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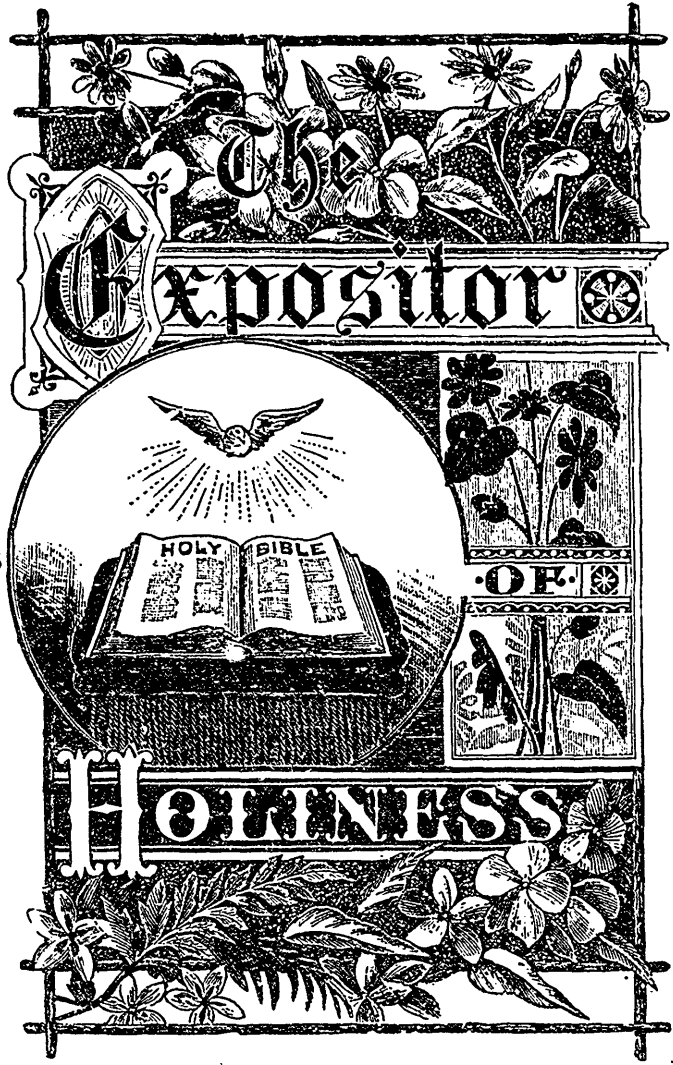
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# CONTENTS.

	PAGE
POETRY: SOMETIME, SOMEWHERE .. .. .	157
IS ENTIRE CONSECRATION FULL SALVATION? .. .. .	157
PRESS THE BATTLE.—BY REV. A. J. JARRELL .. .. .	159
THE DIRECT ROAD .. .. .	161
CHAMPIONING THE TRUTH .. .. .	162
THE BAPTISM OF THE HOLY GHOST .. .. .	163
DIFFERENT FOOD FOR DIFFERENT STAGES IN OUR CHRISTIAN LIFE .. .. .	166
WHEN THE SHOUT OF TRIUMPH IS IN ORDER .. .. .	167
POSSIBLE IMPOSSIBILITIES.—BY REV. C. W. L. CHRISTIEN .. .. .	168
CONVERSATION WITH CHRIST .. .. .	169
A TRUE CHRISTIAN LIFE .. .. .	170
INCIDENTS BY THE WAY .. .. .	171
POETRY: AN INDWELLING SAVIOUR .. .. .	172
TRUST THE HOLY SPIRIT.—BY S. P. JACOBS .. .. .	172
SUFFERING TOGETHER WITH HIM .. .. .	173
"METHODS."—BY REV. A. J. JARRELL .. .. .	174
"O DEAR!" vs. "PRAISE THE LORD!"—BY MARY C. CLARK .. .. .	175
GIVING.—BY MRS. J. M. CADY .. .. .	176
"A BLESSING" .. .. .	177
AVOID RUTS.—BY REV. S. D. WATSON .. .. .	177
YIELDING TO GOD—IN A DANCING HOUSE .. .. .	178
BISMARCK'S FAITH—THE GRAMMAR OF DOUBT—FAITH HEALING .. .. .	180
EXPERIMENTING WITH FAITH .. .. .	181
BAND TIDINGS .. .. .	181
BAND CORRESPONDENCE .. .. .	182
BAND TESTIMONY .. .. .	183

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SOMETIME, SOMEWHERE.

Unanswered yet? the prayer your lips have  
pleaded

In agony of heart these many years?

Does faith begin to fail? is hope departing,

And think you all in vain those falling  
tears?

Say not, the Father hath not heard your  
prayer;

You shall have your desire, sometime, some-  
where.

Unanswered yet? though when you first pre-  
sented

This one petition at the Father's throne,  
It seemed you could not wait the time of  
asking,

So urgent was your heart to make it  
known;

Though years have passed since then, do not  
despair;

The Lord will answer you, sometime, some-  
where.

Unanswered yet? nay, do not say ungranted,

Perhaps your part is not yet wholly done;  
The work began when first your prayer was  
uttered,

And God will finish what He has begun.

