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### CALENDAR OF HOLINESS MEETINGS.

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

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

Every Saturday, at 8 p.m., at Euclid Avenue Church.

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

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

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

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

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

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

THE  
**Expositor of Holiness**

AND

**BAND WORKER.**

VOL. V.

OCTOBER, 1886.

No. 4.

ENOUGH.

I am so weak, dear Lord, I cannot stand  
One moment without Thee!  
But O the tenderness of Thine enfolding!  
And O the faithfulness of Thy upholding!  
And O the strength of Thy right hand;  
That strength is enough for me!

I am so needy, Lord, and yet I know  
All fulness dwells in Thee;  
And hour by hour that never-failing treasure  
Supplies and fills, in overflowing measure,  
My least, my greatest need; and so  
Thy grace is enough for me!

It is so sweet to trust Thy word alone;  
I do not ask to see  
The unveiling of Thy purpose or the shining  
Of future light on mysteries untwining;  
Thy promise roll is all my own—  
Thy word is enough for me!

The human heart asks leave; but now I  
know  
That my heart hath from Thee  
All real and full and marvelous affections,  
So near, so human; yet divine perfections  
Thrill gloriously the mighty glow!  
Thy love is enough for me!

There were strange soul depths, restless,  
vast and broad,  
Unfathomed as the sea;  
An infinite craving for some infinite stilling;  
But now Thy perfect love is perfect filling!  
Lord Jesus Christ, my Lord, my God,  
Thou art enough for me!

—*Frances Ridley Havergal.*

A perfect faith would lift us absolutely  
above fear. It is in the cracks, crannies  
and gulfy faults of our belief, the gaps that  
are not faith, that the snow of apprehension  
settles and the ice of unkindness forms.  
—*G. Macdonald.*

THE TILSONBURG HOLINESS  
CONVENTION.

The eighth annual Convention of the  
Canada Holiness Association was held,  
as announced, in the Methodist Church  
of Tilsonburg, on the fifth and three fol-  
lowing days of the present month.

The number of delegates in attendance  
was slightly in advance of previous Con-  
ventions, whilst the attendance of friends  
in the town, especially in the evenings,  
was good.

As a general description of the whole  
Convention, we think we can safely say  
it was the best thus far held by the  
Association.

The weather was delightful—"Regular  
Association weather!" was the remark fre-  
quently made by those who had attended  
former meetings. The reception of the  
friends by pastor and people was all that  
could be desired. Perfect harmony pre-  
vailed in all the sessions. Deep, all-  
pervading interest was manifest through-  
out, and satisfactory results gladdened  
the hearts of all. In short, we can say  
that all who were privileged to be present,  
as they look back to the Tilsonburg Con-  
vention, can heartily subscribe to the  
language used by Father Ames when  
making his farewell remarks: "A feast  
of fat things, a feast of wines on the lees,  
of fat things full of marrow, of wines on  
the lees well refined."

As usual, great variety was the order,  
each meeting differing very noticeably  
from all the rest. There were fewer  
preaching services than at former Con-  
ventions, testimony being the chief fea-  
ture of the services. The last evening  
was given up entirely to those who had  
failed to secure an opportunity to give

in their living testimony to full salvation up to that time.

Several ministers outside of the Association cheered us with their presence, and in giving and receiving in spiritual things added much to the success of the Convention.

Many fresh witnesses were raised up during the services, and new strength was added to those who had been holding up the banner of holiness.

The business meeting was held in the evening of the second day, after the usual service. The elections for the present year were as usual by ballot, and resulted as follows: President, Rev. N. Burns, B.A., 205 Bleeker Street, Toronto; First Vice-President, Rev. G. A. Mitchell, M.A., Tilsonburg; Second Vice-President, Rev. B. Sherlock, Arthur; Secretary, Rev. T. Colling, B.A., Welland; Treasurers, Isaac Anderson, 111 Avenue Road, Toronto, and Thomas Willmott, 229 Wellesley Street, Toronto.

On motion it was unanimously resolved that THE EXPOSITOR OF HOLINESS AND BAND WORKER be regarded as the organ of the Association.

The officers of the Association were appointed a committee to arrange for future meetings of the Association.

Hearty appreciation of the warm welcome accorded to the delegates was evinced by a unanimous vote of thanks to the Tilsonburg friends for their kind entertainment.

As the outcome of this eighth annual gathering, the pastor of the church has his hands strengthened by many additional testimonies to full salvation amongst his members, whilst those of us from a distance return to our homes more thoroughly furnished unto every good work, prepared with still greater hopefulness to spread Scriptural holiness wherever our lot is cast, and wherever our influence reaches.

If people were as anxious to live right as they are to die right, this would be a better world.—*Greenville Banner.*

Satan is subtle; he will make a man proud of his very graces; he will make a man proud that he is not proud.—*Brooks.*

## FAITH-CURES.

### (THIRD ARTICLE.)

We wish in this number to examine more minutely into the extreme teaching of the faith-cure section of the modern holiness revival. We desire to do so carefully, and with the utmost consideration for the Christian friends from whom we differ in our interpretation of Scripture teaching on this point. We are intimately acquainted with a goodly number of these valued Christian friends, with whom we have spent many happy hours in the closest spiritual intimacy in Christ, not only in conversation but in laboring together for the Master. We esteem them very highly in love for their works' sake, and desire not only to be at peace with them, but also to be still accepted by them as a brother beloved, and permitted, whilst agreeing to differ, still to be regarded as a co-worker with them, not only at a distance, but in the same gatherings, when Providence throws us together. We commenced the close investigation of this subject somewhat prejudiced in favor of their teaching. No one can spend, for example, an hour in conversation with Miss Carrie Judd, listen to her account of her recovery from sickness by faith, note her vivacious, happy countenance, and buoyancy of perfect health, and then visit her "Faith Rest" cottage, without feeling within him the stirrings of a strong desire that her extremest teachings on faith-cures might prove to be true. But we are forced to put from us the enticing picture. Stern facts and the plain teachings of Scripture forbid us to indulge longer the pleasing fancy, and compel us to take positive sides in the controversy. We shall watch somewhat anxiously to see if their Christian character will bear the test, and they continue to extend to us the same Christian sympathy and courtesy as before. Shall we say we fear that our rule enunciated concerning censoriousness as the inevitable result of narrowness in belief will exhibit itself in the attitude of some, we say not of all, towards one who cannot, on conviction, accept their views concerning faith-cures.

But none will rejoice more than the writer if our fears in this respect prove to be groundless.

Once more, however, before entering into the full discussion of this phase of the subject, we would put on record our positive teaching, to emphasize the fact that we do not oppose a mere negation, or confused generalities, to the clear decided creed of the apostles of the faith-cure movement.

We teach, and we believe, in accord with the Scriptures, that there is among other remedies provided for the body by Jehovah Rophi, "The Lord our healer," "the prayer of faith," "the assurance of faith," "believing prayer," or whatever other name it may be called, and that whenever it is the will of God that recovery from sickness should be in answer to the prayer of faith alone, those who accept the Holy Spirit as their guide in this matter will most certainly be led to use the prayer of faith, either themselves or through the helpful ministry of others.

The teaching of our friends which we take exception to is that the healing of the body is upon the same basis as healing of the soul, as to time, place, and quantity; that just as any sinner may just now by an act of faith in Christ be forgiven, and any believer may just now by faith be purified and receive the Holy Ghost, so any person just now may by an act of personal faith, or, at all events, by carrying out the directions of St. James concerning anointing and prayer, be healed of any disease or sickness of the body.

We make the first appeal to facts, not because that is the true logical order, but because it is the order generally followed by these teachers.

Now we can cheerfully say that we admit the facts of healing by faith which are multiplying all about us, and believe they will go on increasing. It has been our privilege to interview a number who have been healed by faith, but when we have questioned closely we have found, as a general rule, that they received the confidence that they would be healed by faith if they trusted for it, as a distinct revelation of the Spirit to them.

We heard the question put to a very

prominent apostle of this doctrine, one who, as might be expected, was an example of faith-cure, as to whether, when he was cured, his faith was based on the doctrine, or upon a distinct revelation to himself as to the will of God in his individual case. He replied that it was true that in his own case he received a distinct revelation from the Spirit as to the mind of God towards him, but that now that the doctrine was clearly taught it was the duty of others to base their faith on the doctrine, and not look for a personal revelation.

We have noticed in the history of many with whom we have conversed that there was a period of trying to rest their faith on the doctrine, but that all their efforts of will-power were only partially successful; but a point of time came when, in close communion with the Holy Spirit, they heard His distinct voice bidding them believe to the healing of the body.

We do not affirm that this history holds true in every individual case, nor is it necessary for our argument that it should; for no thoughtful observer is called upon to ignore altogether the effects of will-power in this connection, even although it may be brought into active play by religious teaching; and here we remark that in the case where will or imagination can fully account for the cure of a nervous complaint, it is no disparagement to this faith-cure movement. Is it not better for all concerned that such persons should secure health by any lawful means. The physician who does not utilize when possible the powers of imagination and of will in his patients, should not be ranked high in his profession.

However, leaving this side issue untouched further, it is our experience, from the facts which have come under our notice both in written experiences and in actual life, that they go to establish our position, that the faith exhibited by the subjects of faith-cures was a special gift of God to them; that their faith was founded on a distinct revelation from the Spirit to them, and was not, like that of the sinner seeking pardon, based on the general promises of the Bible.

It is a grave error to attempt to

establish general truths by particular experiences. When a man proclaims the fact that he came to God for pardon and cleansing and that he obtained his heart's desire, and that now he is enabled to live a holy life, walking in all the commandments of God blameless, he emphatically testifies to the power and willingness of God in his case, but does not establish the fact that pardon and cleansing are for all. Nor can any number of witnesses establish the universality of the doctrines of forgiveness and heart purity. This must be a distinct positive revelation from God. And accordingly we go to the Bible to find it, and we believe it because we find it there established by a thousand passages of Divine truth. We teach this doctrine, we repeat, solely on the authority of God's Word. But living examples are wonderfully helpful in arousing men to the consideration of their privileges in the gospel.

So of faith cures, no multiplying of individual cases can of themselves establish the doctrine they teach as necessarily true. The fact that a patient obtains healing in answer to the prayer of faith whilst holding these extreme views concerning faith-cures, does not tend to establish his views as correct. We ourselves can recount a recent experience, when, although holding, as we do now, views antagonistic to the extreme teachings of this system, we were given the prayer of faith for a certain disease with which we had been afflicted for a few days, and the moment we used the heaven-appointed remedy the answer came in instant freedom from the disease, as evinced by the immediate disappearance of the pain which is a necessary part of that disease.

There was no effort of will-power required; no absurd assertion, again and again repeated, that we were healed whilst still suffering pain; no temptation to resort to the fanciful thought that we were certainly healed, but that now the pain, although the same, was a temptation of the devil. When the prayer of faith is given, the results are ever according to the faith given and need no specious arguments such as excite the smile of intelligent observers. But our argument from this

personal allusion is this, that our experience in no way establishes our views concerning faith-cures as correct. This will be readily admitted by those who differ in their teachings from us. But we demand the same with regard to them; for it is a poor rule that does not work both ways. We maintain that the relation of the most wonderful cures on the part of others cannot, in the nature of things, go any way towards strengthening extreme teachings on this subject.

We gladly admit the rich nature of many of these experiences, and rejoice with them as we listen to their relation or read of them in our various exchanges. We unhesitatingly give them our God-speed. We believe that the relation of experiences concerning healing, on all suitable occasions, is calculated to do good in many ways. We do not hesitate to make public any part of our Christian experience, at the call of the Spirit, and we freely exhort all to follow us as we follow Christ in this matter. But one can easily see how testimony of this kind can be made injurious, if the claim is put forth that individual testimony establishes general truths.

Finally, the outcome of our discussion of the facts of experience connected with the faith-cure movement is, that we are shut up entirely to the teachings of the Bible as to whether or no it is possible for all to be freed from sickness or disease of the body, or as to whether the prayer of faith which saves the sick, and which under the blessing of God raises them up, is always in order, being available any moment and for all.

