide in His walk before us is as easy as recognizing the leading of self in our lives, when we are not the habitation of the Spirit, that is, when we walk after the flesh. But the main thing we emphasize in the first verse of the chapter is, that not to walk after the Spirit, however slight, the deviation, brings condemnation. That is, the Holy Ghost at once leaves His abode, as the Comforter Divine, and becomes the convincer of sin, from without. For a state of conscious condemnation is inconsistent with the realization of the presence of the Holy Ghost in Pentecostal fullness.

Necessary brevity makes it imperative that we leave it to the reader to examine many of the following verses to see how this thought we are bringing out harmonizes with and explains them; however, we draw special attention to the fourteenth verse, "For as many as are led by the Spirit of God, they are the sons of God." Here notice the implied fact, that we *may* be led by the Holy Ghost. And mark, there are no restrictions put upon the fact. It can by no honest device be made to imply intermittent following, for then our sonship would be of a similar character. If the passage means anything it means that while we are led by the Spirit our sonship is secured, and only then.

We have nothing to do just here with the argument that this might prove too much. We keep steadily to our present purpose of showing that the least failure in being led by the Spirit forfeits the presence of the indwelling of the Holy Ghost as our personal Pentecost, and that, we maintain, is clearly taught in

this verse, whatever else may or may not be.

Again, in Galatians v. 18, the same thought is brought out—"But if ye be led of the Spirit, ye are not under the law." Does not this plainly imply that the normal state of the Christian is to be constantly and consciously led of the Spirit, as the only law of life, and that failure any time to be so led means forfeiting His presence in its fulness?

The text which we have placed at the head of this article, we repeat, connects obedience with the reception and continuance of the "Promise of the Father" as an inseparable condition. For from it we infer that any reservation of intended obedience renders His advent an impossibility, and, as a consequence, failure at any time to obey renders the temple unfit for His abode; for the temple of God, the Holy Ghost, is holy, which temple ye are. (1 Cor. iii. 16.)

Now it is a very common practice to accept this truth in a general form, and deny it in particulars. This is what gives such significance to the attitude of some to the doctrine of the guidance of the Spirit, and often accounts for the fact of the same person sighing for the one, and combatting the other. It is our conviction that the rejection of the one will ever stand as an effectual bar against the possession of the other, whilst the effort to create a prejudice against the fact of such guidance is but making still more difficult the reception of the crowning gift of the new covenant.

We believe, then, that the Bible clearly shows that the main condition placed before us for the reception and retention of the "Promise of the Father" is, that in so dwelling in us He becomes really and practically our guide into all truth; that He becomes our sole law both in spiritual and temporal things. The manner of such guidance is entirely His own matter, with which we have nothing to do, either in prescribing or circumscribing. Those who are not prepared to pay this price of absolute surrender here cannot, in the nature of things, enter into the possession of this Gospel blessing.

We can imagine one having arrived at a, to him, satisfactory conclusion, that this doctrine of Divine guidance is unscriptural, and this result may be the outcome of many elaborate arguments; nevertheless, we shall always expect that to such an one the Pentecostal gift is an aspiration, not a realized fact. And such has been our experience hitherto as we have come in contact with Christians, either in conversation or in their writings. When we meet with one whose experience does not harmonize with this statement, we will be glad to compare experiences and modify our views, but not till then.

Reader, do you regard yourself as an earnest seeker of this Pentecostal grace? Why have you failed thus far to secure the coveted good? Are you certain you approach the subject with a perfect willingness to obey the Spirit, with a complete recklessness as to all the consequences of such obedience. We beseech you, as you value the baptism of the Holy Ghost, carefully look into this subject of obeying the Spirit as your Guide into all truth, for we are persuaded that false views which tend to limit the Holy One, or the least trace of unwillingness to obey Him as your Guide into all truth, will make it utterly impossible to obtain the desired blessing.

GOD'S GLORY.

God's glory is the very highest motive for service. It covers all others, and one who is actuated by this motive only cannot fail. When we are trying to please others, to show great results, to gratify our own pride or carry out our own ideas, we often make mistakes; but when God's glory is over and above everything else, we are sure of His guidance, and however our work may look to the world about us, it is a success in God's sight, and He sees the final result of every effort we make, and He knows the motive that actuated us.—*Watchman.*

We shall one day forget all about duty, and do everything from the love of the loveliness of it, the satisfaction of the rightness of it.

FAITH-CURES.

It is our conviction that in the "promise of the Father" we have the common ground of agreement concerning all the truths of the Gospel, and that the subject of faith-cures need not be an exception. But the reply is made to this, Are there not many who accept the teachings of the Bible concerning the gift of the Holy Ghost, who even profess to have the experience, and yet who are drifting apart, if not antagonizing each other, because they do not think alike on this question.

We reply that the acceptance of a truth in name and reality may be two widely different matters; and further, there may be very clashing views held by different parties as to some of the legitimate consequences flowing from the same central truth.

In discussing the dress question in our Association gatherings, and in the EXPOSITOR, we discovered a common ground of agreement, so that now many whose views on this question differ are united in the Spirit, and work together in perfect harmony; and so of other burning questions which have threatened to separate professors of holiness.

It is true that from time to time some have demanded that *their* views of truth should be accepted, on pain of refusal to co-operate with those who did not see eye to eye with them. But this is ever to be expected. It has been, is now and ever shall be while the world lasts. Under such circumstances our Heavenly Father makes the wrath of man to praise Him, and the remainder He restrains. So, with serene confidence, he who really believes in God can go on and do his work with untroubled heart, for it is God who worketh in us both to will and to do of His good pleasure.

Now study closely what is implied in the gift of the Holy Ghost in its relation to our bodies, and it will be found to be all comprehensive. If the Comforter Divine really abides with us, and is not a mere aspiration, or a sentiment, then positive advantages accrue to us which can be accurately defined. In the first place, His presence is not only a reality, but it is, or may be, a *constant* reality.

His constant presence as companion and guide is the pledge of the fulfilment of all the promises. "And hereby we know that He, Jesus, abideth in us, by the Spirit which He hath given us," 1 John iii. 24. And "If ye abide in me and my words abide in you ye shall ask what ye will and it shall be done unto you," John xv. 7. Plainly, then, all possible blessings connected with our bodies are promised in answer to the prayer of faith.

But just here is where some who commenced in the Spirit leave Him as Guide and Counsellor to find out some rule or law in the Bible by which to fashion their prayer for the body's welfare. That is, to use St. Paul's illustration, they forsake the way of the Spirit for the way of the flesh. In place of recognizing the fact that the presence of the Spirit is a sufficient guarantee that we shall be led to ask in faith for all possible good for our bodies, they, following the natural bent of human desire, fancy they will be more certain of securing blessings if some law or ordinance can be discovered, or manufactured, on which to base their faith in asking for bodily health. Of course the usual legalistic result follows—narrowness, bigotry, and censorious denouncing of those who are spiritual. For as it was in olden times so it is still, he that is born after the flesh—some law—persecutes him that is born after the Spirit. See Gal. iv. 29.

This is a necessary law of our being, and one does not require to look far from home to see it illustrated. Hence he who relies on some presumed rule or law in the Bible to regulate dress, in place of being led distinctly of the Spirit in the matter, will persecute another who looks to the Spirit first and last in this thing.

Of course we use the word persecute in a modernized sense, meaning refusal to co-operate in the Lord's work, private opposition, or public denunciation. Like Saul, their prototype, they are zealous for the law, and persecute all who are not after *their* way. And so it will be seen in every instance where some law or rule of faith is exalted so as to take the place, in part or whole, of spiritual law, that is, the guidance of the Spirit; opposition to, and denunciation of those who are spiritual, that is, who receive

the Holy Spirit into their being as the sole rule of life and godliness, will show itself. And it cannot be otherwise, for these things are contrary the one to the other, so that however kindly in intention the legalist may be at the start, the presence of the really spiritual will gradually excite heart alienation, and finally the bitterest opposition; they being under the delusion, meanwhile, that in indulging in this un-Christlike spirit they are really doing God service.

We have expanded this thought here because we believe it traces the real dividing line between contending parties in the great holiness revival. Profession of holiness, or correctness in creed, does not ensure spirituality. Some who hold the extremest views concerning faith-cures find no difficulty in being one in the Spirit with others who cannot see eye to eye with them in this matter, whilst others, who are legalistic in spirit, cannot and will not have heart communion with others, however spiritual, ostensibly because of differing creeds, but really because they are not of the same spirit. And the same is true of other professors of holiness, for only those who are walking in the Spirit have real unity. In all others it is simply a name, and often not even that.

But the application of this thought to the subject in hand is easy, for we maintain that so soon as a Christian who receives the "Promise of the Father," in the Pentecostal sense, turns aside from Him as his real guide into all truth, to discover some law of health in the Bible by which to be governed, he has put a slight upon his ever present Counsellor, and begins to walk in darkness.

Whatever law of health is in the Bible is the law of the Spirit, for there is no antagonism between the Bible and the Holy Ghost, the inspirer of the Bible. Why turn aside from Him, the ruler, to the rule. Yes, but, says one, it will strengthen faith if we discover that it is the revealed will of God that our bodies should be free from sickness. Does not this thought simply prove want of confidence in the Holy Spirit? Does it not presume that He might be neglectful of our bodies, and that we should get posted up in order the better to remind

Him, and insure His attention to our need?

Now be it remembered that this does not imply that He, the Holy Spirit, may not show one, through the written word, that it is his or her privilege to be free from all sickness, it simply combats the tendency to take the matter out of the hands of the Spirit and rest it on some law, presumably, revealed in the Bible.

We frankly admit that we are discouraging of things which only those who are or once were spiritual can discern. They will appear as foolishness to all others.

It will be seen, then, that our only hope of unity amongst professors of holiness concerning faith-cures is the close consideration of the Comforter Divine as guide, for every individual, into all personal blessing for the body, and it is not necessary for such an one to settle beforehand concerning the creed of faith-cure teachers whether it is scriptural or not. If it is the will of God that one who walks in the Spirit should be free from all sickness, then he will have the prayer of faith for that definite result given him, for Jesus distinctly promised that He, the Spirit, would take of the things of Christ and reveal them unto us. If indwelt of the Spirit, and led by Him into all truth, we cannot fail of one blessing secured for us in the death and resurrection of Christ. To think or teach otherwise is to impeach the Holy Spirit Himself.

Therefore we conclude that to ask one who has received the Holy Ghost since he believed, and who walks momentarily in Him, being, as a necessary consequence, guided by Him into all truth, to rest his faith for health of body on the doctrine, presuming it to be true, promulgated by the leaders of the faith-cure movement, is to ask him to take lower ground, is to ask him to substitute, in part at least, legalism for spirituality.

If one has an undisputed title to an entire estate, it is better for the owner to rest his claim for any one part on this title, rather than on some disputed title deed which claims only that part.

So we utterly repudiate the pretensions made by some who lay claim to having received *more light* than all others

who do not accept their views as eminently scriptural, and we ask them to pause and consider well the significance of such a position. Is it not the certain foundation for strife and division? Who gave to one more than another authority to interpret Scripture, as having more light than his fellows?

We heard one bring out the following analogy as an argument on the side of faith-cures: "As those evangelists who taught only justification have had to step aside and give place to others who have made holiness prominent, so these last will either have to adopt the teachings of the faith-cure movement, or be thrown aside." Now such expressions are but the legitimate result of the "more light" assumption.