If you will keep the incense burning there,  
His glory you shall see, sometime, some-  
where.

Unanswered yet? Faith cannot be unan-  
swered,

Her feet were firmly planted on the Rock;  
Amid the wildest storms she stands un-  
daunted,

Nor quails before the loudest thunder  
shock.

She knows Omnipotence has heard her prayer,  
And cries, "It shall be done," sometime,  
somewhere.

—Robert Browning.

IS ENTIRE CONSECRATION FULL  
SALVATION?

We answer Yes and No, just as the  
meaning of the expression varies in the  
mind of the one using it.

A Christian may reach the point where  
he consecrates himself fully to Christ  
and His service, and may be conscious  
that there is no reservation on his part  
in this act or self-abandonment, yea he  
may have the witness of the Spirit to  
this attitude of the soul, as clearly as he  
ever had to the pardon of sin, and yet  
come short of walking in the light of  
entire sanctification. Further, he may  
assume that this is a state of full salva-  
tion, that each moment he presents his  
body a living sacrifice to God, and that  
God accepts it, and profess this faith  
publicly, and thus go on in his Christian  
course for years; he may even be honest  
and sincere with himself and before God  
in this matter, and yet come short of the  
experience embodied in the language of  
the apostle, "The very God of peace  
sanctify you wholly."

After close and extensive observations  
we are led to believe that many devoutly  
sincere Christians who class themselves  
with professors of holiness, are mistaken  
in this thing, and are in their thought  
exalting their experience, rich as it un-  
doubtedly may be, above what is scrip-  
turally written of it.

Dear sanctified soul,—sanctified in that  
you have set yourself apart to Christ's  
service—let us examine our faith here  
according to the apostolic injunction,  
"Examine yourselves whether ye be in  
the faith."

Do you feel within you a species of  
resentment at being asked by another to

examine into this thing? Beware lest that itself be the proof that your experience is faulty.

A holy life is not an inference or an argument drawn from certain premises, as for example: During the past week I have been wholly consecrated to God; the altar sanctifies the gift; therefore I have lived a holy life during these seven days. You may even be able to strengthen these premises with many additional arguments, as conscious willingness to obey God all the time, instances where you have been instrumental in improving the spiritual welfare of others, times of refreshing from the presence of God, both in public and private, when waiting on Him; all this and much more, and, after all, your experience of full salvation during the week may only be an inference and not a reality. The only ground of confidence for you as a child of God in this matter is the known approval of your Father which is in Heaven. Does He, through the Holy Spirit, directly testify to you that during the week in question you were sanctified wholly and preserved blameless? If so, then you were. If not, then no amount of inferential reasoning can establish the fact. Now this testimony must, in the nature of things, be so clear that there is no hesitancy, no lingering doubt in the soul concerning the matter. With glad confidence you thank God, in the presence of Son and Spirit, for His wondrous grace in preserving a sinful worm of the dust holy and unblamable before Him in love, and with joy you testify to others, if need be, of this abounding grace of God to you-ward.

You remember how grand your confidence in sins forgiven when God sent forth the Spirit of His Son into your heart crying Abba, Father. With just as much confidence you recognize His voice in witnessing to your obedience to *all* His commands.

Now after this manner must be settled our claim to a holy life in all its aspects. Take, for example, religious joy, as founded on the command, "Rejoice in the Lord always." No wealth of argument can establish your assumption that you have, for any limited time, obeyed fully this

command, which leaves out the direct witness of the Spirit to the fact. You may talk about not being always on the mount of transfiguration, of having sometimes to come down to the valley of temptation and duty, you may add many platitudes about difference in temperament, about mental peculiarities and bodily ailments until you have enough fine spun argumentative threads to weave into a comforting garment, and into which you may fold yourself with intense satisfaction. But one ray of the blazing light of the Spirit let into your being will consume it in a moment, and leave you like your first parent naked in the presence of God. The supreme question for you to answer is, Does the Holy Spirit tell you that you have been as happy as God required you to be? That is, have you pleased God in your obedience to this reasonable command? If so, you know it with all the confidence you once knew your sins forgiven. If not, you cannot obtain that knowledge from any other source.

Take one other example. What about the command, "Be filled with the Spirit?" Do you catch yourself at the attempt to reason yourself into knowledge of obedience here, or do you turn instinctively to Him, your abiding Guest, to confirm you in the faith, and do you know by His conscious presence, by His direct impact on your spirit, and His assuring voice, that He has maintained His loved abode in your being, making it all these days the temple of indwelling God?

Now it does not follow, as a matter of course, that He has been abiding with you in His fulness because you have been walking in the light of justifying or sanctifying grace. Nothing attests this fact but His own present testimony. Does He now tell you that you are filled with His presence, and that this has been your experience these days? If so, then have your confidence before God and man in this matter. If not, no multiplying of arguments or inferences can establish the fact.

Again, dear consecrated soul, we press the question, with the additional force of these investigations, Is your Christian experience that of habitual, full consecration merely, or is it that of full posses-

sion of all the blessings of the new covenant which at this moment made possible to you; and does the blessed Holy Spirit testify in your heart that you walk in them, worthy of God, unto all pleasing?