Hence we conclude that the subject of a faith-cure, however marvellous the circumstances of his healing, has no vantage ground in discovering or teaching the universal possibility of faith-cures. We are aware that ground will be given grudgingly here, for although it may not be admitted, still we contend that the strength of the extreme teachings which we combat is in the assumption that those who are conspicuous examples of faith-cures or of using the prayer of faith have certain powers of investigating this subject not possessed by others, and that therefore their utterances are somewhat oracular, and should be accepted because

of the signs and wonders which attend them. This must be discriminated against most clearly and positively. We do not dispute their vantage ground in many things, but this is forbidden ground, and such assumptions are the certain precursors of untold calamities.

Now then, "to the law and to the testimony; if they speak not according to this word, it is because there is no light in them." So then in our next article we will undertake to show that Scripture, whilst it does give rich provision for our bodies, in the Spirit's dispensation, and whilst the more general possession of Pentecostal blessing, we maintain, means the use of the prayer of faith for the welfare of our bodies, vastly more than has yet been seen in the history of the Church since the times of the apostles, yet it does not put faith for health of body on the same basis as the health of the soul.

### EXPOSITION.

"But if ye are led by the Spirit, ye are not under the law."—Gal. v. 18.

Notice that Spirit is spelt with a capital, which tells us that it refers to a distinct personality. Notice also that law is not so spelt, implying that it is not the Jewish Law but the principle of obedience to laws or rules. The contrast taught in the text is that between doing because the Spirit directs or leads that way, and doing because the law commands it.

The fact that the Holy Spirit never can lead in a way which is contrary to the commands of God, seeing He is the inspirer of all true law, does not destroy the antagonism here indicated. He who performs any work of righteousness because he has a Bible-rule for it, and he who performs it at the instance of the Holy Ghost, his recognized Guide, are two widely differing persons. They are separated from each other by a gulf which cannot be bridged. And yet no mistake is more frequently made by sincere professors of holiness than this apparently simple one we are considering. It seems to be accepted, as a matter of course truth, that so long as we keep the law,

that is, are obedient to the commandments of God, all is well, forgetful that obedience to the law, as law, and obedience to the law, as the result of being led of the Spirit, are as widely apart as the poles. There is no real sameness in them. There may be an outward resemblance, but when closely examined the totally different nature of such conformity to the laws of God can be discerned.

Take for example the observance of the Sabbath. In the one case there must be a set of rules concerning what may be done and what may not; concerning what conversation is lawful and what is not; concerning reading, visiting, church-going, etc. But in the other case there is but one law of Sabbath observance, the law of the Spirit. That is, he is consciously "led by the Spirit," to the ignoring of all these rules and regulations. He sees his Guide ever near him, and so can follow in confidence. He hears His voice and so proves that he is walking uprightly. You say that the outcome in both cases is the same, that the best-made microscope cannot detect the difference in their practice. Well, granted that this is so in the present case, yet if you bring the two together the difference will at once become apparent. Paul maintains that there is a radical antagonism between them, for they who live after the law ever have and ever will persecute them that live after the Spirit. Now let them converse together concerning their different walks, and see how soon he who is under law finds fault with him whose only law is the guidance of the Spirit. Notice how carefully he begins to fear lest his children may be tainted by the heresy. As soon as they are safely taken away from the contagion of lawlessness he begins to show anything but a brotherly, childlike spirit towards his fellow professor of religion. It is not edifying to witness the scene which always follows, for few there are who have not witnessed with sad hearts the confirmation of Paul's words when one, whose life, however pious, is made up largely of obedience from a sense of *duty*, that is, because it is so commanded, comes in contact with one whose only law is the law—the *guidance*—of the Spirit.

Too many hastily conclude that, be-



cause of this want of harmony, therefore both are guilty, whereas, if they had intelligently read their Testaments, they would only find in such things the confirmation of its teachings.

Look now more closely at them to see what spirit they are of, for we are presuming they are representative persons, that is, amongst the best that the two classes furnish. It will be seen that whilst the one may be earnest, not only in maintaining, but in propagating, yet the true spirit of Christ is retained, with a disposition ever to refer everything to the Master, either in prayer or faithful study of His Word, whilst the other does not, for He *cannot* exhibit such a spirit. For God hath so ordained it for our protection, that he who judgeth not righteous judgment may have no excuse. For among the marks of legalism are mentioned, enmities, strife, jealousies, wraths, factious divisions, envyings, whilst the fruit of the Spirit is love, joy, peace, long-suffering, etc.

There is a kind of piety existing amongst professors of holiness which can exhibit a soft kind of sentimentalism, which to the superficial observer will pass for the fruits of the Spirit in every place but in the presence of the really spiritual. There it forgets its acquired sentimentalism and begins to denounce, the eye that melted so readily now takes to itself an ominous glitter, the words, formerly so soft and gushing, now are drawn swords. Watch that fair apostle of self-denial who, under the profession of holiness, essays to bring to the front the ascetic practices of Romanism and of Paganism, when she is confronted by a spirit-led follower of Christ, one who teaches both by example and precept the more excellent way of Gospel liberty, and see how quickly she will make her appeal to denunciation, invective, and grave accusations concerning heterodoxy, coupled with divers insinuations about motives. And the same will be found to be true of teachers or professors of holiness who have become legalistic concerning dress, the use of narcotics, faith-cures, or even in teaching the doctrine of holiness. This is the most delicate test the Gospel furnishes us for detecting want of conformity to "the law of the Spirit of life in

Christ Jesus which makes us free from the law of sin and death."

But a great mistake is made when for the real laws of the legalist there is substituted something which is not as real. When spiritual life is made to consist of something placed in the emotions, or even in the intellect, there is the danger of lawlessness. But when the common sense of the believer is appealed to, and he is invited to substitute for all laws both human and Divine, the one law of the Spirit, as a something which has a substance in it, making the presence of the Holy Spirit a real everyday fact, showing him what to do at every turn in life, making the guidance of the Spirit a momentary act, nothing in life being too minute to be comprehended in it, then all danger of antinomianism is at an end, and the righteousness of the law is fulfilled in us who walk not after the flesh but after the Spirit.

Reader, we need not prolong our suggestions further; enough has been written to place the question intelligently before you. Are you living by the law of the Spirit, or by the law? If led by the Spirit your life is a glad, free life. You have no condemnation, the result of doubtfulness concerning the course you ought to take at any time, or concerning any thing you have done, for you have the unction of the Holy One and you know, through Him, all these things. To talk of being led by the Spirit and live in doubtfulness concerning what you have done, or what you should do, is simply absurd; for if He is with you, as your leader, you know, and if you do not know you do not see Him or know Him, and the very first step towards acquaintance-ship is to admit the fact of ignorance.

If under the law we urge you to come from under the yoke of bondage. You shrink, perchance, from that description of your state. But stay, a very few words will prove to you that it correctly describes your condition. You do not fulfil *all the law*. Look back over the past year, or less time, if your profession of holiness has been of shorter duration, and you do not see twelve months of perfect obedience to God in all things, in thought, word, and deed, and it is not necessary to be a prophet to assert that at the close of

another year there will be a like history, "For by the deeds of the law shall no man be justified in his sight."

Many think that this verse has only to do with the forgiveness of sin, and then get up into the mount of transcendentalism when they talk of the Spirit and the flesh. But, dear reader, do you not begin to see that the only way to be absolutely free from condemnation, by the year, is to come to Christ and be led by the Spirit as the only law in life?

It was a grand experience when at our conversion we looked at the dark, sinful past washed away in the blood of Christ, and could exultingly say, "Who is he that condemneth?" But how much grander the experience when we can look at our life lived through the past month or year, and because Christ became the end of the law for righteousness to us, who have walked in the Spirit, we can challenge close inspection of our lives, in the same apostolic cry, "Who is he that condemneth?" for the righteousness of the law hath been fulfilled by us who walk after the Spirit.

#### INCIDENTS BY THE WAY.

Many incidents of more than local significance came under our notice at our Annual Convention, some of which we will endeavor to describe.

UNITED.—One of the founders of the Association had been exercised by fears concerning the management and teaching of Association gatherings. This had led to conscious want of harmony, and finally, at the Galt Convention, to open estrangement. But recognizing in one another sincerity of purpose, and honest desire to know and approve the right, we adopted the Scriptural course, and had plain, searching converse together, and close examination of the subjects wherein we differed, in a prayerful spirit. The result was, as might be expected, we were again brought together in the unity of the Spirit.

THE SPIRIT'S SEAL.—When this happy result was consummated in the public assembly, and our hearts brought together by united prayer concerning this thing,

then an unmistakable seal of God's approbation was given in a distinct, blessed sense of the presence of the Master in joy and gladness pervading all hearts.

WHAT GOD HATH JOINED TOGETHER LET NOT MAN PUT ASUNDER.—This is the only true union, viz., union in the Spirit. This leaves us free as individuals to do our several work, even as He, the Holy Ghost, divides to each severally as He will, and, at the same time, brings us together in wonderful unity when He, our Captain, needs our united assistance for the pulling down of the strongholds of Satan. We trust that no one who was present at that sealing hour will ever be even tempted to put forth unhallowed hands to divide what God hath brought together.

AN EARNEST OF FUTURE GOOD.—Prayer was given us at that time, with strong assurance of faith, in behalf of other sincere Christian workers, that unity in the Spirit might be obtained and retained in spreading Scriptural holiness over our Dominion.

A FURTHER TOKEN.—From that same hour we date the gift of sanctifying power to the Convention. What grand testimonies we were privileged to hear from men and women who received the distinct baptism of the Holy Ghost, as the result, under God, of the Tilsonburg Convention. Even since returning home letters have been received telling of still others coming into the glorious liberty of fulness in Christ Jesus.

THE POWER OF TESTIMONY.—We never saw this mighty force utilized to better advantage. The friends who gathered from different points came with hearts filled with the love of God, and told the simple story of their lives, as lived during the past year, as one of continued triumph in God. The joy of perfect satisfaction was evidently theirs as they recalled the past. It was not only the history of the time when they received God into their being, in the fulness of this the Spirit's dispensation, but it was the history of months and years spent in perfect obedience, having God's distinct attestation to the fact of such continued walking worthy of God unto all pleasing.

This, to our mind, is the secret of the

might of such testimony. It was not that they had known more or less of the perfect love of God since they received this blessing, but it was the emphatic knowledge that in all these months they had pleased God in all things, walking worthy of Him. Reader, have you the rapture which springs from this knowledge?

**A DISTINCTION IN TESTIMONY.**—The time is not far off when the line will be drawn clearly between professions of holiness in this respect; when the profession of holiness will mean the statement that we live holy lives during all the days and years of that profession—holy in God's sight, holy when judged by the minutest Bible rule—and when that time comes it will be found that only those who have received and retained their Pentecost—that is, who, like the first Christians, have received and retained the Holy Ghost, the Comforter, in all His fulness, and in all His offices—can bear truthful witness in their profession of holiness.

**THE GIFT OF SONG.**—How this walking in the Spirit has developed the power of holy song in many. We have not lost our power to be charmed by *the concord of sweet sounds*, proceeding from any source, but we gladly confess that when we hear the songs of Zion sung by those whose natural gifts have been energized and remodelled by the gift of the Holy Spirit, then we get a real foretaste of the melody of heaven.

**TIMELY HELP.**—We had no recognized leader in our frequent song services, but we found that no sooner was one leader called away than another was ready to take the place, and so the tide of melody went on to the end.

**FRESH HYMNALS.**—We had new hymnals printed for the occasion, containing a selection of twenty-four full salvation hymns. These were freely distributed in the congregation, so that every person had the words of the song before him, and so could intelligently take his part in these services. We found them of great advantage; amongst other things they saved time and formality in announcements.

**ILLUSTRATING SCRIPTURE.**—One lady, in telling how she entered into full salva-

tion during the Convention, said that the comments on Paul's statement concerning the necessity of becoming a fool as the first step towards heavenly wisdom, enabled her to discover her need of giving up all her preconceived notions of holiness, and accept the Teacher Divine in perfect self-abandonment to His guidance. Then it was that she was brought into all the fulness of her desired possession. Why is it so difficult for us to become know-nothings, when this is the way to receive the unction from the Holy One whereby we may know all things?

**ASHAMED, YET PERSISTENT.**—One brother towards the close of the Convention took the company into his confidence, whilst he told us that at first the rich testimonies of the delegates made him ashamed of his own Christian life lived so many years in that church, but he persisted in his attendance at all the services when it was possible, and now as a result he could joyously testify that he too had welcomed the Comforter in all His fulness, and was rejoicing in Him with all his heart.