We are not now deciding as between professed Christians who love the truth and those who love it not, but between sincere lovers of the truth who, with the same Bible before them, arrive at different conclusions concerning some of its teachings. Between such, lack of courtesy, failure to have heart union in the work of the Lord, and assumption of superior knowledge or more light, are inconsistent with Christlikeness, and ever play into the hands of our great adversary.

But the length of the article admonishes us to close here with the promise of returning to the subject in our next number.

THE ONE HUNDRED AND NINETEENTH PSALM.

This Psalm is in more ways than one a very remarkable composition. It is quite evident that it was written according to a plan, and it seems to possess the characteristics of an acrostic, as it is divided by author or editor into twenty-two sections, each one corresponding to and denominated by one of the letters of the Hebrew alphabet. The fact that every complete statement or proposition contained in it mentions the Word of God by some one of the terms by which that Word is known, has been largely noticed by readers. But the element of personal experience,

found so largely in the composition, is scarcely less remarkable and prominent. The author's first words make a decided assertion of moral perfection for a certain class of men whom he pronounces "blessed,"—"Blessed are the undefiled" ("perfect," Revised Version,) "in the way, who walk in the law of the Lord." Of these he declares that "they also do no iniquity;" ("Yea, they do no unrighteousness," R. V.) "they walk in His ways."

Having introduced and described this class of persons, he proceeds to place himself in that class. To make good this statement we notice:

1. He makes no confession of being below that standard at the time of his writing, every allusion to such a condition placing it in the past. These allusions are very few, only two that I can find, one being the 176th verse, "I have gone astray like a lost sheep; seek thy servant, for I do not forget Thy commandments." This passage shows that the wandering was in the past, the remembering of God's commandments a present fact. And that wandering is explained by the 67th and 71st verses: "Before I was afflicted I went astray; but now have I kept Thy word." "It was good for me that I have been afflicted; that I might learn Thy statutes." His claim is not for a natural and intrinsic perfection, but for a perfection attained by the means open to all who enjoy the benefits of revelation. His affliction, whatever it was, led him away from human standards and human helps, and giving hearty attention to the Divine word he found as another psalmist had said, that "the law of the Lord is perfect, converting the soul." The way to a true Christian character, as Joseph Cook has said, is, "Attention to religious truth and surrender to it." That always produces a change in the spiritual state of a human being.

2. In about sixteen places he confidently prays for Divine help, in order that he may live free from transgression, or failure to keep the law of God. In this he shows himself to be on the true line of Divine teaching and in perfect harmony with all other inspired teachers. Without God, failure always; with God, success always. There is not even the sur-

face appearance of inconsistency among his statements on this point. There is no local coloring or specialization in the composition, but a series of statements, prayers, and confident utterances, which surprise by their number and variety; and all illustrate the axiomatic truth that God may be asked with the most absolute confidence for all-sufficient aid in the contest with sin, and that the most complete victory may be anticipated.

3. There is also in the Psalm a surprising number of passages in which the writer asserts with unwavering firmness that he does live in perfect obedience to the law of God. Surprising to those who fail to see that holiness is the central idea of the Bible, and who do not perceive, what to the rightly-taught mind is so very evident, that if man cannot live without sinning, if he cannot help but daily break the commandments of God in thought, word, and deed, then the apparatus of salvation—the gift of Jesus, and of the Holy Ghost, and the appointment of faith as a condition—are all of them stupendous failures. Here is a man who lived in the Old Testament Dispensation, in the midst of types, shadows and hopes only: yet hear his words of triumphant satisfaction: "I have kept Thy testimonies. . . and have kept Thy law. . . I kept Thy precepts. . . Now have I kept Thy word. . . I delight in Thy law. . . I forsook not Thy precepts. . . I will never forget Thy precepts. . . because I keep Thy precepts. . . I have not departed from Thy judgments. . . I have sworn and I will perform it, that I will keep Thy righteous judgments. . . Lord, I have hoped for Thy salvation and done Thy commandments. . . My soul hath kept Thy testimonies. . . I have kept Thy precepts and Thy testimonies, for all my ways are before Thee."

Beautiful it is that in the centre of the book of God (my Bible has one thousand pages; this Psalm begins at the five hundred and twentieth) we find such a luminous and unmistakable testimony to the fact that he who with his whole heart desires to live free from sin, will certainly have his desire if he "takes heed thereto according to the

Word." But since the author of this Psalm ended his blessed career, the Perfect Life has been lived by our Elder Brother; the perfect atonement has been made; and the perfect gift of spiritual power has been poured liberally out upon men. To how much grander an altitude of holiness therefore may not we ascend! B. S.

BAPTIZED WITH THE HOLY GHOST.

Address by F. D. Sanford, at the London Conference.—Acts 1: 4-8.

The passage I have read brings before us a truth which it is most essential we should know experimentally, and that is—the baptism of the Holy Ghost.

The Church has plenty of machinery, but she lacks the steam to run it. Many, no doubt, are longing, panting, hungering and thirsting for higher and fuller blessing. What they want is

A PERSONAL PENTECOST,

for there may be as real a Pentecost for every believer on earth as there was for the Apostles. A Congregational minister in America sought this Pentecost, and when he obtained it, thus described his experience: "I am walking golden streets with golden slippers." This baptism is not synonymous with conversion. I doubt not that many receive marvellous power at the time of conversion. Mr. Finney received such a baptism of power at the time of his conversion that whoever he spoke to was stricken down and cried for mercy; and yet if you read his memoirs, you find that he sought entire sanctification subsequently, as something he needed, and "Then," he said, "I came to my personal Pentecost." The Jewish priests were God's children before they were called to the priesthood, as was Aaron before he was consecrated with anointing oil.

The Lord Jesus was *born* of the Spirit, but not *baptized* of the Holy Ghost until the age of thirty, when He came up out of the water at the time of his public baptism. And how did the Spirit come upon Him? In the figure of a dove, the

emblem of purity, simply because there was nothing in Him to cleanse away. Upon us He comes as fire, because, as sinful creatures, our dross must be purged away by the fire of God's love. You find when the people of Samaria believed (Acts 8: 12-17) Peter and John came down to them, and prayed over them, that they might receive the Holy Ghost. When Paul came to Ephesus, he found certain disciples and said unto them, "Did ye receive the Holy Ghost when ye believed?" (Acts 19: 2, R. V.) and they had not so much as heard whether there was a Holy Ghost. There are many, at this day, who know their sins are forgiven, but their little faith and little knowledge make them no better than legal professors. You find in the life of the Apostles before Pentecost, a picture of thousands of Christians at this day. They had been called, and had left everything for Jesus, they had been converted, and taught of Him, and He had appeared to them after His resurrection, and comforted them with His richest blessing, He had expelled the last doubt from Thomas' heart, He had even breathed upon them, and said, "Receive ye the Holy Ghost,"—and yet they were told to tarry at Jerusalem. Why? Because the Holy Ghost was not yet given in His fulness. He was, and always had been, in the world living and ruling; Moses was filled with the Spirit, John the Baptist was filled with the Spirit; but the difference was this: before Pentecost it was God's prerogative to give Him here and there to a select few, but after Pentecost He was to be the birthright of every believer who would claim Him, and have his soul filled with the Spirit of Jesus.

You notice in the Apostles' lives what we see in our own,—a mixture of ignorance, faith, and unbelief. Again and again they cannot understand our Lord, and you find them saying, "Lord, increase our faith." Some people think that a good prayer, and I do not want to find fault with it; but I want you to notice that when this petition was presented, Jesus indicated no special approval of it, but turned with loving compassion, and said, "If ye *had* faith as a grain of mustard seed . . . it should be done,"

as much as to say, "It is not more faith you want, but you need to use what you already have." After Pentecost you never hear them saying, "Lord, increase our faith." The disciples then were filled with faith and the Holy Ghost. The fear and timidity which had so often overcome them were gone, and they were no longer afraid to go abroad and face the world. How many of us are afraid to speak for Jesus, afraid to bring the subject of religion into our conversation! Fear and timidity are part of the carnal man, and every man experiences them more or less, until he comes under the baptism of the Holy Ghost. He may be able to say to the Saviour, "Thou art my Saviour," and to God, "Thou art my Father;" but, nevertheless, fear clings to him until it is cast out by "perfect love." But when the Holy Ghost takes possession of him, he is able to speak the word of God with boldness. You find the disciples, before their baptism, forsaking the Lord Jesus at the very time of His need. When He needed them the most, they were all forsaking Him. And you find Christians, in our own days, singing—

"Prone to wander, Lord, I feel it,
Prone to leave the God I love."

I do not say it is not true of them, but I do say they should hesitate before singing it. What would be thought of the man who would not hesitate to sing—

"Prone to wander, wife, I feel it,
Prone to leave the wife I love."

And yet people do not blush to tell the Lord to His face that they are prone to wander, when all the time there is the remedy at hand to take out the proneness to wander, and put into us the proneness to follow Him. The baptism of the Holy Ghost destroys all the proneness to forsake Jesus, and, in its place, brings in the abiding power to keep the soul walking with Him.

What does it mean to be baptized with the Holy Ghost? Some people think it means that they will be called to go out from home, and everyone they touch will receive power through them; and if they do not feel that power pervading their being to the tips of the fingers, they conclude they have not any. Let me

here say that the power given at Pentecost was not given to work miracles. If you will turn to Luke 9:1-3, you will see that two years before Pentecost, Christ gave His disciples "power and authority over all devils, and to cure diseases." Now the power of Pentecost was different. I would not say that this power was not augmented at Pentecost. It was augmented; nevertheless, the power at Pentecost was different. It was more the impartation of a life to be lived out in these disciples. First of all it had this effect. They were carnally-minded, they had in them the flesh *and* the Spirit, the principle of evil and the Holy Ghost. They had in them what was in Abraham's household, Ishmael and Isaac in the same house. You know how Ishmael came into the home; and he is a type of everybody born in the flesh. There came a time when another boy was born into the family. This corresponds to the new birth. Isaac and Ishmael lived together in the same house a long time; but Ishmael was not changed one whit. There came a time when Abraham was about to give a feast, and the boys got to quarrelling. What was the result? Well, the wife of Abraham spake what I believe was God's thought, and said, "Cast out the bond-woman with her son." Now, there was a time when he ruled the house alone. That is the first experience, before conversion. And there came a time when there were two together,—the experience of simple regeneration, when God does live in the heart to a degree. It is a mistake to say that God is not in the heart from the moment of conversion. A man cannot be converted without the Holy Ghost. But there is another principle, and that is the flesh. There came a time when Ishmael was expelled, and Isaac was left alone. So there comes a time when the old Ishmael is cast out, and the Isaac, the Holy Ghost, the Spirit of promise, comes in to rule in the old house, and possess it entirely.

And now we come to the first thought of it: it is the cleansing of the heart from sin by the Almighty power of the Holy Ghost. How does the Spirit of God do this? It seems to me, in this way—He is the efficient Agent, and

wields the "sword of the Spirit." He comes in by the Word, and by the Word and the blood our hearts are cleansed. Justification sprinkles the blood upon the soul; regeneration infuses the blood, the life, into the soul and spirit; but sanctification transfuses the life through the whole being, and thus Christ liveth in us. The life is wrought in us by the Almighty power of the Holy Ghost, and our hearts are cleansed as the light enters. What expels darkness? Shut up this room, close all the shutters, and to-morrow morning open them. What expels the darkness? The light, of course. The light is holiness; and when holiness comes into a man's nature, the life of Christ pours in, and darkness flees. And there is a holiness of heart, which is of the Holy Ghost, that sweeps out all that is unlike Him.