If this latter is not your experience, we beseech you throw not away your former experience, but rather add to it all these things, that you may not be comparatively barren and unfruitful in the knowledge of God, for all the fulness of God is yours by right of heritage.

### PRESS THE BATTLE.

BY THE REV. A. J. JARRELL.

“Speak to the children of Israel that they go forward.” This is a standing order to the whole Church-militant. Nothing ever nullifies it—nothing ever modifies it—God never revokes it. No matter what is in front, no matter what is on the right hand or on the left, no matter who is in the rear, the never-ceasing command of God is: “Speak to the children of Israel that they go forward.” No helplessness of our own, and no strength of our foes, can ever justify us in remaining still. Our almighty strength lies in pressing the battle. The first battle I was in, we barely had men enough for a decent skirmish-line. But the bold line, thin as it was, pressed forward through “leaden death and iron hail,” right into a solid army four lines deep. On they pushed, until less than three thousand men routed more than five times their number. Our only hope was in an irresistible advance. The case is far stronger here. We have never had any other order but “Forward!” There is absolutely no limit to our resources while on the advance. There is no conception of our weakness while lying still. Press the battle—press it all along the line—right, left, centre, flank, and rear. For our army cannot move in any other way than a solid square. The enemy is all around us. Forward means in every direction with us—so we are pressing the foe. In this mighty work we shall need every Christian virtue. But there

are three that are to us what the “helmet, sword, and shield” were to the ancient warrior.

I. We shall need faith in God. Not one jot more faith in ourselves do we need. Self-confidence may do for an earthly warrior; but it is a deadly blight—a loathsome leprosy—in a soldier of Christ. What we need is faith in God. Roll all the stress over on the mighty arm of God. That arm is our defence, and our only defence; it is our strength, and our only strength; it is the thundering legion that is to crush the ranks of our enemies, and we have never had any other legion promised us. We compass the city, blow the rams’ heads, and shout at the given signal; but it is the arm of the Lord that tears down the walls. Faith in God, as “Captain of the host,” is what we need: faith, that in every battle, however great or small, He will be with us in person to lead us and crown us; faith, that however many and strong our foes may be, “they that are for us will be more than they that are against us; faith, that in every case victory is sure; not because we are many or few; not because we are true or tried; but because He leads us. With this faith, “one can chase a thousand, and two put ten thousand to flight,” because God does the chasing. And, let us remember, it is a peculiar faith that can do this. It is the faith of the eleventh chapter of Hebrews. It must become “the substance of things hoped for, and the evidence of things not seen,” or ever it can do these mighty works. It must be able, like Abraham, to look for a city out of sight. It must be able, like Joseph, to look across the bloody chasm of two hundred years’ bondage, and see the children of Israel going up out of bondage into the land of promise. It must be able, like Moses, to see Him who is invisible. This faith subdues kingdoms, works righteousness, obtains promises, stops the mouths of lions, quenches the violence of fire, escapes the edge of the sword, out of weakness is made strong, waxes valiant in fight, puts to flight the armies of the aliens, Faith like this, and such alone, can secure universal triumph. “Wherefore did ye doubt, O ye of little faith?”

With your great Captain at your side, and your eye of faith on Him all the time, how could you doubt? What though difficulties, many and great, frown you in the face? They are nothing to Him—let them be nothing to you.

“Laugh at impossibilities,  
And cry, ‘They shall be done.’”

“Have the faith of God,” said the Master to His Church for all ages. Why not? Why should we have less faith in Him than He has in Himself? Howbeit, such faith cometh not but by prayer. And it is in vain that we go to battle until we get it.

2. Then “add to your faith virtue,” and the thing that God calls “virtue” is courage. But mark the order. The courage must follow the faith. It is impossible that it should go before. When faith has had its eyes anointed the second time, so it can see things as they are, how easy to add courage to it! When a man gets clear into the eleventh chapter of Hebrews, courage becomes as natural as his breath. Moses can now face the very king he fled from forty years ago, and, with a smile, demand the freedom of three millions of slaves. What does he care for Pharaoh’s wrath while he sees the invisible God at his side? What does Elisha care, if the hosts of Syria have surrounded him, so long as he sees the mountain covered with the horses and chariots of the Lord? Three times in one half chapter did the Lord charge Joshua: “Be strong and very courageous.” Our wants are not certainly less than his, neither will our ordeals be less trying; but the courage we need is not merely or mainly that which can face a frowning foe. A harder courage than this is the kind we need: that which nothing can discourage, which no amount of opposition can intimidate, which no array of difficulties can dishearten, which no delay in the expected triumph can shake; that which can grow bolder as the case becomes more forlorn, which can catch hope from despair, and snatch victory out of defeat. The one crying need of this generation is a class of men and women who are absolutely incapable of discouragement.

The “shibboleth” that will be used to master the final army, to crush the gates of hell, will be: “Can you be discouraged?” The man that can shall be dismissed to the rear. The rear is his place in all ages. Howbeit, this kind of courage is impossible, save to the faith described above. It is easy to that.