**WHERE IGNORANCE IS BLISS.**—A sister, somewhat fearful of a holiness Convention, although a sincere Christian (are there not many of this class?), came to Tilsonburg to spend a few days with a friend. She came not knowing of the Convention. Had she known of it her visit would have been postponed for a time. But during the service she was convicted of the Spirit for holiness, and then brought into its rich, blessed experience.

**WHY THE CONVENTION CAME TO TILSONBURG.**—Well, of course, there were many things which might be mentioned, but not the least of these, to our mind, was the fact that for several years a distinctive holiness meeting has been held there every Tuesday evening. True, the number of definite witnesses has been small, but they have been patient and persevering, and, what is best of all, consistent. At this meeting much prayer was made for this very thing. Their prayer has been answered, and now many more witnesses have been added to them. Is it not said somewhere, "In due season you shall reap if you faint not?"

ACCEPT THE LESSON.—There are some lonely ones for whom there is in this a lesson of encouragement. Do you know, weary ones, what is the meaning of “faint not”? It means that although you have tarried for the desired vision—visible success—for a long time, that still you have the spirit to tarry patiently, hopefully, for a term of years, yea, till death, without growing so weary as to even entertain the thought of giving up. About the time that that question of final perseverance has been so tested and tried that you know in the very depths of your soul that you will continue in well-doing to the end, that is, that you will stand true to holiness under any and all circumstances, then is the beginning of reaping time, then you may prepare for your harvest home.

WHO KNOWS THIS TIME?—None but God alone, and he to whom He shall reveal it. It is not when you by reasoning have come to the conclusion that surely now the testing time is passed; for then, perchance, is just when the most serious tests are about to be placed upon you. No, not till the Spirit’s voice is heard in the soul can you begin to prepare for the visible harvest. Therefore, courage, ye waiting, lonely ones, for you shall reap if you faint not. The vision will not tarry so soon as *you* are prepared for it.

SAM JONES.—We had the pleasure of hearing this celebrated evangelist a few times. We are convinced that his visit to Toronto is both timely and beneficial to its spiritual interests. Many have been started in the way of religion by his earnest and telling manner of placing the truth before them. Of course the future of the converts will be largely in the hands of the churches to whose care they are committed. It is to be hoped that this sacred legacy of the revival services will be properly cared for.

SAM SMALL.—At one of the afternoon services Mr. Small gave, incidentally, an experience substantially as follows: After my conversion I became conscious that I needed some further work of grace to constitute me a complete Christian with full power over myself, and with ability to work for my Master in a satisfactory manner. For this completeness in Christ

I earnestly sought, and ceased not till God met me and granted me all my heart’s desire. He came into my being to dwell, and I received the Holy Ghost as an abiding guest, and since that time I have been continually walking in the Holy Ghost with great satisfaction and delight.

We rejoiced greatly with him in our heart because of this distinct spiritual experience, and feel that it accounts for his steadfastness and success in the work committed to his trust.

We believe the general impression left behind them by these eminent servants of God is good, and that lasting benefit has been the outcome of these evangelistic services.

CORRECTION.—The article in the last number entitled “Flowing Up Hill,” should have been credited to “The Kingdom.”

NOTE OF EXPLANATION—TO WHOM IT MAY CONCERN.—The reason why the present (October) number was not issued on time was for want of funds. The fault lies with those subscribers who have not paid their dues and ought to have done so. A hint to the wise and good is sufficient.—ISAAC ANDERSON, *Treasurer*.

## CORRESPONDENCE.

Sawyerville, Oct. 15th, 1886.

Dear Brother Burns,—I have it in my heart to send you a few lines to let you and the dear readers of THE EXPOSITOR know what a blessed work has been done for us in Sawyerville through the instrumentality of Dr. Savage and his band of workers. “The crooked places have been made straight, and the rough places smooth, and the highway of holiness has been made plain,” and many, very many, most all our young people have stepped into the light, liberty and salvation of God’s dear children, through the blood of Christ. How shall we praise God enough for raising up this Band work; truly it has proved itself to be of God amongst us by sinners being saved, believers brought into the higher life, and the whole community around aroused to inquire into those things that belong to salvation. “Praise God, oh my soul, and

directly at sin. **Second**, this teaching all that is within me praise His holy name."

There are many things in connection with this work I would like all to know, but in a work of grace full details would be impossible. Brother Bird was the last Band-worker to leave us last Monday morning. God bless the dear workers wherever they go, is the prayer of our hearts. We shall have cause ever to remember "their work of faith and labor of love" for the blessed Master.

Such meetings we never had since I have been here; church packed to its utmost capacity; testimony to prove God's power to save with a present and full salvation. Tuesday evening was appointed for another meeting to organize a local band, and although the rain poured down, almost all the converts were present; and such glad and happy faces as proved the joys of salvation. What cared they for the rain, with God's love in their hearts? It is wonderful how a baptism of the Holy Ghost helps people not to look at hindrances, but to go right along, and in doing this they are always more than conqueror. I have proved it in my experience, and I have always noticed it when God's Spirit was poured out. People did not let little, nor yet big things prevent them. This has taught me something that has been very useful to me; and it is this, always to have the baptism of power; and I found God was, oh, so willing to give me all needed power. I pray God for all our converts, that this secret of living, working power may be theirs, and that we as Christians may live it, so as to keep it prominently before those that have lately given God their hearts.

Yours in Christ,  
MRS. J. W. BRIDGETTE.

9 St. Edward Street,  
Montreal, Sept. 2, 1886.

Dear Brother Burns,—I have been thinking lately that a few lines indicating the state of the holiness movement in Montreal might be acceptable to your readers. I find that here as elsewhere there are many hungry souls—many who "hunger and thirst after righteousness,"

but comparatively few who realize the blessedness of being "filled," satisfied in the Gospel sense. Still there are some very clear witnesses, and, strange to say, some of the clearest ones are outside the Methodist Church. In the Presbyterian and Congregational Churches I am rejoiced to find this blessed experience working its way steadily and successfully. It shows very clearly how willing the Holy Spirit is to guide all who commit their way wholly to Him.

We have been greatly helped and encouraged lately by a visit from the Rev. E. D. Mallory, of Boston, a former assistant pastor of St. James Street Methodist Church. He remained with us four days and conducted two meetings a day with blessed results. On Sabbath morning, August 29th, he preached in Sherbrooke Street Church. God blessed the word, and at the close the altar was filled with seekers of purity. At St. James St. again in the evening I think sixty or seventy must have bowed at the altar. Amongst them were some ministers, waiting for the Pentecostal fire. Many witnessed to the cleansing power. Similar meetings were held the three following days in the Y.M.C.A. rooms, St. James Street Church, Evangelistic Hall, Calvary Church, Congregational and Dominion Square Methodist Churches. The Master was present in cleansing power at every service. Brother Mallory is beautifully Christ-like in spirit and very clear in his teaching. His teaching all along is based on Scripture, mostly plain exposition, illustrated and corroborated by experience. He aims directly at the root of the difficulty—sin in the heart, urges a present and full consecration, to be followed by a present and full Divine cleansing. He evidently has no confidence in the modern Gospel of more earnestness, more zeal, more love and especially more work, while sin remains as a festering disease in the soul. Perfect health is necessary in order at least to rapid growth.

I am more than ever impressed that three things are necessary in order to successfully teach this doctrine. First, our teaching should be based on the clear exposition of Scripture, and should aim

should be accompanied by clear Christian testimony. Without clear teaching people will not hear the truth, and without clear testimony they will not believe it. Finney declares that Christian testimony is one of the mightiest forces in the Church. Third, teaching and testimony should be followed by exhortation to immediate consecration and present faith in Christ as an uttermost Saviour. Thus expounding, testifying and exhorting, we shall be in the true Apostolic succession. Yours truly,

A. TRUAX.

### MY CHRISTIAN EXPERIENCE.

HOME AGAIN.

No. 1.—(Continued.)

I have been spending a few weeks at that delightful grove and hallowed spot, Wesley Park; sacred in memory will it be held. While there I was reminded that just sixty years had passed since, in the tented grove, not very far from those grounds I gave my heart to the very same Jesus who was there August, 1886, ready to save all that would come unto Him. I was led to look over those past years of conflict and victory, and could say of a truth, never for one moment has there been a regret or a thought of looking back, but onward, upward, has been the watchword. And how well I remembered that my one aim and desire had been to be a Bible student, taught and trained by the Great Teacher that could, and I believed would, lead even me into all truth. Oh, the longings of the soul to grasp the truth as revealed in the precious Word! And well do I remember the first word of encouragement that came to me through the medium God used for the purpose—a sick, but godly, sister in Lockport, now in her Father's mansion above. She was the wife of Dr. Campbell, whom I met at the Camp this summer.

The sixteen years that followed after the death of our first-born were spent, not only in trying to meet and satisfy the requirements incumbent upon a daughter, a sister, wife and mother, but an earnest seeker after heart-purity.

Diligently I strove for the prize, and God in mercy came to help with the rod of affliction; again, and yet again it had to be applied—a daughter of twelve years was called for, the last one left to us to bless and cheer our home. But how can I find words to portray that scene, although so sad yet made so glorious on account of the wondrous fact that the Gospel was the power of God to save to the uttermost; a child of such tender years leaving home and friends without a murmur or shadow of doubt, but in holy triumph, saying: "Good-bye, father, mother; I am going home," and thus she left us.

But what of me? I found myself enduring great heart-searchings from conscious lack of full conformity to the mind of God. I found on reading the third chapter of Malachi that although I had walked mournfully to the house of the Lord, and partaken of the ordinances, yet I had robbed God; and that I must bring all my tithes into the store-house, and make an entire surrender before I could be fully accepted; and so I found there was a further work to be done on my part. Oh, how I thank my Heavenly Father, not only for His tender forbearance so many years, but for the great pains (if I may be allowed the expression) He took to teach an ignorant but honest child the way of holiness.

As I again break off the narrative of my life I cannot but anticipate in a few words of praise for the present fulness of blessing realized in accepting Him as my perfect Saviour from all sin. His name is to me as the richest perfume. It charms my fears, and bids my sorrows cease; 'tis music in my ears, 'tis life and health, and peace. Amen.

M. BRIDGMAN.

Laid on Thine altar, O my Lord Divine,  
Accept my gift this day, for Jesus' sake.  
I have no jewels to adorn Thy shrine,  
Nor any world-famed sacrifice to make:  
But here I bring within my trembling hand  
This *will of mine*, a thing that seemeth  
small;  
And only Thou, sweet Lord, can'st understand.  
How, when I yield Thee this, I yield *mine*  
*all!*

## THE MURDOCK CAMP-MEETING.

[We clip this from the *Standard*, because of the suggestive experience passed through by the writer. We commend it to the notice of those who are somewhat impeded in Christian work because of differing views on the dress question, held by their fellow-Christians.]

This Camp-meeting was held near the village of Murdock, Douglas Co., Ill., in a beautiful maple grove. The owner of the grounds, Mr. Fletcher Helm, himself an unconverted man, dug wells and furnished the grounds free for use by the National Camp-meeting Association. The meeting began August 4th, and closed August 12th. We were present from August 7th to 12th. There were fifty large tents (12x16) on the ground, furnished by the Illinois State Holiness Association. Persons were present from different States. Of the National Association there were present Rev. George D. Watson, associate editor of the *Christian Witness*, who conducted the services; Rev. E. I. D. Pepper, editor of the *Christian Standard*, Philadelphia, Pa.; Rev. Wm. Jones, Sedalia, Mo.; Rev. M. L. Haney, evangelist, Hoxie, Kansas; Rev. W. A. Dodge, editor of the *Way of Life*, Cartersville, Ga., a Southern Methodist. The only ones we heard preach, other than those of the Association, were Revs. L. B. Kent, editor of the *Voice and Banner*, Jacksonville, Ill., and S. T. Gillette, Indianapolis, Ind. Bro. Kent took an active part in the services. It was a glorious camp-meeting to us. The preaching from beginning to end was most excellent. Our enjoyment increased as the meeting progressed.