It is a mistaken idea of some, that God cleanses our hearts and then sends us forward on our own account. God keeps our hearts clean by the light remaining in them, and you will find if there is one single deviation from God's will and we fail to walk in the light, the light that is in us will become darkness. This life can only be maintained by vital union with Christ, and by absolute subjection to His will at every step.

There is one thing more to notice—the revealing of Jesus Christ in these apostles. That is what the baptism of the Holy Ghost gives. That is where you get your power.

A DEAR SISTER

in Boston sighed for many years for power. She lay awake at night and pleaded with God for power—*power*. She knew a good deal of Jesus, but yet sought for power, *power*, *POWER*. And at last, one night, when everything was still, God spoke to her. Jesus Himself drew near, and said to her, "All power is given unto Me in heaven and in earth." "Well," she said, "Lord, if that is so, if it is all given to Thee, then there is not a bit left for me; but I will just take Thee, Lord, and have it all." And she had it all; she had it alone, and not apart from Him. Now you see how the disciples had power. Nothing was delegated to them. But the glorified Son of God

revealed in them, and *He did* the works. And as they went moving out and about, Jesus moved in them. His promise was "I will not leave you comfortless." "And at that day ye shall *know*"—cloudless assurance, no hoping—"ye shall know"—no worry about it, but rest—"ye shall know that I am in My Father, and ye in Me, and I in you." (John 15: 20.)

There was Pentecost. It was the bringing forth of the full Christ in them, to live the life and to overcome; and now we have the full supply of everything—Jesus brought forth in the heart, the Almighty power of the Holy Ghost revealing Him there.

Now, do we want the power? He is the power always there. Do we want wisdom? He is the wisdom, and we can claim Him who is living in us His own life. Do we want the healing—the inner man overcoming the outer man? It is Christ who lives within:

"The life that is within the soul
Shall make the sickly body whole."

There is such a thing as going to Christ outside of us. But when we come to Christ to have our bodies healed, it must not be by application of Christ outside of us, but by the counting upon Christ revealed in us, our Life, who proposes to be, and who is, everything to us. He gets all the glory, and we have all the blessing in our hearts, which flows out to others now and forever. That is the baptism of the Holy Ghost which purifies our hearts, and reveals in us Him, of whom the prophets wrote, the One altogether lovely, the sweetest and dearest among ten thousand, our all-sufficient Portion, Friend, Power, Life, Strength, and everything—no longer a power outside of us, but always a power within, and revealed within by the blessed Holy Ghost. Oh, my God, make it real to us all, for His dear name's sake!—*Times of Refreshing.*

The injunction to Christians to be as harmless as doves does not mean that stupidity and cowardice are to be accepted as substitutes for positive goodness and aggressive work against the devil.

KEEPING.

BY MRS. H. W. SMITH.

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving, let your request be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—Phil. iv. 6-7.

We must give up all care of our own, by an utter surrender of everything to the Divine Caretaker, and by an implicit trust in Him; and then we must just simply let Him know our wants and our needs from day to day. And if this is honestly done, and persisted in steadfastly, the result will unfailingly be, that the peace of God will keep "as in a garrison" (see Greek), the hearts and minds of all who thus commit themselves and all they have to His care.

I remember once hearing of a man who thought he could not live unless he kept himself alive. He was afraid his breath would stop if he did not keep it going by his own efforts, and tried so hard to keep breathing, that he nearly strangled himself in the struggle. His family in great alarm called in a physician, who seeing at once the difficulty, called out to him peremptorily to stop trying to breathe. "I shall die if I do," gasped the poor man. "Die then," exclaimed the doctor, "but stop!" The man, overborne by the voice of authority, obeyed, and the moment he stopped trying to breathe, his breath came easily and without effort. Just so it is with some Christians. They are trying to keep themselves alive, and their life is nearly strangled in the effort. If they would but give up trying to live, and would let Christ keep them alive, they would find themselves living easily and without effort.—From *The Open Secret.*

The teachers of false doctrine . . . are they who, to favor their own interests, falsify and pervert the teachings of the Word of God, until at length they come to regard charity and a life of goodness and uprightness as of no account, but make all religion to consist in external observances and in a mere persuasion of the mind or confession of the lips.—*Selected.*

INCIDENTS BY THE WAY.

THE NATIONAL HOLINESS CAMP-MEETING.—As we anticipated, we had the pleasure of attending the Holiness Camp-Meeting of our American friends, held at Wesley Park, and were able to be present during the entire meeting. We enjoyed the services greatly, although, as a camp-meeting, it was not equal to the one held at Round Lake, four years ago.

THE ATTENDANCE.—The permanent congregation was chiefly American, although our Association was fairly well represented. We had hoped that many more Canadians than did would have embraced the opportunity to attend, especially ministers. As a matter of fact, very few outside our Association were there. Over sixty tents were pitched around the auditorium, and hotel and boarding accommodations were taxed to their utmost capacity.

RESULTS.—These were very satisfactory, whether judged by the numbers who from time to time responded to the invitation to go forward to the altar as seekers of heart purity, or who testified to definite blessing received. On Sabbath afternoon, Dr. Watson claimed that about a hundred arose as seekers of full salvation, and we think his numbering was correct. The work was entirely confined to the sanctification of believers, as far as outward manifestations indicated.

THE SPEAKING.—Dr. McDonald's Bible readings, given each morning, were exceedingly interesting, and were eminently calculated to build up and establish those who were walking in the experience of full salvation. They were enlivened by numerous questions, asked by his hearers, and replied to with rare judgment and ability, some of which we may allude to from time to time. On every hand we heard favorable comments made concerning these teaching services, as among the most interesting and profitable of all. We could not but admire the rare tact with which many of the *burning* questions asked were handled, and that in the presence of

many evidently holding widely differing views of the same subject.

We heard Dr. Watson preach three different times. At first we were somewhat disappointed when comparing his present discourses with those we heard at Round Lake four years ago. To us it seemed as if the harsher side of his nature had too much developed, but his last sermon swept away this impression, and brought back the feelings of satisfaction, somewhat intensified, which we realized when first we heard him. A very marked characteristic of the Doctor's preaching is his use of analogies. There seems no end to the points of agreement between an illustration in his hands and the thing to be illustrated.

AN EXAMPLE.—For instance, he gave a vivid and minute description of the instantaneous method of taking photographs, and used it to illustrate the process of full salvation, and the points of resemblance between the two processes seemed so to multiply as he went on, that the wonder at length was, not at the aptness of the illustration, but when the analogies would cease. The adjusting of the subject by the artist, his pliancy, his submission and willingness to be put in any attitude, his fixing his eye on some particular point, the flash of light making the picture, the fact that it was at first invisible, the application of chemicals to bring it out to the senses, all were made to do duty in bringing out in bold relief the history of full salvation as wrought out in the experience of the believer in such a way as to make them live in the memory of his hearers. We shall not easily forget this last sermon of the Camp-meeting.

Rev. Mr. Pepper, of the *Christian Standard*, somewhat reminds Canadians of Bro. Savage, both in body and spirit. He seems to have developed the milder, softer graces of the Spirit, and his preaching verifies the statement, "out of the abundance of the heart the mouth speaketh." But time and space forbid us referring to several other speakers who did good service either in preaching or leading.

On every hand we heard expressions of thankfulness for being privileged to

attend one of the National Holiness Camp-Meetings, and for the pleasure and profit derived from the visit of our American friends.

ASKED TO RETURN.—At the last meeting the members of Wesley Park Association, through their Vice-President, Rev. Mr. Daniels, invited the Association to repeat their visit next summer.

WESLEY PARK.—This camp-ground is still making rapid strides towards perfection. Amongst other improvements a fine stairway has been built down to the brink of the river, thus bringing within the reach of visitors and residents the unrivalled boating and bathing facilities connected with the Park.

PERPLEXED.—One of our American friends, of Wesley Park memories, brought to our tent, for religious conversation, a brother, who was superintendent of a flourishing Sabbath-school in an influential church in the States. Said he, I came here to obtain the blessing of heart purity, and resolved to follow closely the directions of the leaders of the Camp-meeting. When asked to go forward to the altar of prayer, I went; following the advice of the leader I consecrated all to God, and then believed that He accepted the offering. I felt happy in so doing, and left that meeting with the belief that the work was done. But at another meeting, in following directions, I was assured I did not have the blessing, and so I am left in great distress of mind. In short, I don't know what to do, or what course to take.

We could not but say that he had learned one grand lesson which he would not easily forget, viz., "*Vain is the help of man.*" Gladly we drew his attention to the provision made for us, in view of such perplexities, in the Holy Spirit as our Guide into all truth. We realized in the conversation that followed, that our friend saw his privilege vividly of committing his way unto the Lord that He might establish his goings, and afterwards we had the satisfaction of hearing him give his testimony as one established in the ways of the Lord.

PERPLEXED ABOUT DOCTRINE.—A lady from an American city was introduced to us as having great trouble of mind concerning the doctrine of inbred sin. She had listened carefully to the different speakers on the subject, and her perplexities rather increased than diminished. After listening to the minute details of her interesting and remarkably rich Christian experience, we gave it as our opinion that she was not acquainted with the Comforter Divine as an intimate, personal Friend. From this she demurred at once, as if it threw doubt on her general Christian experience. Willingly we admitted her claims to a clear, definite knowledge of sins forgiven, and of the cleansing blood applied, and yet insisted on the obvious fact that she was not sufficiently acquainted with the "promise of the Father," as her personal Friend and Guide, as to have submitted this matter of perplexity about doctrine to Him, in perfect confidence that He, her Guide into all truth, would take of the things of Christ in this regard, and reveal them unto her. At one stage of the conversation that followed, she exclaimed, "I see what my trouble has been. I have not prayed to the Holy Ghost as a distinct person." Well, we were not disposed to cavil about the language used, for we had the conviction that our friend in Christ saw, just then, her blessed privilege, as never before, of close, intimate companionship with the Comforter, with the attendant advantages of such intimate relationship.

A DISTINCTION WITHOUT A DIFFERENCE.—Here the theological point is often raised, Is it scriptural to pray to the Holy Ghost? Dr. Watson, in one of his discourses, maintained that it was *not* scriptural, as there was no example of it, or command concerning it in the Bible. Now, we are not disposed to try to break a theological lance over this question. We rather take refuge in the glad scriptural truth, which none will dream of disputing, that we may have *constant* fellowship with Him. The universal creed of the Christian Church is, "The fellowship and communion of the Holy Ghost, the Comforter, abide with you all now and always." Let us but secure such satisfactory relations

with the gift Divine, and there will be but little disposition to *discuss* the above question. It will then settle itself. At least, that is our personal experience.

OUR ANNUAL CONVENTION.

The eighth Annual Convention of the Canada Holiness Association will be held (D.V.) in the town of Tilsonburg, commencing on Tuesday, the 7th of October next, at 10 o'clock a.m., and continue during the three following days.

The invitation from the Quarterly Board of the church is both hearty and unanimous, and we have no doubt that in their co-operation with their pastor, Rev. G. A. Mitchell, our Vice-President, everything necessary will be done to make the visit of our Association to Tilsonburg all that could be desired.

WHO ARE INVITED.

1st. All who are living in the enjoyment of full salvation, and are walking in the comforts of the Holy Ghost. These are cordially invited, that we may unitedly work for each other's growth in grace, and help others into like precious experience.

2nd. All who desire this great salvation, whether believers or not. To these two classes the hospitalities of the church and homes of the friends of holiness at Tilsonburg are cordially offered through our Association.

WHO ARE NOT INVITED.