3. One thing more is indispensable in pressing the battle of the Lord—an undying perseverance. “Smite,” said the prophet to the king of Israel, as he was sorely pressed by his enemies. The king smote the ground thrice with the bundle of arrows. But the man of God was grieved because he stayed his hand. “If thou hadst continued to smite, then God had utterly destroyed thine enemies.” We are all descendants of the fitful king of Israel. God wants men who never stay their hand. As long as they continue to smite, He continues to conquer. Saul spared the enemies of the Lord, whom he was sent to destroy, and he spared himself out of a kingdom and into a grave. Let us press the battle—press it all along the line. The kingdom is retarded all over the earth, because we do not press the battle. The Church is languishing, and millions are lost, because we lack the “push” that is needed to save the world. If Methodism had perpetuated the faith, the courage, and the perseverance of its founders, it had been a mightier giant than it is to-day. There is no day in the year, no year in the century, and no century in the cycle, when the battle ought to lull. If we have a victory, press it. If we have no victory, win it. If we want to build up the Church, press the battle. If we want to establish young converts, press the battle. If we want to edify believers and perfect the saints, press the battle. Our only strength is in an everlasting advance—an advance on all lines, and an advance in all things. There is absolutely nothing that shall be able to stand before us if we only press onward. “Speak to the children of Israel that they go forward.”—*Christian Standard*.

When a man has no desire but to speak plain truth, he may say a great deal in a very narrow space.—*Steele*.

## THE DIRECT ROAD.

You are a forgiven child of God, and turn wistfully toward the land of promise, the land of rest from inbred sin. In short, you sigh for full salvation.

Now there are many paths that lead to this blessed experience. There is the way of toil, and a weary way it is. Your guides over this barren, unfruitful waste will be many, but they will always be human. How they will load you down! What yokes of labor they will put upon you! How repulsive fasting will become, and yet how seemingly necessary! How you will at times drag yourself in sleeplessness and chill through your appointed task-work of prayer and Scripture study! With what metallic hardness of voice you will often labor at rebuking and exhorting the erring and careless, more anxious to clear your own skirts of their blood, to gain holiness by your work, than to secure their spiritual good. And yet this path ever leads down, down to the despair point, where, in hopelessness from sad, absolute failure, sooner or later, you may be willing to cease from your own works and grasp by faith the golden end of grace, which can in an instant land you into your hoped-for Canaan.

Well, dear reader, if you are on this road to the rest of faith, we would scarcely ask you to turn aside. Go on. Redouble your diligence. Fast and pray still more. Rise earlier. Sit up later. Spend still more time distributing tracts, talking to sinners about salvation, visiting the sick, reading your Bible. Press on. The sooner you reach the despair point on this road the better, both for you and all concerned. Press on. The prize you are aiming at is worth all and more than all you propose to pay for it.

Then there is the way of affliction. You have at some time or another in your Christian career reached Kadesh-barnea. You heard the Spirit's call to go up and possess the goodly land. You were then well able to go and conquer it. But you were alarmed at the number and size of your foes. Your ministerial reputation stood, a gaunt giant, in the way; your standing in the Church, your social position, your business, your family.

What a host of the aliens! Your heart fainted within you, and so God in His mercy has sent you back into a wilderness state of affliction. How trials and afflictions do abound in your life's history; trials in your finances, in family matters, in church, and in your own body and mind! And the worst of it is you have not the martyr spirit in them, to wit, the consciousness that you are filling up that which is behind of the sufferings of Christ for His body's sake, which is the Church, for you can't get past yourself in these afflictions. You have a dull, general consciousness that they might have been avoided had you been obedient to the Spirit's voice. Well, still endure; the goal before you is chiefly won at the price of a whole life of suffering. Let patience have its perfect work. True it is, that if just now you would go back in penitence to that time when you heard the call to go forward, again you would receive the offer of being conducted right into the land of promise. But the probabilities are that affliction will have to do its complete work before you will be willing to advance—that is, the afflictions of the past will have to appear far more terrible than the giants of the promised land.

But be assured, afflicted one, that there is this direct way for you, just now, into your desired rest of faith. Oh, that we could but persuade you to accept the Holy Spirit as your guide into all truth. How quickly He would put holy daring into your soul, and make you more than conqueror.

But the path of paths, the straight and narrow way which leads by the *shortest* route into the rest of faith, the Canaan of love, is always near every believer. Like the rainbow, it shifts its position as we move, but the door of entrance into it is ever near us, and we may enter at any time. But we must enter by simple faith, not by works of righteousness, nor yet by suffering. These may, in their failure to make us holy, induce us to enter the way of faith, but in themselves are not the way that leads to Canaan. Just now this way, we repeat, is open to all. Peter could say to the Jerusalem sinners that if they then repented they could receive the Holy Ghost, the crowning blessing



of salvation; and God is no respecter of persons.

This way is the way of perfect trust. It is the way of the Spirit, of absolute self-abandonment to His guidance, and perfect obedience to His voice.

Reader, if you have not traversed this way, it is open to you just now. You may

“This moment end your legal years,  
Sorrows and sins and doubts and fears  
A howling wilderness.”

Oh, that all God's people would enter into the fulness of the great salvation purchased for them by the death of Christ! What joy! What rapture! What conquests would be witnessed everywhere!