We went to this meeting with some degree of prejudice against the leaders, caused by various things, among which was the one that we felt they were not as "radical" in their holiness teaching as we believed God required, but notwithstanding, this we left our criticisms behind us, with the determination in our heart to get all the good we could out of the meeting. If all who attend such meetings would do the same thing, the result to them would be as it was to us, but, perhaps, not to the same extent. We are led to believe that no other individ-

ual received as much good to his soul as we, though there were some both converted and sanctified. It is a great thing to be made alive, but it is a greater thing to have holiness perfected in us. With Christian people generally, and holiness people as well as others, there are many things attached to their lives that hinder the work of salvation, the chief among which are the differences that arise, causing divisions, which they see and mourn over, but do not see the causes that lead to them, and thus they are perpetuated and increased. This river, broad and deep, we believe we have crossed. Praise the Lord for the light and love He has let into our heart! So great is the change we scarcely know ourself. Glory to His name forever and ever!

The brethren of the National Association are to us to-day brethren truly—brethren in spirit. More, we are united to Christian people generally in a sense never before. The lesson we have learned is this, to get our eyes off the faults of others and let the Lord perfect that which He has *begun* in their hearts.

Some may have a desire to know how we reached the point we have. For four years we have had deep conviction that we lacked an essential thing which pertained to Christian character, yet all the while wholly given up to the Lord's will. Others saw that there was something we lacked, but could not point out the way for us to possess that which was wanting, because they did not see the hindering cause. It required the circumstances and surroundings of the Murdock Camp-meeting to bring the hidden thing to light, and then we do not believe it would have been revealed to us had we not gone there with our criticisms behind us and with the determination to get all the good we could. We found one thing that troubled us,—we met it the first thing; it was the outward adornment of holiness people. We saw those taking an active part in the meeting who had more or less of jewelry on, and, in dress, otherwise, they could not be distinguished from the gay of the world. We saw they really had salvation in their souls and could not understand how it could be. Here was something too glaringly inconsistent with a life of true holiness. But

finally we reached the point of leaving that matter with the Lord; then came light streaming into our soul. A chasm deep and wide was then crossed. Wonderful things are coming to our view concerning the work of Christ in the soul. We are letting the light shine into our heart. The filling process is going on, and not the least desire have we to stop. All glory and praise be unto Him, forever and ever, who saves His people from their sins! At the altar services souls were saved or sanctified, and we doubt not, at a low calculation, the total number reached 175 to 200.—*Law and Gospel (Paris, Illis.)*

### THE BURDEN.

MARIANNE FARNINGHAM.

To every one on earth  
God gives a burden, to be carried down  
The road that lies between the cross and  
crown;

No lot is wholly free;  
He giveth one to thee.

Some carry it aloft,  
Open and visible to any eyes;  
And all may see its form, and weight, and  
size;

Some hide it in their breast,  
And deem it thus unguessed.

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

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

Take thou thy burden thus  
Into thy hands, and lay it at His feet,  
And, whether it be sorrow or defeat,  
Or pain, or toil, or care,  
Leave it calmly there.

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

### A BEAUTIFUL LIFE.

BY MISS ELLA F. MOSBY.

"And great multitudes came unto him, having with them the lame, blind, dumb, maimed and many others, and cast them down at Jesus' feet; and he healed them."—*Gospel of St. Matthew.*

In this beautiful and touching life which I wish to relate to you, I wish you always to remember that in it we see the footprints of Christ; that He as truly and fully heals, restores, loves, in every human work of patience and tenderness, in the little parish of Laforce in France, to-day, as in Galilee of Syria so many centuries ago. For his works are limited by neither time, nor country, nor race.

John Bost, after having been trained for the ministry by Adolphe Monod, was called to the little Protestant church at Laforce. It had been held before him by a rationalist, and was surrounded by Catholic influences. He commenced his Sunday-school with only two scholars. "But God does not despise the day of small things," he touchingly said. In five years the school was so large, the church was so overflowing, that a new one had to be built, the people paying every farthing, for the principles of justice were strictly observed in all his undertakings, and every debt was paid, step by step. He then began to receive at his parsonage young girls exposed to the dangers of vice, or corruption, and the daughters of scattered Protestants. His own home even overflowed with these, and he built his first asylum, the "Famille Evangelique," for these with money procured by long and toilsome journeys. Every cent was paid, and it has contained more than four hundred girls already.

His own home was a small, damp, unwholesome place, which endangered both health and life. But he never rested to think of this until these poor girls were first cared for. Now, however, his friends gave him a beautiful parsonage, with a large meadow in front of his garden, overlooking the exquisite plain of the Doedogne. Here his old father, eighty-eight years old, and his dear and aged mother, ten years younger, came to rest with him in the twilight of repose, which remained for them after their day's work was faithfully done.

One day, through a deception, an idiot was admitted at the "Famille Evangelique." Mr. Bost took her to his own home. From that time he was entreated to receive sick, orphan, blind, and idiot children, from other



parts. Their sad and joyless lives weighed upon his tender heart; but the school could not be changed into an hospital. Yet there was his own home, exquisitely neat, lovely in all its surroundings—would he give up all this? In his own letter he says, "I foresaw another difficulty. Who would undertake to care for these poor children? Would my servant consent to watch over these frightful and deformed creatures? I would myself undertake their education. One morning a letter came. After family prayer I begged my servant to remain in my study. My heart beat violently; there was a long silence.

"'Ton, do you know Louison, the idiot?'

"'Yes; and I like her very much.'

"'Ton, I have received this letter:

"DEAR FRIEND:—A little monster of five years has just been picked up on a dunghill. She is a frightful idiot. Her mother is in prison. Pray find her an asylum."

"I looked at my poor servant. Her countenance fell. She began to understand that her master would open his little paradise to idiots, while she, for her part, felt that she would be foolish enough to become the friend of these imbeciles.

"'Well, sir?'

"'Well, Ton, between us we will save these creatures. Jesus will enable us to do so.'

"After a moment's silence, my good servant replied, 'With the help of God's grace I will do what I can.'

"Who can tell," adds John Bost, "the value of a faithful servant? The master may be admired, but after all it is the servants who do the work. Ton was a *disciple of the Lord*. Everything was comprised in that."

The success of the two was so wonderful in awakening the love, and kindling the almost lost powers of these poor, numbed, and sorrowful natures, that in 1855 he was compelled to found another asylum, "Bethesda," for them.

Then came appeals for poor, lame and imbecile boys, which he was forced to refuse. "But," says Mr. Bost, "I placed these letters on my desk, that they might be always before my eyes, as calls from God, 'to comfort those who mourn.'"

At last, when one child, bruised by blows and cruelly treated, heard the invariable refusal, he cried out in despair, "Are not boys worth as much as girls?" This was written to Mr. Bost. In reply he tore out a leaf from his note-book and wrote, "Come, poor friend: boys *are* worth as much as

girls." So in a new baptism of tears and smiles "Siloam" was built for boys—the lame, the maimed, the disabled, and the blind. Since it has grown to be a large family, and is removed to a new site, surrounded by gardens and meadows.

But letters, accusing him of indifference, and lack of love toward the epileptics, lay before him. He could not receive them in his asylums without danger to their inmates. He was *forced* to refuse, though his heart was torn by their entreaties. But one day he was called in haste to "Bethesda," where one of the girls lay in a violent epileptic attack, surrounded by its terrified and agitated inmates. This determined him to bring also these to his home.

He went to plead the cause in the "Eglise de la Redemption." His heart failed; but at last he cried in a trembling voice, "A new asylum is about to be founded in your midst, O friends of the afflicted!" Murmurs of disapprobation arose from all parts. "I looked to Jesus for help. Then I uttered these words: 'It is for the epileptics, for the epileptics, for the epileptics!' I could say no more, but sank down, my eyes overflowing with tears."

The cause was gained, and to "Ebenezer," "Bethel" was also afterward added for epileptic boys. Then a larger church was required. The pastor said, "Was not Jesus in the synagogue surrounded by the sick, and by demoniacs?" So the new one was built, with sittings for the epileptics, which are little chapels with lattice-veils before them. The delight of these poor creatures is unutterable. "Oh, we shall now form a part of the Church!" they say; "we are no longer poor, despised ones!" He has heard them say, "How pretty our church is, and Heaven will be much more beautiful?"

Mr. Lesley visited Laforce himself, and was greatly impressed with the wonderful work; its strict economy and yet its liberal care; its extraordinary organization. The lame teach the blind; the idiots are extremely expert in manual labor. As for the epileptics, John Bost says, "They are peculiarly near to God; there is no cure for them; but to employ them in works of love and mercy, interests and occupies them, without wearying their brain. It is their only alleviation."

Last year the asylums were all working well, and free from debt—the church paid for; he himself in his prime—his only labor to care for his happy flock.

[A beautiful life truly, a life of self-forgetfulness and toil for the poor and waifs of

humanity. How his heart expanded, how his work enlarged, how his homes increased, till added to his first great family, came "Bethesda," "Siloam," "Ebenezer," and "Bethel." What superb monuments of pure love in the sight of Heaven. We cannot cease to admire such an admirable, holy character. We know of no closer reproduction of the beautiful life of Jesus, and this in the midst of infidel France. Praise God for the heavenly, holy, self-sacrificing lives dotted over this fallen world of ours.—ED. HERALD.]

### WHAT IS NEEDED.

BY MR. D. L. MOODY.

The gift of the Holy Ghost for service is distinct and separate entirely from conversion. The ministers will bear me out when I state that nine-tenths of the Church members cannot perform any work because they are not *qualified*. Indeed, so true is this that their pastors will not allow them to talk with anxious souls for fear of their doing more harm than good. Some have been members of a Church for more than twenty years, and yet they do more to retard the cause of Christ than anything I know of. We have to ask for this blessing, to knock for it, and search and find out why it does not come. If we regard iniquity in our hearts, if we have some hidden sin, God is not going to give it to us; and if we don't get it, it is as well to stop short and ask the question why He does not give it. It is not because God is not willing or able, not because He does not want to give it—for we all know that He is always ready to impart it—but because there is something wrong with us. We are not "as an empty vessel"—we are not ready to receive the blessing, and it does not come.

*How much do you suppose those early Christians would have accomplished had they gone out preaching before the power came?* The rank and file of this world needs this re-enforcement of the Holy Spirit *just as much as the preachers*. A woman with ten children to take care of needs it just as much as anybody. A man harassed with business needs it; there is not a child on earth but needs it. I would rather have one drop of God's power than all the wisdom in the world; one drop of His power is worth all the wisdom and intellectual strength of this earth.

I believe this gift for service is the thing that the Church has mislaid. Hundreds and

thousands come into the Church without even seeking this power. A great many say they have the blessing because they received it ten years ago.

A minister came to me to-day and asked: "How can I keep free and not be trammelled when I attempt to preach?" "If," I replied, "a man is filled with the Holy Ghost, he is not trammelled—he has perfect freedom."

When a man is filled with God, he don't care about public opinion; he is simply a mouthpiece to deliver God's message.

What the Christian Church needs is to be stirred up. I would rather be the means under God of stirring up the Christian Church than of winning a hundred souls to Christ. If I could stir up a hundred Christians and induce them to seek this gift of service, to get full of the Holy Ghost, it would result in thousands of conversions. There is no doubt about that. Well, let us ask ourselves the question, "Has the Church this gift?"

The disciples were ordered to tarry at Jerusalem for ten days, or until they were endued with power from on high, and at the end of that time the power came, and they were ready for God's service. The devil has tried to blind you. He does not care how many Christians there are in the world if they have not got the power of the Holy Ghost. What we want is to tarry at Jerusalem till we get this power.

When we were in Philadelphia, a lady said to me:

"Mr. Moody, can women have this power?"

I told her I saw no reason why anyone should not have it that wanted to work for God. Women need it as much as men.

"Well," said she, "if I can have it, I want it. I have a husband who is not a Christian. I have also a Sabbath-school class, and they are unconverted."

A week from that time she came to me, and said:

"I have got it. The Lord has blessed me. My husband has been converted, and five of my Sunday-school class."

That was the result of that woman's receiving the power of the Holy Ghost. It spread all through the Church of which she was a member, and the people seeing she had something which they had not got, began to inquire, and as a result of the quickening of that woman, *five hundred members were added to the Church*.