1st. Those who are not prepared to work with us in heart and spirit according to the methods adopted by the Association, no matter how rich their experience in the deep things of God.

2nd. Those who believe their methods are better than ours, and are ready to air them both in public and private. The proper time and place for such workers, with their suggestions and criticisms, is anywhere but the town of Tilsonburg during the days of our convention.

3rd. Those who wish to teach, in private, doctrines or rules which they know are contrary to the deliverances of

the Association. To none of these three classes is the invitation given, and any of such parties coming, in our judgment, are guilty of dishonesty in accepting reduction of railroad fare in attending, and abuse of hospitality in being entertained.

But to all others we extend a hearty welcome, and pray that as many as possible may gather with us to enjoy the rich spiritual repast which we believe the Master of ceremonies will prepare for His sincere followers at our annual gathering.

We fully expect Rev. George Hughes, of New York, the well-known editor of the *Guide to Holiness*, to be with us during the entire Convention.

We met Bro. Hughes at Wesley Park, and made definite arrangements with him, whereby we can confidently promise his presence.

Bro. Hughes also expressed the hope, in answer to our invitation, to spend a few days in Toronto, either before or after the Convention, in order to attend some of our city meetings.

REDUCTION OF FARE.

Of course, the usual reduction of fare will be secured for all who attend. Parties who write to Bro. Mitchell, of Tilsonburg, will be supplied by return mail with a certificate, on presentation of which, when they purchase their tickets, they will be entitled to a return ticket for a fare and a third.

Persons desiring further information will secure it by dropping a card to Bro. Mitchell, or N. Burns, 205 Bleeker Street, Toronto.

Friends of holiness, let much prayer be made, both in the closet and at holiness meetings, on behalf of the coming gathering.

When the path that leads to the place of secret prayer is untrodden, the channels by which heavenly grace flows into the soul will surely be clogged.

Nothing is more common than to try to reconcile our conscience to our evil thoughts by good actions.

Rest in the promise, do not snatch the comfort. Take it from God—do not give it yourself.

 ANYTHING.

Anything Thou sendest me,
 Lord, I would receive
 As a token of Thy love,
 Though at first I grieve.
 Easy 'tis Thy hand to bless
 When it brings but happiness ;
 Help my faith to pierce the cloud
 Should the pall of sorrow shroud,
 Help my heart to sing aloud,
 "Anything."

Lord, what matters it to me,
 So Thy will be done,
 Whether I shall work or wait,
 Till my setting sun ?
 In my home and in my heart,
 Let me do or bear my part,
 Willing Thou my life should use,
 Willing Thou my way should choose,
 What Thou sendest ne'er refuse :
 "Anything."

Anything Thou sendest me,
 May I count it gain,
 Though to earthly sight it seem
 Loss and bitter pain.
 Never wished I fame or wealth,
 But my heart has prayed for health :
 Shouldest Thou the boon deny,
 Help my inmost soul to cry :
 "Bid me live, or bid me die."
 "Anything."

 BACKSLIDING FROM ENTIRE
 SANCTIFICATION.

REV. J. A. WOOD.

No state of grace in this life excludes exposure to loss, or liability to backslide and apostatize. It is not uncommon for saints entirely sanctified to lose ground and find themselves in part, or wholly, backslidden. There is no necessity for this, and it certainly ought not to be.

Backsliding is a matter of degrees, whether from Entire Sanctification or from Justification. It may be slight and partial in either case, or it may be entire—ruinous apostasy. Christ, after commending many things in some, said, "Nevertheless I have somewhat against thee." Of others, it is said they made shipwreck of faith, and of a good conscience. Such is the relation of faith to salvation, that when the soul makes shipwreck of it, piety goes overboard with it.

Not every degree of backsliding forfeits either Justification or Entire Sanctification.

There may be some loss in either state without a forfeiture of all grace, or a gracious condition. There is, not unfrequently, some *little remissions*, both in things omitted and committed, which tend to darken our light, weaken our strength, lessen our spiritual life, and render uncertain our assurance of divine favor ; which do not plunge the soul at once into condemnation and death. These little items should be avoided as injurious and tending to utter apostasy. They are such as occasionally vain and useless thoughts—some needless, idle words—little portions of misspent time—brief seasons of hesitancy in confessing Christ—slight remissions in prayer, or in reading the Bible—slackness at times in duty—little self-indulgences, such as occasionally over-eating, or lying in bed longer than is needful or healthful—any over-indulgences in the lawful physical appetites—unnecessary lightness mixed with seeming irreverence and carelessness. I do not mean the habitual and worst form of these things ; but as slight and occasional items. These, with many other like things, while they do not plunge the soul instantly into condemnation, do darken and weaken it, interrupt its communion with God, and gradually sink into a doubtful and partially backslidden state.

In this way most of the backsliding occurs with those entirely sanctified ; a remission in little things, and a fall little by little. I call these items *little things*, because they are *relatively* so in a comparative sense, and are along the line of things *questionable* and *unquestionable*. We are aware there is an important sense in which they are not little, and that with God nothing is either little or great ; nor are we unmindful that Christ said, "He that is unfaithful in that which is least, is also unfaithful in that which is much."

It is often asked. Can a believer backslide from a state of Entire Sanctification, and yet retain a Justified state ? That will depend upon *how* he backslides, and *how far* he backslides. When a man backslides by any voluntary known sin, properly so called, he forfeits both Entire Sanctification and Justification, and lays a foundation for repentance, confession and pardon, and without which he will be damned just as any other unrepenting sinner. "He that committeth sin is of the devil," no matter what he possessed, professed or was before.

Every degree of backsliding, however, does not involve the loss of Justification. A person walking in the light of Purity may, by almost imperceptible degrees, through

various causes, lose his hold on Christ and the keeping Spirit, and gradually lose the clear light of Purity, and still not forfeit his sonship as a child of God. Both Pardon and Purity are retained, as well as obtained, by faith, and we can maintain the light of Purity only by the faith on which it is conditioned.

After Justification and Regeneration, when we were entirely sanctified, we received simply and only full spiritual cleansing; hence the loss of what we received at that time would be the loss of Purity only, and not of Justification. As there are stages in the reception of salvation, it is reasonable to believe there may be stages in its loss.

"The just shall live by faith." "We stand by faith." There is a gradation in the scale of faith; there being "weak faith," and "strong faith," "little faith," and "great faith," and an "increase of faith." If there be an *increase* of faith there may also be a *decrease* of faith, and a man may descend from "great faith" to "little faith," without a total loss of the principle of saving faith. We may backslide in a degree without backsliding totally, so as to be under the dominion of Satan. A believer may lose some ground without going over fully on to the devil's ground.

To suffer a decreasing light, and a corresponding weakening evidence of God's favor, while under divine chastisement for little remissions, does not imply a forfeiture of heirship, and all saving relations to Christ. A knowledge, by the Witnessing Spirit, of our acceptance with God, is not necessary in order to Acceptance, or of a state of either Justification or Sanctification. And yet, it is evident that the light of Justification after the loss of Entire Sanctification from any cause, is less clear and assuring, and admits of more doubt and dissatisfaction; and usually restoration or apostasy is the alternative.

The difference between the regenerate and justified, and the entirely sanctified, is in one possessing *indwelling sin*, and the other cleansed therefrom. It must be admitted that indwelling sin, a felt sinful proclivity (sinful in nature and not in indulgence), does not involve the loss of Justification, though it may lead to its loss. If this were so, all regenerated, but not entirely sanctified souls, could not be in a state of Justification. This sinful inclination, whether felt or otherwise, is inconsistent with Purity of Heart. Mr. Wesley taught Entire Sanctification might be lost without the loss of all saving relations to Christ. He says, in speaking

of backsliders from Entire Sanctification: "Sometimes suddenly, but oftener by slow degrees, they have yielded to temptation; and pride, or anger, or foolish desires, have again sprung up in their hearts. Nay, sometimes they have utterly lost the life of God, and sin hath reigned in dominion over them." Sermons, vol. 2, page 247. "The rest had suffered loss, more or less, and two or three were shorn of all their strength." Journal, 1765. "On a close examination (at Manchester), out of more than fifty persons, who two or three years ago were filled with the love of God, I did not find above a third part who had not suffered loss." Journal, April, 1766. "I returned to Chester, and found many alive to God, but scarce one that retained his pure love." Journal, April, 1780. In these and many other instances Mr. Wesley taught that the loss of Entire Sanctification does not necessarily include the loss of Justification and all religious life.—*Standard*.

AN INSPIRED EXAMPLE OF HOLINESS.

Did the Apostle Paul profess to be holy? He is often quoted as plainly teaching the doctrine; did he set a personal example of it? We think so, and for several excellent reasons:

1. If he was not holy he could not have consistently exhorted his converts to follow his example. This he did. "Those things which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you." (Phil. iv. 9). The things of which he here speaks were whatsoever are true, honest, just, pure, lovely, and of good report. If Paul had set an example of untruth, dishonesty, impurity, or of unloveliness of character and life, he would have been the last man to call attention to his own frailties and weaknesses. Had he been a sinner in any respect he could not have urged them to do the things they had seen in him. But he challenges their observation of his life, and insists that they shall imitate his example. Hear him in other passages: "Let us therefore, as many as be perfect, be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye

have us for an example." (Phil. iii. 15-17). "Be ye followers of me, even as I also am of Christ." (1 Cor. xi. 1). Here are precepts just as positive and unrestricted requiring us to follow the example of Paul, who said, "Let us, as many as be perfect, be thus minded," as can be found in the Bible requiring us to imitate Christ. The conclusion is that Paul, as a follower of Christ, did his whole duty—measured completely up to the highest Christian standard. "Ye are witnesses," he says, "and God also, how holily and justly and unblamably we behaved ourselves among you that believe." (1 Thess. ii. 10). Who but a consciously holy man could thus appeal to his most intimate associates and to God, the searcher of hearts, that he had lived a holy, just, and blameless life? On any other supposition Paul was guilty of shocking blasphemy. But the charge of blasphemy never can be laid against him. His life was above reproach. In no instance subsequent to his conversion was sin charged against him. Nowhere can it be found that he had sin to confess, or that he engaged in confession after his dedication to God. Mistakes he no doubt made, but his moral character was completely in the likeness of Christ. But,

2. Listen to his professions of holiness: "I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." (Gal. ii. 20.) To understand the full significance of the phrase, "I am crucified with Christ," let us take the comment of Rev. Alfred Barnes. He says: "1. That this was the way in which Christ was put to death. He suffered on the cross, and thus became literally dead. 2. In a sense similar to this, Paul became dead to the law, to the world, and to sin. This was Holiness. In the remainder of the passage the apostle shows how he was alive. Christ was living in him. His life in the flesh was a life of faith. To everything pure and good he was alive. Christ controlled him. He had yielded his own powers to his Master. All the impulses of his being were under one principle—faith on the Son of God. Entire sanctification knows no higher estate.