### CHAMPIONING THE TRUTH.

The world is dying for want of Christian experience, not from the absence of dogmatic teaching. Men in the pulpit or editorial chair may be as orthodox as Satan, and yet multitudes around them perishing from lack of Christian experience. One true, holy life, lived like a city set on a hill, that is, right in the midst of toiling, pleasuring men and women, will do more towards establishing Christ's kingdom in the world than a score of controversialists or mere teachers of doctrines, however correct they may be in their orthodoxy.

For ourselves, we would say, once for all, we have no time for controversy. We have looked abroad over the company of believers, and, with our vision clarified by the anointing of the Holy One, have seen thousands, yea, tens of thousands of them living far beneath their privileges in Christ, whilst the great majority are conscious of the fact, and are sighing for a better experience. We see, moreover, that helping them into a higher experience means, indirectly, helping untold multitudes to the cross of Christ for salvation from eternal ruin.

Now, the profound conviction has come to us that the only way we can help to improve this state of things is by taking the truths of the Bible, testing them in our personal experience, and then, if they abide that test satis-

factorily, bringing out our testimony by lip and pen to the full extent of our opportunity.

This, then, is our platform—personal experience—nothing less, nothing more.

If any Christian, in listening to that testimony, or reading it in the Magazine, believes he or she has a better one, be it only in one small department of Christian experience, they will lay us under lasting obligation if they will write to us, or better, see us personally, that we may compare experiences in the presence of our common Saviour. We believe our faith is strong enough to claim an improved experience in any direction, whenever it is intelligently brought before us, and the conviction is received that it may be ours now.

We are conscious of many changes for the better in our Christian experience, as also in our views of truth, since we started on the highway of holiness, and this fact suggests the possibility of much room for further improvement, therefore our call for the kind offices of others, who have outstripped us, in helping to develop our Christian life, is sincere and honest. But let it be understood that public criticism or denunciation, or private fault-finding, we look upon as both unchristian and unwise. Besides, we feel that such things will in no way divert us from our prescribed course; still we will go on witnessing for the Master.

“The things which we have felt and seen  
With confidence we'll tell,  
And publish to the sons of men  
The signs infallible.”

A few friends—we do not remember more than half a dozen since its commencement—have sent back the Magazine, expressing dissatisfaction with our method of conducting it, albeit some of them forgetting in their zeal to pay up, but the number is small when placed beside the many who have testified both in public and by letter concerning spiritual profit received through its agency.

This, then, is our method of championing the truth, and we propose to continue just after this pattern till we find a better way. Moreover, we would press this as the best way upon all the friends of holiness.

Testify, testify, testify by a holy life, wherever God has cast your lot. Testify by word of mouth, let dogmas and theories and explanations alone; testify to facts. Refrain from scheming or planning for God's work. He will do all that Himself. Give to the winds your fears when men oppose, or professors of holiness make trouble; still go on with your many-sided testimony, and believe that God will in some way use it as a weapon of offence, mighty through Him to the pulling down of the strongholds of sin and Satan.

Testify by your aggressive work. Be always ready, at the slightest call of the Spirit to publicly lead in prayer or song, to lead souls to Christ by meeting them at the altar of prayer, or any place, when the Master opens the way.

Testify by pen, if the Spirit points that way, either in public print or by private letter. Still, let the burden of it be testimony, testimony.

After this manner, dear friends of holiness, let us continue to champion the truth, and God, even our God, will bless us, and multiply our influence abundantly, even to the bringing many of our fellow-travelers to the skies into the highway of holiness, and, through them, multitudes from sin and Satan to God.

### THE BAPTISM OF THE HOLY GHOST.

*An Address delivered before the late Meetings of the Evangelical Alliance in Copenhagen, by the Rev. Dr. Clemance, London.*

It is not of ritual that we are about to speak. We have this week been meeting on one common platform as disciples of our Lord and Saviour Jesus Christ. We have been looking round us to inquire what are the signs of the times. We have asked each other how we can best fulfil the work which our adorable Lord has put into our hands. And now, ere we separate, it cannot be unfitting for us to look upward to HIM who has said, "Occupy till I come." For the vigor and inspiration of our Christian work will depend very much on our perception of what our Lord is to us, and

on what He is doing for us now that He is exalted to His throne.

The apostle Paul reminds us that if we are reconciled by a dying Saviour we are saved by a living one. "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." There is, however, one passage to which we would now more especially allude. We find that just before the Saviour began His public ministry He was heralded by John the Baptist, who pointed Him out as sustaining, or as about to sustain, two distinct and separate relationships to men. On the same day that he said of Jesus, "Behold the Lamb of God that taketh away the sin of the world," he also said, "This is He that baptizeth with the Holy Ghost." Now, it is impossible for believers to think too much of Christ as the Lamb of God, but it is quite possible for them to think too little of Him as the Baptizer with the Holy Ghost. In fact, we venture to think that for every thought which believers have of their Lord under the second aspect they have had ten thoughts of Him under the first. We are very far from saying that the ten thoughts of Him under the first are too many, but we are sure that the one thought of Him under the second occurs very much too seldom.