Stephen was filled with the Holy Ghost, and no man could resist his wisdom; Paul and Barnabas were filled with the Holy

Ghost, and many people were added to the Church; the disciples were filled with the Holy Spirit, and great multitudes believed. There will be great multitudes believing everywhere if we get filled with the Holy Ghost.

My friends, shall we seek this power? Let it be a solemn question between you and God. How many want this new power? Shall we just stand before God and ask Him for this blessing? Let us send up one united prayer that God will empty us of everything contrary of His will, and fill us to-day with the Holy Ghost, that we may be like Barnabas and Stephen, and the Holy Christians that lived in days gone by.

### THE FATHER'S WAY.

A sweet, new lesson is my Father teaching me these days, of His way of dealing with His trusting children. I find that sometimes when we pray for help and the response is not at once given, it is not because our Father does not hear; it is not because He is unwilling to bestow; it is not even to try our faith; but it is because He sees in our possession a reserve force, which if brought to bear, might with His aid and blessing produce the desired end; because He sees laid back upon the shelf supplies that are unused and ignored, because so meagre and so common.

There was in Christ, in His miracles of healing and feeding the multitude, a disposition to use the means at hand, however inadequate they might seem to the requirements of the occasion. At the marriage feast at Cana, He caused the water to be made wine. Doubtless He could as easily have created wine as to have produced the wonderful change He did. In feeding the thousands in the desert, it was not necessary for Him to start with the few loaves and fishes that chanced to be at hand. He might have caused the blind man to see without the aid of the clay and spittle, were it not that the lesson taught was one of such importance, viz: the truth that we are to use the best means at hand; relying on God to bless the little and supply the lack.

Nothing in the economy of nature or of grace ever runs to waste. The supply of the latter is ever in proportion to our practice of using what we possess. Faith is ours sometimes in very small measure, but it is to be used, and added supplies are sure; and I am certain that in *temporal* matters, the same

holds true to those who live by faith for daily supplies.

When we begin to see the bottom of the flour barrel, when the last oil is in our lamp, and the pantry has but few supplies, we think: "Well, what shall be done?" We eat sparingly, we save the odds and ends, and too often say, "We must not eat this, we must save that." We see no prospect of replenishment, humanly speaking. So with the bit of meal and the quart of beans, the piece of beef and the trifles we are saving, we go without, waiting for the emergency that is already here. 'Tis so hard for human nature to walk out by faith and stare an imaginary difficulty in the face, when it takes on the seeming reality of nothing before us but God's promises, and it may be a lack of past experience of God's care to sustain and assure us.

I am often surprised at myself when brought to these very tests, that, with so much of the Lord's providential care as I have experienced in the past, I should ever doubt Him; and yet, how often when I come up face to face with this great problem of what shall we eat, and what shall we drink, and wherewithal shall we be clothed, I find myself shrinking back and looking for the tokens before the present supply is exhausted.

God is honored by our faith and confidence in Him. We shall never venture upon Him and be disappointed. We, and all we have, are in His hands, be it little or much. When our storehouse is empty, He takes cognizance of the fact, and ere we call He answers. We may even come to the hour of our need, with cupboard bare, and yet He is nearer than we think, and in some unexpected way abundantly cheers and sustains.

"It may not be my way,  
It may not be thy way,  
But yet in His own way,  
The Lord will provide."

—Mrs. G. E. B. Simmons in *Bible Banner*.

GOD'S REFLECTORS. — Our fidelity to Christ-likeness is the world's salvation. Our testimonies must be a true reflex of the character within. When the professedly saved, by unscriptural lives, cause the unsaved to despise them, they do inestimable damage. Christ is belied, the cause of salvation is brought into contempt, skeptics are confirmed in unbelief, the well from which they should drink life is poisoned, and all because the Lord's witnesses swear falsely. The whole life is a testimony which must be brought up to God's standard of holiness.—*Sel.*

## WALKING WITH GOD.

Why is it so difficult to find and maintain a close walk with God? We think the answer to this is found in the fact that it is not so much that we want to walk with *God* as it is that we want God to walk with *us*. We are fond of our own way, even when it is not pleasing to God. We are not willing to give it up. But to walk in our own way, which at the same time is not God's way, is to lose His company.

But to lose companionship with God is to fill our souls with darkness and trouble. Our souls cry out for God, for the living God; but God will not walk with us when our way is not His way. If, therefore, we would resume our walk with God, we must abandon our way and go over to His way again. The whole trouble is in our indisposition to leave our way and always walk in God's way. This is to fear the Lord, to walk in His way. It is not that God ever parts company with us, but that we part company with Him. It is not said that God walked with Enoch, but that "Enoch walked with God."

God has His walk in this world; it is open and plain to any one who chooses to walk in it. He is not far from any one of us. Whosoever will may come and walk with Him. "Master, where dwellest Thou?" was asked by two of the disciples of Jesus. His answer was, "Come and see." When He was on earth, He was always easily found. In the highway; in the temple; by the well; in the house of the Pharisees; eating with publicans and sinners; by the sea-shore; everywhere where the need of man called Him. If we have never found Him, He is within hearing of our call. If we already know Him, and are walking with Him in the way of His commandments, He is with us; for to such he says, "Lo, I am with you alway;" "If any man will be My disciple, let him take up his cross, and come after Me." This is the way to walk with God. But to do this we must deny ourselves, and this is where the pinch comes. We would all be glad to have God walk with *us* in our *way*, and so indorse and sanctify it, but are not anxious to walk in His *way*, even for the sake of walking with *Him*.

It must not be supposed that walking with God will make ascetics of men. This was the mistake of some of the earlier Christians, who fled to the desert and the mountains, thinking that in this way only could they maintain a walk with God. But His delights are with the sons of men, not apart from

them. To mingle with men for their good, to leave with them a testimony for God, is the Christian's high calling. To mingle with men, leaving God out of companionship, is the sure way of becoming corrupt. So jealous was Moses for the presence of God with him that he prayed that if God went not up with him into the Promised Land he might not be sent. And again, we find him praying: "Show me Thy way." A close walk with God is easy and practical to those who want God's way rather than their own. If in all our ways we will acknowledge *Him*, He will direct our paths, and thus we shall "walk with God."—*Independent*.

## PERFECT PEACE.

I was sitting the other night, meditating on God's mercy and love, when suddenly I found in my own heart a most delightful sense of perfect peace. I had come to Beulah-land, where the sun shines without a cloud. "There was a great calm." I felt as mariners might do who have been tossed about in broken water, and all on a sudden, they cannot tell why, the ocean becomes as unruffled as a mirror, and the sea birds come and sit in happy circles upon the water. I felt perfectly content, yea, undividedly happy. Not a wave of trouble broke upon the shore of my heart, and even far out to sea in the deeps of my being all was still. I knew no ungratified wish, no unsatisfied desire. I could not discover a reason for uneasiness, or a motive for fear. There was nothing approaching to fanaticism in my feelings, nothing even of excitement: my soul was waiting upon God, and delighting herself alone in him. Oh, the blessedness of this rest in the Lord! What an Elysium it is! I must be allowed to say a little upon this purple island in the sea of my life; it was none other than a fragment of heaven. We often talk about our great spiritual storms, why should we not speak of our great calms? If ever we get into trouble, what a noise we make of it; why should we not sing of our deliverances?

Let us survey our mercies. Every sin that we have ever committed is forgiven. "The blood of Jesus Christ, his Son, cleanseth us from all sin." The power of sin within us is broken; it "shall not have dominion over you, for ye are not under the law but under grace." Satan is a vanquished enemy: the world is overcome by our Lord Jesus, and death is abolished by him. All providence works for our good. *Eternity*

has no threat for us, it bears within its mysteries nothing but immortality and glory. Nothing can harm us. The Lord is our shield, and our exceeding great reward. Wherefore, then, should we fear? The Lord of hosts is with us, the God of Jacob is our refuge. To the believer peace is no presumption: he is warranted in enjoying perfect peace—a quiet which is deep, and founded on truth, which encompasses all things, and is not broken by any of the ten thousand disturbing causes which otherwise might prevent our rest. "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee." Oh, to get into that calm, and remain in it till we come to that world where there is no sea!—*Spurgeon*.

### CHRISTIAN GIVING.

The Gospel dispensation is more glorious than the legal. So all that pertains to it. God's blessings on His obedient people under Moses' law enabled them to pay their "tithe" of which God said, "the tithe is mine," and free-will offerings. The more glorious dispensation of grace in holy Christians enables them to do more than the Jew. For a Christian to give only so much as a Jew is no credit to him, and giving less is shame. Debt, large families, peculiar circumstances, misfortunes, etc., are often presented by the enemy of the law of the Lord as excuses for not giving as much as a pious Jew always gave. But none of these things, though occurring, ever justified a Jew in keeping back his tithe, or neglecting regular offerings. Nor can they any more in the new dispensation, where privileges and blessings and obligations are all enhanced. Withholding tithes and offerings was called of God, centuries before Christ, "*robbery*." Mal. iii. 8. It is only more so to-day wherever found.

Paying God pays. Robbing God secures misfortune, losses, sickness, and the absence of God's full blessing in temporal things. Let a few examples illustrate.

First: *A tithe-giving Engineer*.—He kept a bag for "the Lord's money." Into it went one of every ten rupees received as pay or batta. He always had something to give to every good cause, and his givings were large. In one year we knew of gifts aggregating Rs. 400, and there were many more. He belonged to the unattached list of Government Engineers, often cut off, but always taken on elsewhere. He was always happy and sure of work, because God was

his Jehovah Jireh. As he honored God, so for over twenty years in India God had been honoring him.

Second: An Engineer who could not pay his tithe though urged to do so, first year he loses a horse and thus passes out of his hands more than his tithe. Then in four years, sickness and misfortune immerse him more and more in debt and thus slips away more than his tithe. He mourns his want of prosperity.

Third: Another Christian, an officer we know, who has for nine years to our knowledge never been able to give less than one-fifth of his income, the abundant blessing of God rests on him and his family.

Fourth: Another who would not give his tithe, suffered sickness and soucar's interest much beyond his tithe, till at last he saw his duty and got right with God, and since then the Lord has been pouring blessings on him and getting him out of the soucar's clutches.

Fifth: Another Christian, converted when in debt and unable to pay, gave God his tithe and prayed day and night about his debt. Soon the Lord Jehovah put in his hand more than he needed, an utter surprise.

Men do not secure prosperity or success or ability to pay their debts withholding from, or as the Word says, by robbing God. No matter how poor the Christian, one-tenth of his or her income, be it one or one thousand rupees, is *God's*. No Christian can afford *not* to give. *Read* Malachi iii. 10. Ministers do great harm by not setting this matter clearly before believers generally. The heathen everywhere give for idolatry far beyond the tithe, even the poorest man among them. We are persuaded that God stands more than willing to bestow means in abundance on His children if they will honor Him with them worthily and liberally. Who could tell the measure of God's blessings if quarters and fifths and eighths in giving were more common.—*C. B. Wurd, in India Watchman*.

How will the man who cannot enjoy the services of the earthly sanctuary every Sabbath, manage to enjoy the services of the heavenly sanctuary, where every day is a Sabbath, and there is no night? Nay, sir, the new nature must be secured here.

Afflictions hunt us again into God's fold when we have leaped out. They are God's file to rub off our rust; God's soap and fuller's earth to remove spots; God's fan to blow away our spots.—*Francis Roberts*.