Paul also claimed a pure conscience. "Herein do I exercise myself, to have all ways a conscience void of offence toward God, and toward man." (Acts xxiv. 16.) "I thank God, whom I serve from my forefathers with pure conscience." (2 Tim. i. 3.) No conscience is "pure," "void of offence,"

whose possessor is in the habit of daily sin. Such a testimony cannot come from the heart and lips of an unholy man. Paul claimed freedom from sin. "For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death." (Rom. viii. 2.) The law of sin and death was the law he had referred to in the preceding chapter, under the influence of which the soul continues in sin. But being made free from this law, Paul had become a servant of God, and had his fruit unto Holiness. Paul had all the characteristics of personal Holiness: a contented mind, a humble heart, a reasoning spirit, a fruitful life, a submissive disposition, readiness for death, willingness to live and work for his Master, and a consciousness that he could do all things which God required through Christ which strengthened him. So far as we know there is but one passage in all his writings which can be construed as asserting imperfection. Here it is: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. iii. 12-14.) But evidently the apostle is not here speaking of moral imperfection, but only of the imperfection of his earthly religious state as compared with that he should attain when he gained the Heavenly prize. Christ used similar language in reference to his earthly humiliation—"I do cures to-day and to-morrow, and the third day I shall be perfected." (Luke xiii. 32.) In the very next verse Paul refers to his religious life, saying, "Let us, therefore, as many as be perfect, be thus minded." The plain significance of the entire passage is that in reference to the state of glory consequent upon having victoriously finished his race, he was imperfect, but in respect to Christian character he was perfect. Whedon, on this passage, construes "already perfect" as rather "already perfected," referring not to his martyrdom, nor to the physical resurrection change only, but "to that perfected Holiness of soul, that completing of the regeneration, which takes place at the *exanastasis* (out-uprising, or glorious resurrection), by which the being passes out of the sphere of possible sin. This is a higher 'being perfect,' which is different from, but does not contradict, the lower

'perfect' of verse 15, which belongs to the early Christian life, and to which St. Paul had attained, and which was an earnest appeal to follow after." Paul's estimate of himself was a humble one, but he never shrank from an acknowledgement of the whole truth as to what grace had done for him.—*Michigan Christian Advocate.*

EYE GUIDANCE.

BY REV. J. GREGORY MANTLE.

What an inventory of blessing is revealed in this thirty-second Psalm for the truly penitent soul! Forgiveness, communion, confidence, protection, praise, instruction, teaching, and guidance are all found within the compass of three verses. Well may the psalm close with the exhortation, "Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart."

The Revised Version has removed the obscurity which marked the ninth verse: "Be ye not as the horse, or as the mule, which have no understanding: whose trappings must be bit and bridle to hold them in, else they will not come near unto thee;" the thought being the same as that in James iii. 3, "Behold, we put bits in the horses' mouths, that they may obey us." Animals that have no understanding must be turned into the proper road by the sharp pressure of iron or steel upon the mouth; and, figuratively, God has sometimes thus to guide His children, who are lacking in spiritual understanding. They cannot interpret the language of God's eye because of divided affections and slowness of perception; and there are, alas! many who know of no other guidance than that of bit and bridle. Yet it is our privilege to learn the language of the Divine eye, and to enjoy this higher guidance in every step of the way.

Man is peculiarly made for and sensitive to eye guidance. No guidance is so welcome; no expressiveness is so great; no language is so eloquent. One glance of the eye often says more than a multitude of words, and the great secrets of its power lies in the fact that it appeals to the heart; it is the guidance of love, and not of force. Let us point out a few requisites to the enjoyment of this guidance.

Habitual fellowship with God is the first.

The language of the Divine eye can only be interpreted by those who walk with God; strangers understand it not. Look into the

family circle for an illustration of this. A stranger has entered the room where parents and children have been enjoying free, delightful, social intercourse. The presence of a stranger produces restraint, and for a while the children sit in silence while their father is engaged with his visitor. Soon, however, they become restless, and begin to move and talk. Now mark the language of the eye. One child reads in the father's glance a request to remain quiet, and in the same mystic language another obtains permission to leave the room. The stranger marks, but does not understand, for only the children have learned to read their father's wishes in the glances of his eye, and their knowledge is due to loving intimacy and habitual fellowship. So none but spiritual children, who live and walk in fellowship with God, can read in the divine glance in the hour of perplexity, "This is the way; walk ye in it."

To enjoy this guidance we must set the Lord always before us; we must go often to His seat, kneel often at His feet, look often into His face. "As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God" (Ps. cxxiii. 2).

Another requisite is singleness of eye.

"The lamp of thy body is thine eye: when thine eye is single, thy whole body also is full of light; but when it is evil, thy body also is full of darkness (Luke xi. 34, 35, R.V.). By a "single eye" we understand singleness of object. The treasure of the soul's affection must be either on earth or in heaven; the eye must be either single or double, for we cannot blend earth and heaven as in one stereoscopic view. An eye divided between two objects will fill the whole body with darkness; while an eye free from earthly bias, having but one object before it, will fill the whole body with light.

The key to Christ's life on earth is found in this singleness of eye: "I came down from heaven, not to do Mine own will, but the will of Him that sent Me" (John vi. 38). This was the pole-star of Christ's life, and all other motives that could have acted on His humanity were superseded and displaced. Hence he never stumbled. When Lazarus was ill He abode still two days in the place where he was, and then, regardless of the fears of the disciples, He went up to Bethany. To the puzzled disciples Jesus said: "If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the

night, he stumbleth, because there is no light in him" (John xi. 9, 10). The way to avoid stumbling is to shut out from our gaze every object other than the will and glory of God, making that the centre of reference in all things great and small.

An old Grecian story tells us that when Ulysses sailed past the isle of the sirens, who had the power of charming by their songs all who listened to them, he heard the sorceresses' music on the shore, and to prevent himself and his crew from landing, he filled their ears with wax, and had himself bound to the mast with knotted thongs. Thus he safely passed the fatal strand. But Orpheus needed not the preventive measures employed by Ulysses; he being a great musician, set up better music than that of the sirens, and enchanting his crew with a superior melody, he passed the dangerous shore, not only with safety, but with disdain. Even so those who see the King in His beauty, and allow Him to fill the whole range of the soul's vision, are proof against the attractions of earth. As one has said: "One sight of His beauty, and all lighter likings will take their appointed place, or disperse as snow wreaths before the sun." To know the guidance of God's eye, our soul's gaze must be fixed on Him. His eye and ours must meet continually.

Yet another requisite is obedience.

God will not discover His way to the soul who is a stranger to the spirit of obedience. The flower of obedience is knowledge. Obey God's will with cordial loyalty, and while you are doing it you shall understand it; for "if any man will do His will, he shall know of the doctrine." It is as if the great Teacher had said; "Do not wait until duty has fully commended itself to your understanding before practising it. Do not postpone its performance until you are able to answer all objections. Let it be enough to know that it is God's will. Then while you are doing it the doubts shall be dissipated, you will see the duty's reasonableness, you will know the doctrine whether it be of God."—*King's Highway.*

Good works do not make a Christian, for one must be a Christian to do good works. The tree bringeth forth the fruit, not the fruit the tree. None is made Christian by works, but by Christ, and being in Christ he brings forth fruit to him.—*Luther.*

A religion which suspends business six days in the week, and opens up only on Sunday, is a sham.—*Southern Journal.*

TRUST IN GOD.

I know not the way I am going,
But well do I know my Guide,
With a child-like trust I give my hand
To the mighty Friend at my side;
The only thing that I say to Him
As He takes it, is, "Hold it fast;
Suffer me not to lose my way,
And bring me home at last."

As when some helpless wanderer,
Alone in an unknown land,
Tells the guide his destined place of rest,
And leaves all else in his hand,
'Tis home, 'tis home that we long to reach,
He who guides us may choose the way,
Little we heed what path we take,
If nearer home each day.

The Canada Methodist Church is wiser than our own. It has appointed Rev. David Savage to devote his whole time to evangelistic work. The M. E. Church South missed its opportunity when it declined to authorize evangelists. It is to be hoped that we shall not miss ours. What a pity that we should be "wise above what is written;" that we should be blind to the teaching of plain facts and statistics and piety and power! We are driving from us our most successful and deeply pious workers—actually expelling them, because they are faithfully and victoriously accomplishing our very best work. Bricks and mortar, money and finance, culture and drill, education and growth, are always in our minds and on our tongues. We are toiling continually in these directions; while the joyous, whole-souled work of soul-saving is postponed to a more convenient season. "We must have our festival; this money must be raised; the revival can follow." Meanwhile we show our value of earnest soul-savers by putting the Discipline on them.—*Standard.*

EXTRACT FROM JOHN WESLEY'S JOURNAL.
—"Wednesday, 12.—Having desired that as many as could of the neighboring towns (about Leeds) who believed that they were saved from sin, would meet me, I spent the greatest part of this day in examining them one by one. The testimony of some I could not receive; but concerning the far greatest part, it is plain (unless they could be supposed to tell wilful and deliberate lies), 1. That they feel no inward sin; and to the best of their knowledge commit no outward sin; 2. That

they see and love God every moment, and pray, rejoice, give thanks evermore; 3. That they have constantly as clear a witness from God of sanctification as they have of justification. Now in this I do rejoice, and will rejoice, call it what you please; and I would to God thousands had experienced thus much: let them afterward experience as much more as God pleases."—*Journal, March, 1760.*

LIVING UP TO THE LIGHT WE POSSESS.

FOR YOUNG CHRISTIANS.

BY MISS MARION THORNLIE.

The understanding of some people is far more enlightened than that of others. Some can see so much farther than others, and think deeper thoughts. Sometimes this understanding is developed or retarded by circumstances or education. God gives a clearer light to some than He gives to others. Some to whom He would willingly give it are unwilling to receive it.

God never forces His understanding upon us. We must first be willing, then He will give it to us. "To him that knoweth to do good, and doeth it not, to him it is sin" (Jas. iv. 17). If we wilfully close our eyes against the light, we are sinning against God, and He will judge us accordingly.

The Roman Catholic, who has been brought up to worship the Virgin Mary, and has never even heard of a better religion, but is faithful to his conscience, will not be judged so severely as the man who has been under the influence of a Christian religion all his life, and yet has refused to believe in God and to yield his all to Him. We can learn a lesson of consecration from the true Romanist, who gives up his life, himself, and all his possessions for his religion, and lives up to the light he has. How many of us are willing to give up our all to Jesus?

The heathen who has never heard of a God other than his idols, and who faithfully lives up to his light, will be judged according to that light. So Christians, who have never heard of sanctification, but are struggling on all their lives, sinning, repenting, and being forgiven, will not be judged so hardly as we who know of a fuller life, which may be reached even here by having faith in the Lord Jesus. If we delay it until death, thinking, like the man who delays his conversion, that there is time enough yet, dare

we hope that after all these years of wilful rebellion God will sanctify us ere we die? Can we grieve His Holy Spirit by refusing to surrender our all to Him? "Without holiness, no man shall see the Lord" (Heb. xii. 14).

We see others enjoying His favor, and constantly kept from sin, and we long to experience the same joy and peace; but we still tarry, unwilling to give up all for Him, and to be used just in whatever way He pleases.

Even one consecrated Christian can do a great amount of good. Those who do not believe in the theory of sanctification cannot refuse to see it in practice, lived constantly before them; and in consequence they will become discontented with themselves, and cry, "What must I do to be saved from sin?"

If we are not Christ-like, we are not real Christians. "He did no sin," therefore should we not sin. Salvation is not only to know that our sins are forgiven, but to be kept from sin. If we have hitherto been refusing to see the bright light of full salvation that is held out to us, and thus by our refusal sinning against the Holy Ghost, who will not always strive, let us now give up all for Jesus; as we were justified, so now we may be sanctified. And this experience will be ours,—

"Living beneath the shade of the cross,
Counting the jewels of earth but dross,
Cleansed in the blood that flowed from His side,
Enjoying a full salvation."

—*King's Highway.*

A NEW SUNRISE.

BY REV. I. E. PAGE.