### THE TWO PILLARS OF OUR FAITH.

These two parts of our Lord's life-work are the two pillars of our faith. The atoning sacrifice is finished; it was completed on Calvary once for all, never to be increased, and its efficacy never in any way to be added unto. "By one offering He hath perfected for ever them that are sanctified," and that work once done we have but to accept it as God's free gift to us. This atoning work is complete for ever. But the second part of Christ's work—the Baptism with the Holy Ghost—is going on perpetually. It had, indeed, one grand and memorable historic commencement in the outpouring of the Holy Spirit on the Day of Pentecost. But that was only a commencement. The outpouring of the Holy Ghost is going on continually.

Our Saviour died to be the Atoner.

He lives to be the Baptizer, and whereas the atoning sacrifice is completely finished, the great baptizing work will never be completed until the last believer is safely home in glory. To carry on this work our Saviour lives and reigns as Head over all things to His Church.

If we were asked how we would define the Baptism with the Holy Ghost, we would express it thus: It is such a communication of the Spirit of God to the spirit of man as it is the prerogative of the Divine Being alone to impart, and such as, being given, enriches the individual so privileged with whatever grace or gift may be necessary to, and sufficient for, a noble life and a holy walk.

Here all believers are one. All agree to acknowledge a Divine Baptizer, even the Lord Jesus Christ. He in whom dwells "all the fulness of the Godhead bodily" gives out of His fulness to believers. The Father giveth not the Spirit by measure unto Him. Having received of the Father on our behalf, the promise of the Holy Ghost, He now sheds forth perpetually that gracious energy to quicken and to inspire. He who from the eternal throne, who, with an energy never wasting, gives each year as much brightness and beauty to the springtide verdure as though it were the first outcome of His fulness, does continually send as richly the fulness of God into human souls, age after age, as when the first outpouring began. Who so fit to be the Administrator of this heavenly Baptism as He of whom John bare record that "He is the Son of God?"

It is, moreover, revealed to us throughout the Acts of the Apostles, and the Epistles, that this is our Saviour's work. Putting it generally: in the Gospels we have Him set before us as the Atoner; in the Acts we have His work as the Baptizer. The Gospels take us up to Calvary, where the foundations of the Church were laid in sorrow, tears, and blood; the Acts take us on from Calvary to witness the results of the Resurrection and Ascension, and show us the great baptizing work of our Redeemer, as the power whereby the first Churches were built up and believers "added to the Lord."

If we pass on from the Acts of the Apostles, and go through the Epistles, we there find that every virtue and every grace is attributed to the Holy Ghost. Whether it is faith, or love, or joy, or peace, or whatever it be, it is owing to the life and power of the Holy Ghost first coming into the believer, and then radiating from him, making the Church brighter and the world poorer. And thus, this is the great privilege in which, as believers, we have to rejoice—that our Saviour lives and reigns above, in order to give us, at any moment, the plenitude of the Holy Ghost; not occasionally, but permanently; not fitfully and uncertainly, but constantly and surely. Yea, as surely as the Father is ready to give good things to them that ask Him, so surely is the Lord Jesus, as He who baptizeth with the Holy Ghost, ready to give us this—the one distinctive blessing of the great Christian age—that constant, that perpetual Baptism of Power of which the outpouring of the Holy Ghost on the Day of Pentecost was but the inaugural pledge.

#### THE EFFECTS OF THIS BAPTISM.

Let us now suppose that we were all receiving abundantly of the fulness of the Holy Ghost from our risen Lord, what would be the effect upon our own spiritual life? If we were filled with the Spirit, that life would rise and grow immeasurably in holiness and power, and our courage and vigor in the great battle with the sin and ignorance around us would be surprisingly augmented! Yea, we should be so empowered with Divine might, that the sense of our own weakness would almost be forgotten, through the overpowering fulness and energy of the gift of the Holy Ghost. And then, if this Baptism of the Spirit were to come upon us fully and abidingly, as ministers and pastors, we should preach with new power, and our hearers would be inspired with new life; there would be new energy diffused through all our congregations, a new aspect would be put upon our Christian work, and many of those miserable barriers which divide Christian from Christian would be broken down. The hard words that Christians utter to and of each

other would cease to be heard, and the saying of the early days of the Church would be repeated: "See how these Christians love one another." Another effect of this fuller Baptism of the Holy Ghost, and that by no means the least blessed, would be that by a more vivid realization of the increase of power, which we may have at any moment, only through the contact of living faith with a living Lord, we should be inspired with a holy gladness, which would be a translation into life of the Apostle's words: "a joy unspeakable, and full of glory."

Shall we now start another question—"What encouragement have we to expect to receive this fulness of the Holy Ghost?" In reply we observe: Here is our Saviour announced at the very beginning of His ministry, as "the Baptizer with the Holy Ghost" as well as "the Lamb of God," and we do not take in the whole of the Scripture testimony concerning Him unless we accept Him in the one aspect as well as in the other. Nor do we do justice to that testimony if we allow either part of it to put the other in the shade. We must accept Christ as the Baptizer with the Holy Ghost as fully as we accept Him as our atoning Sacrifice. Besides, if Christ were merely the Atoner, and not the Baptizer, He would have laid a foundation, but there would have been nothing built upon it! Without the Atonement there would have been no basis for the Church; without the gift of the Holy Ghost there would have been no Church built upon that basis.