## WHERE IS HEAVEN ?

This singular question was put to Sam Jones, the evangelist, by one of his wealthy church members in Georgia, whose cotton crop yielded him some \$30,000 the last year. "Where is heaven?" said the rich planter. "I'll tell you where heaven is," said Mr. Jones. "If you will go down to the village and buy \$50 worth of groceries, put them in a waggon and take them to that poor widow on the hillside, who has three of her children sick. She is poor and is a member of the church. Take with you a nurse and some one to cook their meals. When you get there read the 23rd Psalm and kneel by her side and pray; then you will find out where heaven is." Next day, as the evangelist was walking through the village, he met this same wealthy planter, his face beaming with joy. He spoke after this manner: "Mr. Jones, I've found out where heaven is. I went and did as you directed me. We took up the waggon-load of groceries, and the poor widow was completely overcome with joy; she could not express her thankfulness. As I read to her the 23rd Psalm my heart was filled with thankfulness to God, and when I prayed the angels came down, and I thought I was nearer to heaven than I had ever been in my life. I left the nurse and the cook in her humble dwelling and promised her she should never suffer so long as I could help her."—*Sel.*

## WHAT IS WANTED.

The Holy Spirit is able to make the Word as successful now as in the days of the apostles. It can bring in by the hundreds and thousands, as well as ones or twos. The reason why we are not more prosperous is, that we have not the Holy Spirit with us in might and power, as in early times. If we had the Spirit sealing our ministry with power, it would signify very little about our talent. Men might be poor and uneducated—their words might be broken and ungrammatical—there might be none of the polished periods of Hall or the glorious thunders of Chalmers; but if the might of the Spirit attended them, the humblest evangelist would be more successful than the most learned of divines or the most eloquent of preachers. It is extraordinary grace, not talent, that wins the day. It is extraordinary spiritual power, of extraordinary mental power, that we need. Mental power may fill a chapel, but spiritual power fills the

Church. Mental power may gather a congregation; spiritual power will save souls. We want spiritual power. Oh! we know some before whom we shrink into nothing as to talent, but who have no spiritual power; but when they speak they have not the Holy Spirit with them; but we know other simple-minded, worthy men, who speak their country dialect, and who stand up to preach in their country place, and the Spirit of God clothes every word with power. Hearts are broken, souls are saved, and sinners are born again. O Spirit of the living God! we want THEE. Thou art the life, the soul, the source of Thy people's success. Without Thee they can do nothing; with Thee, they can do every thing.—*Spurgeon.*

## ONLY BELIEVE.

He is able—He is willing—He is ready! Settle these three things in your own heart. Go over them again and again; putting down doubts and looking steadily at the Lamb of God. Believe that *He will save you.* This you must do.

The woman came, saying, "If I may but touch the hem of his garment *I shall be made whole.*" Not believing that she was made whole *before* she was, which would be believing what was not true; or believing that she was made whole *after* she was, which would not be faith making her whole, but healing giving her faith. No, no. It is very simple. Her faith was: If I touch *I shall be made whole.* This she had before she felt any change in herself; it was naked trust in Christ; sheer confidence in His virtue, and power, and love. It led her to touch; it brought the healing. It is this firm trust in His saving mercy which the Saviour is pleased to honor.—*Wm. Arthur.*

He answered all our prayers abundantly,  
And crowned the work that to His feet we  
brought  
With blessings more than we had asked or  
thought—  
A blessing undisguised and fair and free!  
We stood amazed, and whispered "Is it thus  
That He hath granted every boon we sought?  
How wonderful that He for us hath wrought!  
How wonderful that He hath answered us!"  
Oh, faithless hearts! He said that He would  
hear  
And answer your poor prayers, and He hath  
heard,

And proved His promise. Wherefore did ye fear?

Why marvel that your Lord has kept His word?

More wonderful if He had failed to bless Expectant faith and prayer with good success!

—*F. R. Havergal.*

## Band Tidings.

### THE BAND MOVEMENT IN CANADA

FROM THE "KING'S HIGHWAY."

A special interest attaches itself to a new development of evangelistic fervour among our brethren of the Methodist Church in Canada. The movement is spoken of as "band work," from the fact that the persons engaged in it go forth in companies; it has all the spontaneity and *verve* which accompany a Divine impulse, and bids fair to leave a permanent mark upon the future of our sister Church. The organization resembles in some of its features the Salvation Army, with this difference, however, that it works within the lines of the established order of the Church, and has at its head a minister of recognized standing. Some idea of the importance of the new movement may be gathered from these two things: It has, in the EXPOSITOR OF HOLINESS AND BAND WOLKER, a well edited monthly organ; and it is computed that, since the movement took its rise early in 1884, over seventeen thousand persons have been led to Christ in connection with its services. We in England shall watch its further development with lively interest, especially as its agencies work within, and not apart from, the constituted organization of the Methodist Church. The Rev. D. Savage, who is at the head of the "bands," has been set apart by the conference as an evangelist, and therefore holds, among his brother ministers in Canada, a similar position to that of brethren Cook and Waugh among ourselves.

We gather from the EXPOSITOR OF HOLINESS, and from articles in American journals, particulars of the beginnings of the work. Early in 1884 a revival broke out in Belleville, in connection with the operations of a *corps* of the Salvation Army, and spreading to the Methodist Church, resulted in the almost spontaneous formation of a "hallelujah band," composed of men and women, enjoying full consecration, and burning with zeal for the salvation of men. The band visited various neighboring churches by in-

itation of the ministers, their visits being accompanied with wonderful results.

About the same time a revival of great power was in progress at Petrolia, in another part of the country, where the Rev. David Savage was stationed. Reading in the columns of the *Christian Guardian* an account of the work at Belleville, Mr. Savage took hold of the idea at once, and announced from the pulpit his resolve to organize a "band" among his people. The conditions of membership were as follows: "1. Experience of conscious salvation. 2. Consecration to God and His work. 3. Members to be above the age of fourteen. 4. Abstinence from tobacco and intoxicants. 5. Willingness to bear testimony for Christ on any fitting occasion. 6. To be under the direction of the 'band' leader for service at any point and at any time, circumstances permitting." In response to an appeal for members to enrol themselves, sixty persons presented themselves the first day. The first public service was signalized by the conversion of eleven souls, and coincident with this work among the unsaved came a true awakening of the church members.

A minister stationed in a village eleven miles off having invited the "band," their services in that locality resulted in over a hundred persons being led, in the course of ten days, to religious decision. The account reads like the report of an old-fashioned revival. "The mighty power of God fell upon the people. Agonizing conviction, strong crying and tears, and triumphant deliverance were among the features of the work." Since then the movement has advanced in all directions, not working from one centre, but many; and at the present time it seems probable that the quickening influence will diffuse itself throughout the land.

In some of the western associations a kind of pledge card is in use, on which are fifteen particulars relating to such matters as private prayer, consistent behaviour, and endeavors to do good. The following is the pledge:

#### CHRISTIAN WORKERS' BAND OF THE METHODIST CHURCH—OBJECT.


Promotion of scriptural holiness; securing purity of heart and life; salvation of souls; Christian work and mutual improvement.

Believing that I have the forgiveness of my sins and 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 most solemnly devote and consecrate myself to the service of God for the promotion of His cause, and will endeavour to perform any duty or work assigned me, circumstances permitting (1 Thess. iii. 12, 13). I unreservedly make this consecration, and voluntarily assume the pledge set forth on the other side of this card; and when I desire to be released from its solemn obligations, I will return this card to my minister (Deut. xxvi. 17, 18).

Name \_\_\_\_\_ Date \_\_\_\_\_

"Be thou faithful unto death, and I will give thee a crown of life" (Rev. ii. 10).

 CARRY THE CARD WITH YOU.

There is no special novelty in the method of the services as conducted by the "bands." The arrangement which has met with general acceptance is as follows:

1. Let the band kneel together in silent prayer before singing the opening hymn.

2. Repeat the last verse or chorus of the opening hymn, during which let the band and congregation kneel.

3. Let several prayers be offered in succession, all of them brief, closing with the Lord's prayer, all joining.

4. Singing.

5. Scripture lesson and address, not to exceed fifteen minutes.

6. Singing—all seated—during which the collection may be taken up.

7. Testimonies from "band" workers and others, brief, prompt, earnest.

8. Invitation to seekers—prayer-meeting.

9. Let testimonies and prayers be interspersed with singing—lively and varied.

10. The workers, in passing through the congregation—which should not be done indiscriminately—must be prayerful in spirit, serious in deportment, quiet in their tone of voice, avoiding discussion and whatever else would tend to confusion.

The question will naturally arise, how far such methods as these are adapted to the conditions under which we work in England. The answer to this must go deeper than the question itself. It is not a question of method, but of LIFE. The need of our Churches is for a whole-souled, absolute surrender to Christ and His interests, which are really the interests of humanity. This will prepare the way for the "fulfilling" of our "work of faith" with the power of the Holy Ghost. The life will forthwith appropriate existent methods, or shape for itself new ones altogether. Yet what are these methods of the Canadian "bands" but familiar modes of working, which have come down to us from the days of our fathers?

Services full of life and power, in which prominence is given to the doctrine of holiness and the need for instant repentance, abundant personal testimony, and expectation of present results—are these things new with us? Let us who love to read the lives of Bramwell, John Smith, John Henley, and Thomas Collins, answer!

The Rev. James Harris gives, in the Boston *Christian Witness*, a personal testimony to the salutary influence of the "band" movement. His reference to the arrangement for securing the permanence of the work is worthy of special consideration:

"The mode of carrying on the work of revival by these bands is a wonderful relief to the pastor. Very little preaching is allowed—only fifteen minutes being given for it. Lively and appropriate singing, short seasons of earnest prayer, and then testimonies and exhortations from the band and others, followed by earnest efforts to bring penitents to the altar, and lead them to Christ. About five or six constitute a band. Their leader conducts all the services. Each member is expected to be prompt and willing to work. They are supported by a collection at each evening service. Usually an afternoon service is held for their own and others' spiritual benefit. At the close of their labours a local band is organized, who carry on the work with the co-operation of the pastor. Thus the fire is kept burning in the Church. In my own little village they have held from two to three services weekly for six months—having one every alternate Sunday morning, and every Sunday evening. They come forward after the preacher has finished his service, and conduct a lively revival meeting. One good effect is, that the young converts, being kept engaged, do not wander or fall away."

We live in days of stir and life. The Church of Christ must move forward courageously, or she will be left behind by the forces which are advancing around her. It is our wisdom to grasp every helpful thought, and follow any example of successful enterprise for our Master. Can we in England do more than now is done for the neglected masses around us? If so, how? It is not too much to say that any great movement in advance must hold within itself the essential elements of this Canadian "band work,"—a grasp of God's truth concerning scriptural holiness, self-sacrificing effort for the souls of men, alliance with temperance principles, and mighty faith in the living God and His Christ as the soul of all!

I. E. PAGE.



## FROM QUEBEC.

I left Danville on Friday, Sept. 17. Drove to Windsor, a lovely village on the St. Francis River, 23 miles distant, leaving Bro. Clemens and Band to close at Danville that evening. Found Bros. Bird and Sterling hard at work at Windsor, with some encouragement, which increased day by day. I remained over Tuesday night, Bro. Bird having meanwhile passed back to Danville to assist the pastor in following up the work there. I have good tidings of him. On Wednesday, the 22nd, Bro. Meyers, of Sawyerville, met me at Lennoxville, and we drove sixteen miles to the former village. Bro. Ranton had been working at the East Clifton Church—one of Bro. Meyers' appointments—for a week. A good work had begun there. The Band had come on from Danville to Sawyerville on Saturday *via* Sherbrooke. Our first meeting together last night at Sawyerville Church will not soon be forgotten—never indeed. It seemed to be almost on the line of "Before they call I will answer." A large congregation had gathered in the commodious building. A good spirit pervaded the service; and when the invitation was given to seekers, the altar was unable to accommodate all that came. Pastor and people and visitors rejoiced together. This afternoon we go out to a service at East Clifton. My billet is at the hospitable home of W. Sawyer, Esq., M.P.P. who has just returned from attendance at the General Conference in Toronto. I would again bespeak the prayers of all friends of this movement that God would yet more abundantly bless us in the Eastern Provinces

## LATEST FROM THE EAST.

I stayed at Sawyerville until Monday, October 4th, assisted by Bros. J. Clemens and Charlie Pool and Sister Hall. The pastor, Rev. H. Meyers, was heartily co-operative. So too were many of his people. But the whole country within reach of Sherbrooke was for nearly two weeks pre-occupied with the attractions of the Dominion Agricultural Exhibition, which for the first time was held in that young city. Considering this, as well as the dark nights and broken weather, the congregations kept up well, and so did the interest. On Sunday night, Oct. 3rd, the church was packed with people, and great blessing came. I had preached that morning at East Clifton, assisted by Bro. Ranton, closing up a few days of suc-

cessful work there. Of the romantic scenery which our church site commands at this elevated point I wrote as follows to the *Guardian*:—

"I send this from an extreme south-eastern point in the Province of Quebec. Three or four nights of Band services are just now in progress in our church at East Clifton. The settlement is not a new one, for my host and his mother before him were born here. And still the place is on the verge of a dark and vast wilderness. The platform of the church looking eastward commands the finest forest view I have ever met, even in these romantic eastern townships. The beauty of the scene is heightened by the autumnal glow that now burnishes the woods. Bearing a little northward, the magnificent Megantic range, sometimes cloud-capped, but to-day in clear-cut outline, towers skyward. Directly east are the mountain ridges of Maine and New Hampshire. Intervening is a billowy ocean of unreclaimed forest. It stretches to the "height of land" which is here the boundary between Canada and the United States, and passes away beyond it. This dense forest is said to occupy hundreds of square miles. It is worth a long day's travel to reach the outlook from which I write. A stage road runs past the church door, touching the Connecticut River southward at the junction of New Hampshire and Vermont. From a rising ground behind me can be descried to the west grand old Oxford, lifting itself four thousand feet above the sea level. This section of country well deserves its appellation of 'The Switzerland of Canada.' Of more importance than this topographical touch will be the statement that an interesting work of grace is in progress in the East Clifton Methodist Church, gladdening the heart of its pastor, Rev. H. Meyers, and encouraging his people.