"For several years I enjoyed much of the Saviour's love, although I had often to weep over besetting sins, and to say, in sorrow of heart, 'When I would do good, evil is present with me.' In reading the Scriptures I saw that God had provided on earth some better thing for me, and that it could not be His will that I should always be struggling with evil in my heart. I understood little, if anything, of the nature of entire sanctification, and indeed had scarcely heard of such a thing. I hoped to gain the victory by earnest prayer and constant trust in God's grace; and, so far as I trusted, He saved me. But my Christian experience was—like some days in summer—bright and joyous for awhile, till clouds, gathering gain, changed all into gloom. One day I would be intensely

happy, the next weeping and mourning over some temptation to which I had yielded, and grieved my God."

This testimony of one who afterwards came into the full light is a typical one. His experience is that of thousands to-day. The cause lies mainly in the fact that Christians have been taught to *expect* failure, darkness and doubt, and to regard walking in the clear light of God's love as a favor granted the few, rather than, what it really is, the common privilege of all.

What is needed to put all right within the soul, to overmaster the power of evil, and make faith victorious, is not austerity, not painful self-mortification, not gloom and tears, but more love, more sunshine. "The life of holiness is not what the world falsely represents it, a life of preciseness and painfulness, in which a man crosses every affection of his nature. There is no such thing as self-denial, in the popish sense of that word, in the religion of the Bible. The system of restrictions and self-crossings is the very system which Satan has set up as a counterfeit of God's way of sanctifying. It is thus that Satan frightens away thousands from gospel peace and gospel holiness; as if to be a sanctified man were to be a man who crossed every desire of his being, who did everything that was disagreeable and uncomfortable to him. We are constrained to holiness by the love of Christ, the love of Him who loved us."*

"The fear of the Lord!" "This fear is, out of question, a holy self-suspicion and fear of offending God, which may not only consist with assured hope of salvation, and with faith and love and spiritual joy, but is their inseparable companion; as all Divine graces are linked together (as the heathen said of their three Graces), and as they dwell together they grow or decrease together." †

Have we within us this holy fear, yet mixed with *another* fear which arises from sense of sin, which is slavish, which hath torment, which is associated with doubt, sadness and the gloom of uncertainty? Then for us there is a new sunrise. Turn, reader, with joyful hope to these words of promise, falling from the lips of Him that cannot lie; words which have their fulfilment in the glad experience of thousands to-day, and shall surely be descriptive of yours if you will receive them: "Unto you that fear My name shall the Sun of righteousness arise with healing in His wings."

The night is chill and dark before day

dawn. The first work of the rising sun is to drive before it the night clouds; it then scatters the mists that hang thick and heavy over the low-lying fields; next, it opens the closed leaves of the flowers, which have hung drooping during the darkness; then it wakes up to life, in the woods and trees, the singing of the birds. It flings a chastened beauty over hill and wood and field, reviving nature everywhere. Then it calls man from slumber to his daily toil, sending a stir of active life through village and town; and all the world is glad because the cheerful day has come. "Man goeth forth unto his work and to his labor until the evening. O Lord, how manifold are Thy works! in wisdom hast Thou made them all; the earth is full of Thy riches."—(Ps. civ. 23, 24, 34.)

A new sunrise for our souls; what will this bring; It will overmaster and drive away the darkness of unbelief, and the gloom which always accompanies disobedience. It will scatter the mists of uncertainty, and dissipate the heavy clouds of that "fear which hath torment." It will pour around the soul the light of love, the love of God, to encircle it like a luminous atmosphere. It will manifest spiritual realities, revealing them in a vivid light unknown heretofore. It will bring "the full assurance of faith," giving satisfying confidence of continual acceptance with God in Christ. It will diffuse in the deep valley of the spirit the calm light of peace, meekness and gentleness. It will beautify the whole life with heavenly gladness, a "joy unspeakable and full of glory." It will cast along the path of the future the rosy glow of "a good hope through grace." Best and highest of all, Christ Himself will be revealed to the soul, as the sun in the heavens, no longer waiting below the horizon or hidden behind clouds, but in full-orbed glory of saving grace; who shall "quicken, awaken and enlighten, warm, invigorate, heal, purify and refine the soul that believes in Him."*

Is not this precisely what thousands of God's children need? Would not this make life a heaven on earth? This new revelation of Christ as a full Saviour makes man sing exultingly,—

"The Sun of righteousness on me
Hath risen with healing in His wings,
Withered my nature's strength; from Thee
My soul its life and succour brings;
My help is all laid up above;
Thy nature and Thy name is Love."

Thus speaks the one whose words open this chapter: "I there and then resolved, in

* McCheyne.

† Archbishop Leighton.

* Dr. Adam Clarke.

spite of the absence of all feeling, to believe fully in Jesus as my all-sufficient Saviour. I had not courage at the time to say that I had fully believed, but no sooner was I alone with God than the joy of believing filled my soul with a flood-tide of rapture. If ever the Spirit of God witnessed to this blessing in any heart, He did it in mine that night. As hour after hour passed, my soul did magnify the Lord, and my spirit did rejoice in God my Saviour. I bless God for the memory of that precious season. The joy which Jesus gave me was complete; no fear of the future, no distrust of Christ, no dread of missing heaven remained to spoil my peace. Jesus was indeed all in all to me. Whatever temptations the future might bring, I now feared them not; for henceforth my experience was to be, 'I live; yet not I, but Christ liveth in me.'

Such is the new sunrise of the soul, the fuller revelation of the Lord Jesus to the heart that loves Him. The result is, not only peace and gladness, but healing, activity and growth. It is sunshine in which believers grow. We do not put our choice plants in a dark cellar. Let them have the sun! Grace, too, grows best in bright sunlight.

Shall we not call this a distinct blessing? Coleridge said that as he watched the day dawn, the sun always rose in an instant. "From the thinning, diluting blue to the whitening, to the fawn-colored, the pink, the crimson, the glory; yet, still the sun itself has always *started up* out of the horizon." And thus with the dawning of a new day to the soul; it is a moment to date from henceforth. Some have said, like F. R. Havergal, that it exceeded in glory the joy of conversion to Christ. And why not call it a second blessing? Those to whom it is promised have the first blessing, in that "fear of the Lord," which, like the love of God in the New Testament, is set forth as embracing all loyalty in heart and conduct.

And it is a joy-giving blessing. What a world of gladness wakes up when the sun brings daylight back! And what joy is ours as we say farewell to the last doubt, see our sins cleansed, and the shadows flee away!

"I was sitting as it might be on that chair," said William Bramwell, "my heart now and then lifted up to God, but not particularly about this blessing, when heaven came down to earth; it came to my soul."

All this blessedness is gathered up in a promise. But how shall it be realized? Is there nothing on our part required? Can we understand what it is to ask for the light, come out of self to find it? For self is dark-

ness, while God is light, and to come to God is to enter into sunshine. So much of self, so much darkness; so much of God, so much of the light of life. Can this forsaking of self become a reality in human experience? Yes; for we are called to "yield ourselves unto God." We ought, therefore we can. "Yield yourselves," not only as a servant to his Lord, that the energies may be employed for Him, but "yield yourselves," as sinful and helpless, into the hands of an infinite Saviour. It is thus the soul finds perfect light and rest. . . .

We know how the earth obtains its sunrise. The sun does not actually rise and set; it is our globe that moves. When the earth, turning on its axis, presents its face to meet the sun, then the night clears away, and, behold, the daybreak! And thus, reader, may our souls secure the blessing of a new sunrise. Face the sun! Turn round to Christ! "Come, and let us return unto the Lord; for He hath torn, and he will heal us. . . . Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning."—(Hos. vi. 1-3.)

"*Prepared as the morning!*" As the world's comforter waits, with its beams of brightness, till our earth turns her face to meet those rays, so our glorious Saviour waits, "prepared" to pour upon us the fullness of His grace. Shall we not turn to meet Him?—*From The Sunshine of Religion.*

"ONLY A LITTLE WHILE."

"Only a little while,"—

"Why court the smile?"

"Or dread the world's dark frown?"

In brighter lands a crown
Awaits thee there.

"Only a little while."

Let not the sneer beguile
Thee of thy faith in "One"
Who only can atone,
For all thy sins.

"Only a little while."

Let not earth's joys defile
Thy garments white.
Unspotted in His sight,
Thou shalt appear.

"Only a little while,"

And His approving smile—
When all life's toils is o'er
To that eternal shore—
Shall welcome thee.

Band Tidings.

NOTES OF TRAVEL.

BY REV. DAVID SAVAGE.

After a few days of home life at Tilsonburg, on Saturday morning, July 17, I took G.T.R. for Hamilton. At Burford I watched for brother Hathaway to board the train, but in his place Mrs. H. and their son Roy entered our car *en route* for Wesley Park to enjoy a family reunion there, as brother H. has taken an engagement at the Park as musical conductor for perhaps the balance of the season. At Hamilton I was joined by brother John Clemens and Sister Hall, and by 4 p.m. we were on our way to Beeton per N. W. R. Glad to meet with brother D. Sutherland and his associate, brother Eger-ton, on the train. Both of these brethren are engaged in evangelistic work in the country adjacent to Collingwood. Bro. S. has a good record of work through this section for the past winter. It was almost dark when we reached Beeton. Three conveyances were in waiting to drive us across country to Newton Robinson, twice as many Band workers being expected as came. Roads heavy after the rains of the week, making it almost ten o'clock when we reached our destination. My home was with brother G. Ogilvie, where a hearty welcome and comfortable refreshment were accorded the tired traveller. My associate workers also renewed the pleasant associations of last winter at the hospitable homes of Mr. R. Downey, sen., and Mrs. Long.

The section of country to which we had come was the scene last winter of remarkable manifestations of Divine power. On an urgent request from Rev. T. Campbell, of Bond Head, I had wired brother Moody, who was then operating with his Band at Milton, to come on to brother C. He did so and the work broke out at once and swept on in a wonderful manner for many weeks. Bond Head, Newton Robinson, Beeton, Tottenham and Bradford were among the places that enjoyed this gracious Divine visitation. Hundreds of souls were born into the Kingdom, and the churches were abundantly quickened and revived. Our visit was with a view to confirm the converts and strengthen the hands of ministers and people in caring for and extending the work. New ministers had just arrived on the ground, Revs. G.

Edwards and W. P. Brown, who welcomed us most cordially and regarded our coming as auspicious and timely in helping to introduce them to their large constituency and its heavy responsibilities and labors. Bro. N. A. McDiarmid, the genial Superintendent of the District and an old personal friend, also took part in the services during the week, extending a hearty greeting to myself and associate workers. Other ministers were also present during the week of our stay and took brotherly part with us in the services that were held. Rev. S. Wright preached on Sunday afternoon, and Rev. R. McCullough, the newly appointed pastor at Cookstown, preached on Tuesday afternoon.

Arrangements had been made for out-door services to be held for three consecutive days at Newton Robinson. A pleasant slope of ground in a piece of woods belonging to — Armstrong, Esq., just adjacent to the village, had been seated, a stand erected for speakers and singers, and a boarding tent provided. Sunday morning, July 15, opened cloudy, damp and chill. But no building was available for the accommodation of so large a company as had even then assembled. So we repaired to the encampment. In the afternoon the congregation increased, despite the unfavorable conditions of the weather, to perhaps fifteen hundred or more. We stayed on the ground till dark and then adjourned for a fellowship and prayer-meeting to the church, which could only accommodate a part of the crowd that remained. Though the temperature was uncomfortable for out-door worship, we had much blessing in the services and closed the day with thankful hearts. Monday opened brighter and warmer. A crowded funeral service was held at the church in the forenoon, conducted by Rev. R. McCullough. In the afternoon and evening we met on the camp-ground with a fair attendance and good meetings. Tuesday was still pleasant and we had three interesting and profitable services. The balance of the week we spent at Bond Head, holding one afternoon and three evening services in the church. The congregations were good, the friends coming in freely from Newton Robinson, some indeed from as far as Cookstown.