Then we may not forget that the indwelling of the Holy Ghost—even His abiding in the disciples for ever—was the main promise with which our Lord cheered His disciples when they were anxious concerning His departure from them. He assured them that they would be even richer for His absence, for that when He was gone He would fill them with such a plenitude of power that the mighty works which should be wrought by them would surpass those which He Himself had performed. "Greater works than these shall ye do; because I go to My Father." Yea, more than this. It is only through the plenitude of the

Holy Ghost that the new creation of God's grace can be completed. When and as the Spirit is poured out from on high, then, and then only, will "the wilderness be a fruitful field, and the fruitful field be counted for a forest."

#### A NEEDLESS QUESTION.

After all, dear brethren, when we asked, "What encouragement have we to expect this Baptism with 'the Holy Ghost?'"—we purposely put it so, in order to meet a common phase of Christian thought; but we earnestly desire that we should all feel that that is not a proper question for us to ask. For to ask such a question seems to imply that we may possibly be more anxious to get the blessing than our Saviour may be to give it. We ought never to think thus of our Divine Lord. He saves as well as redeems. He saves by His life as well as redeems by His death. And it would be as sinful for us to doubt that our Saviour will give us this Baptism, as it is for the sinner to doubt that his Saviour will give him pardon. It is as much our duty to receive the Baptism of Power by faith, as it is the penitent's duty to receive forgiveness by faith; and we never realise all that our Saviour is to us, unless we think of Him as living for this, governing for this, interceding for this: that He may supply us every day and at every hour with such a fulness of the Holy Ghost as shall fit us for every possible demand that can be made upon us in our personal Christian life. And we shall never know and feel the glory of our Divine Redeemer, until we learn the habit of living upon Him for all the power we need. By His royal prerogative He imparts to us pardon; by His administrative energy He endues us with power. And we confess, brethren, to having many a fear that we as believers have greatly dishonored the Lord Jesus, and that we have been greatly lacking in spiritual force and in holy joy, through failing to see in our Lord, not only our atoning Sacrifice, but also our constant Spring of Power.

#### "GO AND TELL JESUS."

Some years ago a Christian lady came to me in great distress, and said:

"Sir, I have such a burden on my heart.

I am engaged in a boarding-school; there are many pupils, and I know I ought to tell them about the Saviour's love, but I cannot. It seems as if a padlock were on my lips; I cannot speak of Christ, and it is a burden on me every day."

"Do I understand your case?" I said. "You love Christ?"

"Yes."

"You want to speak for Him?"

"Indeed I do."

"You cannot?"

"Cannot say a word."

"And that is a burden to you?"

"Indeed it is."

"Well, now," said I, "do not tell another soul on earth what you have told me, but go and tell Jesus. Instead of asking help from man, go and cast the burden upon Him. He lives to baptize you with every power you want. Just go and tell Jesus what you feel, and leave the whole matter with Him."

I saw no more of her for some weeks, but the next time she came to see me, instead of the face looking as if she were weighed down with a burden, it was radiant with joy.

"How is it with you now?" I asked her.

"Oh," she said, "I did as you told me. Instead of speaking to man about it, I flung the burden on Christ, and it is gone! I can speak for Him now. My tongue is unloosed, and I can praise God."

Christain brethren, let us try this more and more. We think of Christ as an Atoner, and we cannot thus think of Him too much; but I fear many of us have all but forgotten Him as "He who baptizeth with the Holy Ghost." We want Him as the Baptizer as well as the Atoner. We want Him for pardon; let us live on Him also for power, and then we shall be full of strength and gladness; we shall move with swifter step and sing with lighter heart, and find in our Master's service a spring and an energy which we have as yet too little known.

Christian brethren, right joyous work has it been to meet each other as one in Him. We may not see each other again on earth. But though we may move in different spheres speak different tongues, worship under different names, we seldom meet at home without breathing the prayer, "Grace be with all them that love our Lord Jesus Christ in sincerity." From England our hearts send up the prayer, "The grace of our Lord Jesus Christ be with you all." Yes. The double grace; the grace which cancels all guilt; the grace which fills with all power. "Now unto Him that is able to keep us from a falling, and to present us faultless before the

presence of His glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."—*The Christian*.

#### DIFFERENT FOOD FOR DIFFERENT STAGES IN OUR CHRISTIAN LIFE.

This fact is generally lost sight of by Christians, although it may be accepted as a truth concerning the unconverted, as contrasted with the saved; yet it is presumed that when once converting grace is obtained, the key to all spiritual knowledge is received, and that henceforth we are to know intuitively what every other Christian has experienced. Much more when one has received sanctifying grace is he likely to be the subject of this erroneous thought.

The justified or sanctified soul, however well established in these graces at the start, is but a child in his knowledge of spiritual things, and as he develops in experience he naturally puts away childish things—the food that once was palatable and necessary for strength now is comparatively useless, he can only use it in helping others.