"Oct. 2nd."

Dr. Sterling, with Bros. Ranton and Bird, remained at Sawyerville one week longer to follow up the work. A notice of the encouragement God gave them will be found elsewhere. Then these brethren separated. The two former came on to Cassville, on the East Hatley Circuit. The pastor, Rev. F. A. Read, thought this was the best place to begin revival work, and the result has justified the step.

Myself and associate workers came on to Martinville on Oct. 4th, to spend an evening

or two with these dear friends among whom we commenced our operations on arriving in this Province. We had three nights of happy and profitable reunion. And once more sinners came to the feet of Jesus. Then, on the 7th, we were kindly conveyed to Coaticook, Miss Birdie Drew having joined our ranks from Sawyerville. Rev. C. R. Flanders, B.A., gave us a hearty reception and found us comfortable billets. This place was visited a year ago with a gracious work of revival in connection with the visit of Rev. D. Winter, evangelist, of the Montreal Conference. We found the town all astir with the excitement of local politics. It was nomination day. One week after came election day, with political meetings and canvassing between. Our services were sensibly affected. But few except Christian people attended them. This lasted for some ten days. On Sunday morning, Oct. 17th, nearly all the membership of the Church came forward to the altar and adjacent pews for consecration, and a few young people were seeking Christ. Bro. Flanders then drove me, through a biting wind, to Cassville, some fifteen miles, and brought back Dr. Sterling for the evening service at Coaticook. It was a time of much blessing. So it was at Cassville. For nearly all the congregation were at the altar and around it. I could not count the seekers. Two nights of blessing followed, when I returned to Coaticook and Bros. Ranton and Sterling returned to Cassville. At this writing, Oct. 20, we propose to open a campaign at Barnston Corners, on Saturday night. After a few days stay there, I go on to Stanstead with a few workers, while Bro. Ranton takes charge at Barnston. Dr. Sterling will remain for some time on the East Hatley Circuit helping Bro. Read. "Finally, brethren, pray for us." D. SAVAGE.

MASONVILLE.—We are having blessing on this circuit. God is owning our labors and souls are being saved. Still, the ingathering is not as large as we have generally had. Twenty have united with the Church since our coming—four weeks ago. Yet that gives a very indefinite idea of the work. We have never been in a place where so many Church members have come out as seekers of pardon. Very many clear conversions belong to that class. One man, who has been seeking for four years the blessing of Holiness, has entered the land of corn and wine. God has wrought a great work in the Church. O the wonders of His grace! We came here

to Silcam on Saturday, and opened that night Congregations good. We are looking and believing for a mighty work. Bro. Jones opens at Bethesda, on Thorndale Circuit, next Saturday. He has written for two workers. After leaving here we propose to join him for a week, and then we go to Bryanston. Calls for help are coming from every quarter. May the dear Lord do the planning Himself! As I think of the responsibility resting upon me, I cannot but cry "Lord, help me!" As I feel my weakness I get down in dust and ashes before God. And then I think of His promises—"If ye shall ask anything in My name I will do it." Putting His power right into my hand! O how wonderful! My God, my Wisdom, my Righteousness, my Sanctification, my Redemption! We must have victory—we shall have victory, because we trust in God. We don't forget to pray for you, dear brother. Love to all the workers. Amen and Amen.

J. W. CHAPMAN.

[The above was crowded out of last month's EXPOSITOR.]

LENNOXVILLE.—Rejoice with us, for the Lord is doing great things for us. Last night we had another treat at Milby. The altar was filled twice with penitents. Fathers, sons, brothers, sisters, kneeling together, seeking mercy. God's people here are much encouraged and stirred up. We are going to have a time of great blessing. Bro. Meyers also sends encouraging news from Sawyerville. Their local Band is doing good work. There were five new seekers at their second Band meeting. Bro. Hughes, of Danville, is also much encouraged. He says they have never known such prayer-meetings as they now have, and their local Band is doing well. Glory be to the Father, Son, and Holy Ghost. Yours in Christ, HANDLEY BIRD.

SAWYERVILLE, QUE.—We had a good meeting last night, although some hold out against all pressure. One man especially we were glad to see give in and come forward with the crowd of seekers. He is the father of a number of boys and is going to help them. Later, Sabbath evening, Oct. 11: Just a line before retiring. Tired, but thankful, and full of joy too deep for words to express. Truly God is with us. Morning, large congregation and a time of much blessing and power amongst Christians. I could not see a dry eye in the house, and several came seeking this fulness of the blessing promised. In the afternoon we had

an appointment at a school-house. Evening at Sawyerville again. House packed—aisles, pulpit, and everywhere. The Lord was present and gave much liberty and blessing. Some made a move for the first time. Others who had been seeking before were helped into the light. When the crowd dispersed many came back for another service, and the Lord enabled us to give the needed help. It was wonderful. Many will lie down tonight and rest in peace for the first time in weeks or years. Many additions have been made to the church. Sixteen subscribers have been secured for the EXPOSITOR, with no doubt more to swell Mrs. Sawyer's canvass. Praise God with us, and remember me as I go to-morrow to Milby. H. BIRD.

WALTON, ONT.—This village is situated north of Seaforth. Judging from appearances when we opened, the devil has had a good deal of his own way here. We began on Sunday night, Sept. 19th, when there were just twelve people out to hear the Gospel. On Monday we had about eighteen. Increasing with each night, the church is now well filled at every service. On the second Sunday night we had the first symptom of a break. After one week's steady firing by brother Moody—red-hot salvation balls from Jehovah-Jesus' Gatling gun—victory came. When the invitation was given seventeen precious souls came to the altar, and several stood up for prayer. Brother Moody has been fearless in his denunciations of sin. Although last night was dark and rainy, so much so that we had to use a lantern, quite a good congregation had assembled by the time we arrived at the church. We expect to close on Sunday next. J. H. HATHAWAY.

WINDSOR MILLS, QUE.—Dr. Sterling writes Sep. 27th: We all thought it best to discontinue the meetings here and open out for a few days at Hardwood Hill. We drove there yesterday, and notwithstanding the great rainfall which continued all the afternoon, the school-house was well filled, and the people showed a good deal of interest. We had two grand services in this village yesterday. About twenty-three stood up to declare they had accepted Christ as their Saviour. Several new seekers came to the altar. I like my associate, Bro. Ranton, very much, and feel confident we shall get on splendidly together. I am praying for you and your associates and expect to hear of an abundant harvest of souls.

MILVERTON.—We opened here on Sabbath, Oct. 3rd. Had a grand day. Was at Millbank for night. Crowded house and a glorious meeting. Six seeking last night and congregation moved. There is going to be a glorious work here. I know you say, Amen! Am looking for Bro. Moody to-day. He sent message yesterday to that effect. I hope he can stay with me, for I am alone. I am all in a flame for Christ, and the people are feeling it. J. SEDWICK.

BRYANSTON.—We are still in the battle. God is with us. We had heavy lifting at Bethesda for five days. But with a sunny Sabbath came complete victory. We do praise God for many seeking the Lord. The altar on Sunday night was thronged with the leading young people of the place. I had to come on here, so brother Jones lingered behind to follow up the work. I had a note from him yesterday. They had a grand meeting on Monday night. Altar crowded with seekers. Here we find religion in a low state; but we must have victory. Pray for us. Congregations large and attentive. Love to all comrades. J. W. CHAPMAN.

THORNDALE.—Just a line to let you know that the work is going on grandly; but it has been a hard struggle. We have been here for two weeks. Bro. Chapman and his workers were with us for six days; but it was not till Sunday night that the break came. And Bro. C. had to leave us next morning. God was with us last night, Oct. 4th, in wonderful power. The altar was packed two deep, and others in the front seat. And yet through it all I felt as if I was not one bit of use. Pray for us. Maggie Bostwick is with us. We are praying for you all. J. Jones.

CHEBOYGAN, MICH.—Our work has prospered well here. It is a great work to keep all the young converts growing in spiritual life. But we are succeeding in a goodly measure. R. H. BALMER.

Later: Oct. 12.—We are working away in this place with some degree of success, but no great move as yet. Large congregations, grand meetings. A few seeking the Lord in every service. But I am longing for a mighty sweep of salvation. Sunday was a day of power and blessing. Bro. Jones closed at Bethesda last night. God has greatly blessed our dear brother in his labors there. He comes to be with us for to-day. I will keep him with me for a week if I can.

### Band Testimony Department.

My experience during the summer just gone has included many varieties of temperature, but it has had the sunshine of God's smile all the way through. I am His and His alone. I have been led out wonderfully of late; I believe God is fitting me for some great work. Oh, that I may be willing. God has laid Ontario on my heart, and I am crying day and night, "God save the people!" And I seem to have such confidence in the Lord, sometimes I think, is it possible this is my experience? God has wrought a wonderful change in me this summer. I sometimes think I was a little rebellious, but bless His dear name I am His fully and wholly. Oh, the joy to prove what is that good and acceptable and perfect will of God. Pray for me that God will strengthen me.

I am only a servant, and waiting to see,  
What is the pleasure of Jesus with me;  
Waiting, or watching, or working, or rest,  
For just what He wills is always the best.

I am only a servant—He carries the care,  
He makes the provision, He gives me a share,  
In the toil of His kingdom, to work out His will;  
His infinite goodness protects me from ill.

I am only a servant—He makes all the plan  
For the work of my life. He tells me I can  
Find all that I need in the smile of His love,  
And all my work done He will take me above.

I am only a servant—have nothing to fear;  
Delighted to serve, I am waiting to hear  
What next is my duty—a cross or a crown;  
To bear any burden, or lay my life down.

I am glad in His service, I'll sing of His fame,  
Cause many to trust in the strength of His  
name;

While others are sad, as with burdens oppress'd,  
I welcome His burdens—His burdens bring  
rest.

R. MOODY.

### Band Correspondence.

CASSVILLE, QUE.—I am sure you will be anxious to know how we are getting along here. The devil has been holding his own pretty well since we came, but our afternoon meetings have been seasons of rich blessing. Last night we had a time of great power, one of these meetings in which you can feel the power of God something like a dense atmosphere. Only one came out to the altar, but a good many rose for prayer, and we can see that the people are under very deep conviction. Oh may the Lord rouse them to a sense of their awful state, and bring them to the Saviour's feet.

Bro. Ranton and I drove to Stanstead the other day; the surrounding country is very beautiful, and the town is lovely. It must be a most enchanting place in summer. We were fortunate to get into the church, which is indeed a gem. The minister, Mr. Chambers, was at our meeting on Monday night; he was very civil and kind to us when we met him. I hope that souls have been saved at Coaticook. I have been praying for you and your associates. May God send showers of blessing.

This district is very sparsely inhabited, and our meetings are small; still God is working, and we keep looking up for blessing. Kindly remember me to all. The Lord bless you all. Yours in Him,

JOHN E. STIRLING.

[Since the above was written much blessing has come at Cassville. Dr. Stirling and Bro. Ranton have come into Coaticook today, October 16th, and report encouraging success.—D. S.]

WATFORD.—I wrote you some time ago, but have not heard from you, and I hardly know where to send this one, but will risk it to Danville. I am home for a few days before going to Oshawa; we open there on Monday.

We closed Walton on Tuesday night, and I must say it was a wonderful two weeks' meeting, the most satisfactory I have seen. The first night it looked pretty dark. Next night all that could stand up as Christians were *four*; Tuesday night, *five*; and kept increasing until all the Christians, I judge, managed to get out.