While there were no such manifestations as had marked the movement of the previous winter, the presence of the Master was graciously vouchsafed to us through the week, particularly in the quickening and perfecting

of the saints both young and old. It had been decided to resume the open air services at Newton Robinson on Sunday, July 25. Dr. Sterling accordingly came on at my request from Toronto the previous day, delivering three addresses and otherwise assisting the ministers of the Circuit. It was a day of much blessing, the attendance at the afternoon service being estimated at three thousand. Dr. S., whose experience is a most remarkable one, and whose spirit is most devout and saintly, feels himself led of God to offer his services for the extension of the Band movement. He will probably proceed with me at once to Eastern Canada. After a hurried farewell to my friends, Mr. and Mrs. Proctor, whose kind hospitalities had been extended to the stranger during his stay at Bond Head, I shared the carriage of Mr. Edwards as far as Bradford, in order to take the train on Saturday evening for the town of Barrie. We both had tea at the pleasant Bradford parsonage, into which Mr. McDiarmid and family had but lately moved. Dr. Sterling debarked to return with Mr. Edwards to Bond Head, and I embarked on the same train, reaching Barrie about nine o'clock. Rev. J. Annis was in waiting at the depot and soon saw us all comfortably accommodated for our two days' stay in this pleasant town.

Here, too, we were joined by Mr. and Mrs. Shilton, who arrived from Georgetown a few minutes later than ourselves. This dear brother and sister, who rendered us valuable service at Wesley Park and Grimsby, give their time and services most freely for the promotion of the Lord's work. Bro. S. is a member of the Toronto Bar. His gifted young wife is a graduate of the Boston Conservatory of Music. They have both lately come into the light of God. I never remember hearing so much of Christ in cultured song as we had on Sunday evening, as this dear sister held and moved the large congregation assembled in our Collier St. Church by the touching appeals of her sweet tones. Three services were held here through the day and much blessing came to us. Here, too, brother Moody's Band had worked to good advantage during the winter, beginning with the smaller church on Elizabeth St. We found abiding results from these labors and refreshing memories of their visit abroad among the people. Our closing service in Barrie was held on Monday night. Dr. Sterling had joined us from Newton Robinson, and gave the crowded audience the interesting narrative of the Lord's remarkable

dealings with him of late. It was good to be there. The night was sultry and oppressive, but God refreshed us with His presence, His Spirit coming down upon the assembly of His saints like "rain upon the mown grass."

Next day Dr. Sterling, brother Clemens and the writer proceeded by train to Hawkstone, and received a most hearty welcome at the home of dear brother James Sargeant. This is a truly lovely family. Whatever blessing may have come to them from their entertainment of the strangers, we on our side found such sweet fellowships, such generous sympathy with our work, such helpfulness in the devotions of the three days we were together, as will never be forgotten. The home to which we had come was to us "the house of God, the gate of heaven." Bro. Kenney, the newly arrived pastor, had wired me at Bond Head to come on, and showed us kindly attentions during our stay. We held two services at our Hawkstone Church and one at the comfortable brick church at Oro Station. God was with us every time, the last service being the most crowded and effective of the series. This was my first opportunity of contact with the good work which our dear sister, Miss Dimsdale, has been permitted to do in this northern section. I gladly bear testimony to its thoroughness as well as its extent. Miss D. organizes her converts into local Bands, which, under judicious pastoral control, are a power among the adjacent communities. Our Band literature, hymnal and serial, are in circulation here. We all felt at home together. The converts were glad to meet us and we were glad to meet them. Bro. Kenney anticipates a year of much blessing on his new charge. Our visit, we trust and believe, was mutually helpful. We heard kindly mention of the genial and active spirit manifested by their new pastor before we parted from this dear people.

I found the atmosphere of this North land beautifully fresh and bracing. It is claimed to be the highest elevation in the peninsula of Ontario. Water runs down from its creeks to the Severn river, which empties into the Georgian Bay. The "Ridge Road," which is one of the old colonization roads, is supposed to be the ancient coast line of the primeval Lake Simcoe. It overlooks the present lake and commands its fine scenery on both shores. We very much enjoyed the pleasant drives to and from the services along this "Ridge" eastward and

westward. Dr. Sterling passed on to Orillia on Friday, brother Clemens to Barrie, where I joined him on Saturday, both of us proceeding to Beeton by the evening train. Bro. Annis had put his hand on Dr. S. to supply his pulpit the following day, Aug. 1, so he returned from Orillia for that purpose. After a comfortable night's rest at the home of Rev. W. P. Brown, I passed over to the commodious brick church and preached to a large congregation. It was the Quarterly service. Love Feast and Sacrament followed the preaching. Once more with the dear people of the Bond Head Circuit I enjoyed a season of much power and blessing. After a drive of some six miles to Tottenham, I again met a large gathering of people in the handsome church of this pleasant village. Bro. Hogg assisted in the service and brother Clemens enjoyed a pleasant reunion with his old friends. We were most hospitably entertained by brother Hambly, and next morning proceeded by train to Toronto to complete arrangements for our proposed trip to the province of Quebec.

EASTWARD, HO!

After two nights of pleasant and profitable re-union with beloved friends at Queen Street and St. Paul's Churches, Toronto, with Bro. Clemens and Sister Hall as associate workers, I turned eastward. Bro. Hathaway had joined us for the above services and returned to Wesley Park. We left Toronto at 2 p.m., Wednesday, Aug. 4, by steamer *Algerian*. Pleasant day and pleasant sailing. But weary and oppressed with a sense of loneliness in leaving home and friends, I took refuge in my state-room. One of the interesting episodes of the trip was an introduction to the Mexican Legation, accredited and *en route* to the Court of Spain. The military *attache* of the embassy could speak English freely, and told us he had renounced allegiance to the Church of Rome, but had not found rest in Christ. I gave him words of encouragement, and left my English Testament in his hands as a *souvenir* of our interview, and pray God to bless its perusal. The interpreter of the party was gentlemanly and frank; had not severed his connection with the National Church, but deprecated the influence of the Mexican clergy. Though not in mood for sight-seeing, I took in some of the points of the magnificent St. Lawrence route during the run of Thursday. The young people greatly enjoyed the trip, especially shooting

the rapids. Bro. Beaudry kindly met us on arriving. After a hurried tea we took charge of a service in our French Methodist Church. Attendance fair, representing both nationalities. Singing in French and English, address by myself, testimony prayer, all accompanied by a gracious sense of the Master's presence. Next day, by the kindness of Bro. Tees, we were favored with a drive over and around the historic Mt. Royal, with its superb panorama of landscape scenery sweeping away and away. Then up the towers of Notre Dame. All other visitors retiring, our party, before descending, bowed together in prayer and felt it good to wait on God. Another interesting service in our French church that evening. God bless and prosper Bro. Beaudry in the arduous undertaking into which he has thrown himself here. Next day was Saturday. After very cordial entertainment at the pleasant home of Mr. Geo. Young, our little Band boarded the G. T. train at 3 p.m., reaching our destination at Compton soon after nine o'clock. Bro. Porter was in waiting for us, and we were soon distributed to our several billets. Next morning we took part in the usual service in our church in the village. In the afternoon we were driven over to Martinville, a distance of some six miles, where, at this writing, Aug. 12, we are engaged in a campaign for one week, with showers of blessing already descending upon us. D. S.

HISTORY AND CONSTITUTION OF THE MICHIGAN STATE BAND OF THE M. E. CHURCH.

HISTORY.

The Michigan State Band of the M. E. Church was the outcome of a call for a meeting of all band workers of the State, at the National Camp-Meeting at Eaton Rapids.

The meeting was held on the 30th of June, at 1.30 p.m. as called, and after appointing a committee to draft constitution, adjourned to July 1st. On July 1st the constitution was adopted, officers were elected, and a large number of persons, ministers and laymen, from different parts of the State, united with the Band. The Michigan State Band follows the great Canadian Band movement under Rev. D. Savage, whereby within two years over twenty thousand souls have been added to the Methodist Church in Canada.

If the plans and object of this Band meet

your approval, we do most heartily and earnestly desire you should at once unite with us. We hope to be instrumental in holding revival meetings all over this State, and wish to organize a local Band in every charge, which shall be auxiliary to the State Band.

CONSTITUTION.

Art. 1. The Society shall be known as the Michigan State Band of the Methodist Episcopal Church.

Art. 2. Its object is the promotion of Scriptural Holiness, and to institute and earnestly carry forward aggressive measures for the salvation of the people, in harmony with the Discipline and usages of the Methodist Episcopal Church, by calling into active associated effort both ministers and laymen.

Art. 3. Any person may become a member of the Band who is a member of the M. E. Church, whether a minister or layman, and who signs this Constitution with its accompanying pledge, provided always that laymen offering themselves for general evangelical work must have a certificate of character and efficiency from the pastor of their respective churches.

Every person becoming a member of this Band shall state at the time of joining whether he gives himself to the general evangelical work or not, and all persons who pledge themselves to the general evangelical work shall be subject to the direction of the Secretary:—Provided, nevertheless, that any member joining for evangelical work may at any time retire from that work without prejudice.

Art. 4. The officers shall be a President and Secretary, whose duties shall be such as usually pertain to such offices, with the exception of the Secretary, whose more specific duties shall be to receive all applications for membership and to make all appointments for the evangelical work of the Band; and he shall make a report of his work to the Band at its annual meeting.

Art. 5. The annual meeting of the Band shall be held on the Camp Ground at Eaton Rapids at 1 o'clock p.m. on the third day of the annual camp meeting in each year, at which time the officers shall be elected by ballot, to hold office until the next annual meeting of the Band.

Art. 6. All workers in general evangelical work shall seek at each point of labor to organize the people into Bands for local evangelical work, and so far as possible encourage the formation of Bands for aggressive Christian work in the destitute sections

of our State, as well as in our more favored localities:—Provided always the leader of such local Band shall be elected on the nomination of the Pastor of the M. E. Church in that locality.

BAND WORKER'S PLEDGE.

Believing that I have received the forgiveness of my sins and have peace with God through our Lord Jesus Christ; that the love of God is shed abroad in my heart, and that I have the witness of His spirit with my spirit that I am a child of God, I do hereby solemnly devote and consecrate myself to the service of God for the promotion of His cause, and will endeavor to perform any duty or work assigned me, circumstances permitting.

I do solemnly agree, God helping me:

1. To observe regular seasons of secret prayer, at least in the morning and evening of each day.—Matt. vi. 6.

2. To stand up for Jesus always and everywhere and bear testimony for him on any fitting occasion.—Luke xii. 8-9. Rom. x. 10.

3. To honor God with a liberal portion of my substance as He has prospered me.—Mat. iii. 10. 1 Cor. xvi. 2.

4. To discountenance the use of intoxicants, tobacco, etc.—1 Cor. x. 31.

5. To take Christ as my daily example in all things.—Matt. xi. 29-30. 1 Pet. ii. 21.

Signature,

REV. JAS. W. REID, *President,*
Three Rivers, Mich.

REV. D. W. PARSONS, *Secretary,*
Schoolcraft, Mich.