Bro. Hathaway joined me on Monday, and while praying and talking over the matter this promise came to us, "And they shall be afraid: pangs and sorrow shall take hold of them; they shall be in pain as a woman that travaileth; they shall wonder, every man at his neighbor; their faces shall be as flames." Isa. xiii. 8. And truly the Lord did lay hold of the people. They were so moved they could not leave the church. Truly this work has been of the Lord. *Deep, deep, and sure.* I am safe in saying Walton saw farther into heaven than ever before. Drinking church members, card-playing members, dancing members, have been placed upon their feet once more. Dear brother, I see that there are more souls being damned through these so-called *little* sins than anything else. The trouble is professing Christians recognize some of these as necessary to entertain their families, making gambling-

hells of their homes to amuse their sons and daughters. I think the home that does such is nothing more than the devil's apprentice room, run by the old folks under the name of father and mother. May God help us as His followers to place before the people a standard of religion that will show them if they do such things they will be lost forever. May the day *speedily* come when Christian fathers and mothers will set their foot down against all such work; put on the whole armour of righteousness, and go forth determined to make sin so odious that nothing but an infernal devil will be found in it. O how my heart yearns for the salvation of the unsaved. May God help me. I am still resting upon His promise, "Therefore let not your hands be weak, for your works shall be rewarded." With the help of the Lord we delivered His message fearlessly, and Bro. Hathaway's singing sealed the words upon the hearts of many, many souls.

Up to the night we closed there had been eighty-three seekers, and nearly all the church members were able to testify to the blood cleansing from all sin. Our good brother told me that previous to this work there were only four members in the church that had any life in them. Bless the Lord: He worked a mighty change upon the entire community. We closed with some *fifty* joining the Methodist Church, eight the Presbyterian, others scattering. We formed a local band of some twenty-five as bright young men and ladies as you could meet.

Give love to all the workers, and all of you pray for us; we remember you, and I know you do us, but make special prayer for Oshawa that the entire town may be shaken.

May God bless you more and more. From your brother in Christ,  
MOODY.

CHATHAM, Sept. 21, 1886.—Dear Brother Savage,—I have been a long time silent toward you, but not toward God on your behalf, and we rejoice from month to month in reading from the EXPOSITOR the wonderful works of God in using you and the comrades in the extension of His kingdom. I was very glad of your visit to Michigan. It was the means of putting the work there in good shape. Revs. Reid and Lake and Willy Barth have written, enclosing me regular printed schedules for weekly reports, like S. A., etc., which looks as if the work was systematized rather more than with us.

Miss Anna Metherall, a godly young person of 20, who came to my help in Grand Rapids three years ago, was at work in the Band in Michigan, but she seems to think they do not want any female workers in their Bands. She called to pay us a two days' visit, but kindly stayed ten days, and assisted, I may say *conducted*, a service seven miles north, in a rough locality, where Bro. Bagwell and some more of us have held Sunday evening meetings in a dance hall since June 1st. Twelve or fifteen souls turned to God, and the Lord's people were greatly refreshed. We bade her farewell this morning on her way to her home in Kensington, London, Ont. She held cottage meetings from 3 to 4 o'clock, and we assisted her from town at night. God gave her access to the hearts and homes of the farmers, and we were sorry she could not remain with us. Bro. Baxter is at work alone at Zion Church, Harwich, helping Rev. Malon Pickard. Meetings last Sabbath were grand, full of spiritual power, but the break has not yet come. He called on us and tried to secure the help of Miss Metherall but failed. We shall do what we can to help him, although being ten miles away, it can only be on Sundays. Bro. Bagwell and wife are well, and send their united love. We have had a good summer campaign. Yours in the joy of the Lord,  
WARREN MARTIN.

ODELLTOWN, QUE.—We closed at Hemmingford last Friday night. Everything satisfactory. Last meeting the best of all. Bro. Mahood just reached us that night. People were anxious for us to stay longer, but we could not, as we had arranged to come here. We had about forty who came out as seekers of salvation. I think we can count on twenty members for our church. The gatherings were never large, but there was a wonderful influence of the Spirit in the meetings, and people came to Christ. We have opened here with good results. Fifteen seekers the first day. All glory to God. It would be more agreeable if we could go further east and be nearer to where you all are working. I think it would add enthusiasm to our services. But as long as there are openings here I suppose some one will have to fill them. Yours very affectionately,  
WM. STACEY.

HAWKSTONE, Oct. 5, 1886.—Dear Bro. Savage,—Bro. Charley and I returned home two days after you left Hawkstone. We were a little wearied after returning from our

northern campaign. Would like so much to have seen you while here.

God converted many souls in that north country. Mr. Huntington purchased a large tent from Ottawa. The last month we were there we travelled about 250 miles. Raised the tent and preached in three different places, Sudbury, Cartier and Chapleau. On this missionary tour we met some very hard people. We had the privilege of being the first Methodist missionaries to proclaim the glad news of a risen Saviour in Chapleau.

The presence of the Master was felt in each place. The people are very hardened in that country, having followed the construction of the C. P. R. for a length of time, they have become very regardless about their soul's welfare. There are plenty of *professors*, unconverted church members, but not many *born-again* people. There has been so much smooth preaching that they look upon professors of the religion of Jesus Christ, as nothing more than a society of people (not even moral) organized for a dress parade on the Lord's day. They seem to think all that is necessary is to join the church. Oh for men and women to stand up and tell the naked truth regardless of man's opinions. May God enable me and all Band workers to realize that this is the age of Satan's cunning imitations of Christianity and of the awful truth contained in II Cor. xi. 14. I receive letters from the converts; they are doing well. Mr. Huntington is now relieved from North Bay and has taken up the ground we traversed with the tent. Just received word that the work at the different points has developed into a grand success. *God will bless the truth.* Mr. Huntington was just like a father to Charley and me. He has contended with a great many hardships in that region. God bless him. I have been greatly blessed since coming home. The local Bands on this mission are doing a grand work. Sinners are coming to Jesus right along. Praise God. Bro. Cowyins and I have just returned home from Warminster, where we had a glorious meeting. Penitent form full of people seeking to know more of the Master.

Have just written Rev. Mr. Short, of Renfrew, who wants us to go. I feel the spirit burning within me as I write. At times I feel the burden of souls resting on me heavily. May the Lord lead. Oh for the Holy Ghost power to come upon us! Glad to hear of your success in the East. We are praying for you. The Hawkstone Band are all on fire. Hallelujah! I feel my weakness more and more every day. I want to be

ever sitting at Jesus' feet and learning of Him. Just reached home in time for the heat of the harvest; and so with working on the farm and attending meetings far and near I do not get much rest. May you realize God's upholding power in the battle, and when the fight is over we shall unite in swelling the angelic chorus. Amen. Your brother in Christ Jesus, our coming Lord,  
GEO. REID.

MASONVILLE, Sept. 25, 1886.—Dear Bro. Savage,—Your post-card received. Am glad to hear of your continued blessing. We close here on Monday. Bro. Jones has been at Bethesda, Thorndale Circuit, for a week. We go on Tuesday to join him for a week. I don't think there has been one service since we came to this circuit but we have had souls seeking God. We praise God and take courage. We wrote Miss Bostwick, of Guelph, to join Bro. Jones. I had a card from her last night, saying she would be with him to-day. God has greatly blessed our labors on this circuit. There have been a great many very clear conversions. We find the people large-hearted. The homes of all have been thrown wide open to us. Collections have been large. Horses and carriages have been at our disposal ever since our coming here. And yet, dear brother, I am not satisfied altogether with the work. While so many have been converted and doing grandly, and while quite a number have been seeking, and a few have surely entered the land of corn and wine, yet the Church on the whole has not been blessed as I would have hoped. I cannot just understand it. Oh may God take care of His own, and I know He will. Do you ever feel in leaving a circuit such intense anxiety for the future of the people or am I alone in this? After spending a week with Bro. Jones we go to Bryanston. Three of the city ministers were over one night this week. They all want us to help them; may the dear Lord lead us. We are feeling much better in health, praise God. Love to all.

J. N. CHAPMAN.

MILTON, Oct. 2, 1886.—Dear Bro. Savage,—I have been praying daily and almost hourly for you and the success of the work in the East, and I am glad to know that God has answered prayer in the salvation of many souls.

During the summer a few of us have been conducting meetings every Sabbath afternoon in a neglected district two miles from

here, where a number of people scarcely ever attended a church, or heard the Gospel preached. We held our meetings in a cottage, kindly offered for the purpose by an unconverted brother who has since given his heart to God. From the first great interest was evinced by the people, many walking five or six miles in the hot sun to attend. As we told the story of the cross, with hearts overflowing with the love of Jesus, and sang the songs of Zion, the Holy Spirit took hold of the people, and over twenty-five have already professed to find the Saviour. The meetings are still going on, and God is blessing us in our own souls, as we try to fulfil the divine commission to go out into the highways and the hedges and compel them to come in. I am so glad that God uses earthen vessels in carrying on his work. I do praise Him for the privilege of walking and talking with Jesus. I want to be kept down low at His feet. My prayer for you and for all the workers is that God may so baptize you with the Holy Spirit that hundreds will be converted through your instrumentality. Yours in Christ,

ANNIE RUDELY.

MILVERTON, Oct. 14th.—Dear Mr. Savage, —Yours to hand. I went to my knees and believe God is going to give you a good work. I often wonder at the similarity of experiences in this movement. O, may God give you a grand time! I miss you, I miss you all. It seems I am alone, *yet not alone*, for "The Lord of hosts is with me."

I was enabled to give you good news in my last letter, and I can give you better this time. We are in the midst of flames. A time of Holy Ghost power. There is a work going on here now that I believe will again spread through this section. It is, indeed, a time of refreshing, and I am hoping calmly that it is yet only as a drop, the bud to what the flowers will be; for the "desert shall blossom as the rose." Upwards of sixty have been seeking. The people are crying to God at home, by the roadside and everywhere.

Oh, brother, my eyes are filled with tears and my heart melts when I remember how I distrusted the Lord this summer. To think that I should again see what my eyes see! O, the crookedness of my very being, the poor quality of material. But I do know I am in the hands of a skilled and cunning Workman, and He is able of the poorest, knottiest timber to make rafters and beams for His holy temple. My only hope is there. May I come forth as "gold tried in the fire."

May I ever lay in the dust and feel always that my "sufficiency is of God." I long for the same confidence in my Master that Job had when he could say, "Though He slay me yet will I trust in Him." "O Lord! evermore give me this bread."

I have no one to help me yet, and as the people here say that they would not care for more help, I didn't feel free to send for anyone. I don't know when I can get away. This is all at present. Write me soon. Kind regards to comrades and self. Yours trustingly,

J. SEDWICK.

NORTH BAY, NIPISSING.—The Rev. S. Huntington, in a kindly letter of Sept. 20, says of the work in that North country:—"I am gratified to be able to state at this date, when ample time has been given to test the character of the work done by Bros. George Reed and Charley Sargeant, that their evangelistic efforts were a great blessing to the people in this field. The apparent results were not at the time as great as I expected, but the effects of their labor was deep and lasting on the minds of the people who did not seem to be affected by the meetings while they were in operation. I am preparing a report of our work here by order of the Financial District Meeting, a copy of which I will send you."

We were all so pleased to hear from you, and we join in thanking God for the way He is using yourself and workers. I shall be so glad to get out into the work again, for I believe it is where God wants me. I was out last Sunday at Richmond Hill with the Local Band from Agnes Street Church. We had a grand day. Mr. Kerr is holding revival services there. It is a hard fight. But the people are going to be shaken out of their sleep or else out of the church, for the Lord is working mightily. Six or eight professed conversion on Sunday. Praise God. I am working at my trade every day, and working for God at night. Sam Jones is here, and he is preaching the Gospel without any varnish. Some get mad and go out of the services. I am praying and believing for a great ingathering of souls. Bro. Glen has been here for about a week. He is getting much blessing from Bro. Jones' preaching, but, dear boy, his heart is so full of love for souls he says he must go back to his post and work for God. I do long to work for the Master, and think I may be ready to go to you in a month or six weeks. I realize more fully that I am not my own.

JOE ORCHARD.

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