LAKE NIPISSING.—It will be remembered that Bros. George Reid and Charlie Sargeant passed up to this northern section last winter. Much blessing has attended their labor. As far back as April, Bro. Charlie wrote home: We are now at a small place on the C. P. R. Have been here two weeks. A grand work. Praise the Lord! For the last two Sundays we have walked between ten and twelve miles, and held three meetings. Also meetings every night through the week, and visiting through the day. So you see we are not idle. This is a very wicked part of the country. Men try to put down God's work. Here they refused us the school-house. But, glory be to God, He is on our side. I feel Him precious to my soul. He saves me now.

May 10th: We are now at Mattawa, a village on the Ottawa, with a population of 900. Have been here just one week, and

the Lord has been with us in the conversion of sinners, and in helping believers to a higher walk in the Christian life. We had six seekers the first night. Glory to His name. We are now nearly fifty miles from North Bay. If you were to see this country you would be contented with the sections where you are. It is an easy matter to walk on stones here. You can go to the top of a rock and look down on the village below you. There is a rock just across the river rising to the height of four hundred feet. This place is built just where the Mattawa River flows into the Ottawa. Two beautiful streams. The place has been a Hudson Bay trading fort for nearly a hundred years. The "Drivers" are a class of men who "drive" logs down the river for hundreds of miles. I think there were about twenty of them drowned the last season. We think of going towards Ottawa for the next campaign. Rev. S. Huntington is down at Pembroke attending District Meeting. We shall know more when he returns. We are in the Lord's hands. The minister here works on the line of Holiness, and his wife is a fine worker. Three-fourths of the population here are Roman Catholics.

WOODSLEE.—Bro. Tait writes: We are laboring in a small church in the country. Half of the population are Romanists. It is the smallest church and the smallest congregation we have yet had. But the dear Lord is blessing us. Old professors are getting stirred up, and about fifteen have given themselves to the Lord.

BELLEVUE, MICH.—This morning, July 20th, I felt led to write to you a few lines. On Saturday evening about 9.30 I arrived here, tired and dusty after my ride of 200 miles. Sabbath work rather hard on me after the previous day's journey. The morning service was one of blessing. Bro. Odlum spoke from the words, "They were all filled with the Holy Ghost," after which I urged the people to come out for the baptism of power. Some twenty or thirty responded by coming to the altar. In the afternoon we drove seven miles to a neighboring village, and held a service which was led by Bro. Arney, my new companion in the work. We had a glorious time. Back to Bellevue for evening. Church filled, and deep seriousness among the people. I feel somewhat lonely in the work here, but I delight to labor for the salvation of sinners.

Later.—July 27th: The work is doing well. Over twenty have sought and found Christ

as their Saviour. Last Sabbath evening we had a service of great power. The whole congregation seemed to be moved. About fourteen came out for pardon, ten of whom bore testimony to the power of Christ to save. Praise God. Some of the lowest classes in the town are being reached, and are pressing their ungodly companions to come to Christ. One man came to the altar the worse of liquor, and was gloriously saved. He is now working for God. A colored man who had not been at church on account of paralysis for eighteen years was brought to our meetings in a carriage and was converted. The devil is getting very angry, and is stirring up the people, but Jesus leads the way for us, and we are going forward to victory. We spend half an hour in the park before service. Large crowds gather, and give good attention. Bro. Arney, my companion in the work, is alive to God, and full of power. He means business. We are praying for the work all over. We go (D.V.) to Iona to a camp meeting on August 12th, for one week, then to Albion to another camp-meeting for a week. Love to all my comrades in Canada. Tell the boys to pray for us. Yours in the work,

JOHN MURDOCH.

BLUEVALE.—We went to Kinburn on Sunday, July 10, and held three services. The Lord was present in each service, abundantly blessing and strengthening us. Came to Sunshine following Wednesday, and led two services. The Lord was very nigh unto us, and all seemed to realize the gracious presence of the Master. Sister Cook and myself go to Ebenzer to-night to take charge of some services there. Although we feel our own weakness and unworthiness, we have the precious promises of God to lean upon, and He always gives us grace to do His blessed will. We have secured some subscribers for THE EXPOSITOR.

MAGGIE COOK and NINA COOK.

CLIFFORD.—You have no doubt heard through Glen that we are fighting away here. God is pouring out His Holy Spirit. To-night I cannot refrain from saying, "Praise the Lord." My heart overflows in love to God for the victory He has given us. Oh, it is good to see the penitent form full of seekers; and many of them fathers and mothers. I never labored in a place where there were so many unsaved parents as here. But to-night I think there was only one father who did not come forward, and even he held up his hand for prayer. We

shall be on this circuit for some weeks yet. We have very attentive congregations, and the people are fast getting saved. May God make us humble. Love to all comrades. Yours, firm for Christ,

FRANK WOODHULL.

CLIFFORD.—We are having grand times here. Precious souls are flocking to the Master's feet. Glory be to God forever. Fathers and mothers are coming to Christ. There have been twenty-five seekers this week. Some grand cases among those. This is a country appointment, and we hold our meetings in an Orange hall. My heart has been burdened very much for the fathers and mothers of this place. There are so many grey-headed men and women unsaved. May God reach them. He is going to, bless His holy name. I am striving to live at the Master's feet. I feel that perfect obedience brings perfect peace. I am trying to know more of His love, and He is teaching me by His Holy Spirit, and leading me into green pastures and beside still waters. Bro. Frank and I are taking up the "People's Bible" by Dr. Parker, and his "Inner Life of Christ." They are grand books. May God help us as we study them, and open the eyes of our understanding as we read. The Bible is getting to be a precious volume to me. "In His law do I meditate day and night."

GLEN. H. MCLACHLAN.

Band Correspondence.

When all is bright and gay,
I will pray,
And foil the tempter's art,
Lest sunshine lure my heart
From the way.

When darkness follows day,
I will pray;
And my tearful eyes shall see
That love is guiding me
On the way.

Let life bring what it may,
I will pray;
If I cannot understand,
I will hold my Father's hand,
All the way.

—Mrs. M. F. Butts.

TAWAS, MICH.—Brother Sibley G. Taylor writes: The black prince of the powers of hell has been driving with a free rein of late. A man who had been a drunkard for fifteen

years, and who had given up all hope, gave himself into God's hands. His testimony of conversion was clear, his weakness became strength, and for over three months he has grown in grace and in all those Christian virtues which made him a noble man. Two weeks ago he came to Tawas on business. A man pretending to be a friend took him for a walk, brought out a bottle of whiskey, drank before him, and then handed it to him. For the moment the poor fellow was crazed, seized the bottle and drank its contents. I soon found him, and by the blessing of God hope and expect to see him saved.

A day or two after a fine young man died in a saloon from the effects of liquor, and his body was sent home to his heart-broken mother in Canada. I knew him well and have pled with him to give his heart to Jesus and be saved. But his only reply was "Too late, too late."

On Sunday evening, on my return from a church service in the country, I was sent for to go after two young business men who were down town intoxicated. Do you wonder that I was cast down? But the thought came to me: What have I enlisted for? A life of ease? Shall I shut my eyes and ears to all this vice that is about me? No, I will go into the midst of the conflict. Now is the time my dear Saviour needs me. I am His for life and death. These precious souls must be saved. Jesus is able and willing to save them.

Will you pray that I may be strong in faith and wise in all spiritual things, pure in heart and full of love to God and to my neighbors. Without this how can I expect to exhort sinners to repentance and lead them to the foot of the Cross.

While writing, a letter has been placed in my hands from Harrisville. Miss Boomer is there and a good work is being done. The letter urges me to come, but I cannot at present. I heard you were expected there and had hoped to see you. I received copies of *Expositor* and have ordered it to be sent regularly. I should be pleased to meet and work with you for the Master but for the present I cannot.

OWEN SOUND.—I have so often wished to meet you, but you have never come in our part of the country, nor have any of our Bands been near us. We have a "Gospel Band" here in real good working order. We have been out for as many as twenty-two Sabbaths in the last seven months, besides as many week-night services. God has wondrously blessed our labors. Of the

converts a very large percentage prove faithful. We give all glory to our God. We were at Walter's Falls, twenty miles away, on Sabbath last (August 1st), where the work has been going on for four weeks. In the morning service, as we humbled ourselves before God, His Spirit brooded over us. As one and all confessed the littleness and nothingness of self, God in very deed was with His people lifting them up (1 Pet. v. 6). Consecration meeting in the afternoon—a powerful time. At the evening service we drew in the net, when many professed to find peace in believing. Well, dear brother, our experience is this: It is blessed to trust implicitly in Jesus, to have a sense of sin forgiven, communion with God and fellowship with His saints. But as it is more blessed to give than to receive, we find most good in working for God. By His help our aim in life shall be to work till Jesus comes, and then receive the "Well done" of the Master. W. K. IRELAND.

CANFIELD.—I know God is blessing you in your work. I remember you and the workers in my prayers. I have been wonderfully blessed since coming home from your camp-meeting at Niagara, and I had great blessing while there. Where is Bro. Jones working now? He has my prayers. There comes such a longing for the salvation of souls that I sometimes feel as if it were impossible for me to wait God's time. But He leads me in paths that I know not.

Your brother in Christ,
J. N. MCCREADY.

COURTLAND.—God bless you in your work in the east. He will. We hoped to have gone home to-day, but the people would not hear of it. So we go to Venison Creek for this week. We had two services there yesterday (Aug. 1st), and, notwithstanding the rain, the house last night was more than filled. We are looking for blessing this week. Quite a number have sought and found Christ since we came here. We go to Kinglake for a reunion on Sunday next, then to Bro. Ford at Masonville. Bro. Jones and wife will join us there. We shall not be able to give them a night at Tilsonburg, as Bro. Mitchell requested. Dear brother, if it were not that work opens up continually, I should sometimes look towards home. Would not God close up our way if He did not want us? May He direct us still. I am trusting Him moment by moment. Don't forget us in your prayers.

J. W. CHAPMAN.

Band Testimony Department.

For some time I have been led to give a short account of my conversion to God. Praying that He will direct my thoughts; I pen these simple words to His glory.

In 1877, my dear father, while engaged in burying a large stone, undermined it too much, and while he was in the act of throwing himself out of the hole the stone rolled in and crushed his legs, bruising them very badly. For about one week he suffered great pain, and one day he called us to his bedside to bid us a final farewell. Asking us to meet him in Heaven, he called my sister to his side, and wished her to sing that grand old hymn,

"There's a home in Heaven, what a joyful thought,
As the poor man toils in his weary lot."

When they came to the chorus he sang very heartily,

"Travelling on so glad and free, to a home for you and me,"

then his voice dropped, and his spirit took its flight to a land of rest and peace. I had always been taught to love and serve God, and as long as I can remember my dear mother used to take me on her lap, and teach me to pray. But this is not enough; we must be born again. After my father's death I strayed away like the prodigal, but when I came to myself I said, "I will arise and go to my Father, and say unto Him, 'Father, I have sinned against Heaven, and before Thee.'" And I found that God was ready to pardon and to save me from all my sins, and to cleanse me from all unrighteousness. My present personal experience is to be found in 1 John i. 7. And in return for what God has done for me I gave Him my body, soul and spirit—all I have, and all I ever hope to be—to be used in joyful service for the glory of my King. In the short time I have been in active service for God, I have been to some very cold churches, and at first, after leaving a church all on fire for God and souls, viz., the Agnes Street Methodist Church, Toronto, I found that it took steady, earnest, and fervent prayer to keep up to the standard. O that the Church of God would wake up and serve God as we should. Praise God, some souls are being saved, and God is working. Let us look to God for the times when three thousand will be added to His Church, in one day. Asking for prayer that God may use me, His weak servant, I close. JOS. ORCHARD, Toronto.

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