We fear that this thought is sometimes lost sight of by some of the readers of the EXPOSITOR. The professor of holiness who has just received his experience of full salvation, or who has been walking in the light thereof a few months or years, cannot be expected to relish some of the articles which are as manna to one who has been walking in the high way of holiness a score or two of years; and that magazine, all whose articles would be suitable to the building up of young converts, would be very limited in its influence.

We ourselves look back over upwards of a score of years to the time when we entered permanently into the experience of entire sanctification, and preached it with definite results, and we see a wonderful change concerning the food we relish. Then the experiences of such a saint as John Wesley were often very perplexing to us, and had it not been for the reverence we were taught to have for all his sayings, we would have been

disposed to criticize many of them. We remember, too, how once we threw down some of the writings of Madame Guyon, as not only perplexing, but dangerous. But so many things in the experiences of those who had journeyed long in Beulah land, which formerly were perplexing, and read in a critical spirit, have since become simple truths to us through personal experience, that we feel disposed to treat the ripe experiences of veteran saints, which still differ from our own, in a very different spirit from what we did formerly. We feel it is best not to assume that other experiences have not gone beyond our own. Indeed, the suspicion is entertained that some of the children of God have experiences in the deep things of God, that we are as yet unable to understand, that it is absolutely necessary that years should elapse ere we can fellowship with them in some things which are no longer mysteries to them, and so we simply put them aside, to be taken up again when the proper time comes.

Now it is just possible that in our selections, to say nothing of our own writings, there may be—nay, it is intended that there should be—some things which they, who have been but a short time in the way, or who have made but little advancement therein, cannot accept with understanding mind or appreciating heart.

Our advice to such is, pass them on to those for whom they are intended. Bunyan put Beulah far on in the Christian's journey. In the experience of many modern saints, it is much nearer the beginning of the way; but whether near or more remote, an inhabitant of Beulah cannot be fully comprehended or understood by one who has not yet crossed its borders. Many a sincere, growing child of God fails to understand the apostle when he talks of counting it all joy to fall into divers temptations, or glories in tribulation also, and much less when he tells us that he glories in his infirmities. Our reverence for the inspired apostle may forbid criticism on our part, but let these experiences be reproduced by our neighbor, by one who has no claims on our reverence, and how difficult to keep back criticising, carping judgment.

It is much more comforting to our pride of heart, or intellect, to combat his experiences as unscriptural, than to admit the possibility of a riper experience than our own in one who has had no greater advantages than we possess.

#### WHEN THE SHOUT OF TRIUMPH IS IN ORDER.

When the victory is won. But when is the victory virtually won? Israel's victory was immediately after circling the city the seventh time, and just before the walls fell. Then it was in order to raise the shout of triumph. Taking possession of the city was a mere matter of detail. So, too, with the same people, at the Red Sea, the supreme moment of triumph was when they obeyed the command of Jehovah to go forward,—then was their victory over the Red Sea, and over their enemies. To have disobeyed at this point would have been defeat and disaster, to advance was victory, and had their faith been as strong as when they encompassed Jericho they might have raised then the shout of victory.

And so in tracing the history of the saints of God in all ages, it will be found that the supreme moment of exultant victory has ever been when unbelief was conquered. The victory of victories in the life of Daniel was, as far as we know, when he purposed in his heart not to be defiled with meat from the king's table. All his after-life was but a reaping of the fruits of that far-reaching faith conquest. Moses fought and conquered early in life, and the shout of victory was in order then and ever after. He was as much a conqueror on the plains of Midian shepherding for Jethro as when celebrating victory over Pharaoh, on the banks of the Red Sea.

So, too, to-day the shout of victory is in order before the fruits are outwardly manifested, but so soon as faith is perfect.

"Faith, mighty faith, the promise sees,  
And looks to that alone,  
Laughs at impossibilities,  
And cries, It shall be done."

The sinner seeking salvation, so soon

as his faith beholds the Lamb of God that takes away the sin of the world, revels in glad victory. And when the believer, by simple faith, grasps the fact that Christ was called Jesus because He should save His people from their sins, and the supreme moment has come when he believes that He, this Almighty Saviour, is made, by the promises of God, sanctification and redemption to him, as an individual, then is the time for the shout of victory. His after experiences will be but reaping the results of that triumphant crisis.

And yet again, when the sanctified soul hears the call Divine to take to himself the power of the Holy Spirit for his life-work, the time for the shout of victory is when he steps out on the promise for power and victory for life, Abraham-like not knowing whither he may go. All the after-life then will be but reaping the harvest of victories of that supreme act of faith, that is, provided always the faith act, like that of Abraham, severs forever from all the past, and, however it may seem at times to waver or falter, yet never takes him back to Urr of the Chaldees.

Reader, have you in your heart the shout of victory over sins forgiven? Do you exult in holy triumph over the destruction of inbred sin through your victorious Redeemer? Above all, have you the shout of victory over Satan and sin in the world as you go forth, filled with the Spirit, and consciously endued with power from on high to do your full share in securing the complete victory of our great Captain. If not, this victory of victories, this shout of victory in the heart, may be yours ere you lay down this article.

"God looks not at the oratory of our prayers, how eloquent they are; nor at their geometry, how long they are; nor at their arithmetic, how many they are; nor at their logic, how methodical they are; but He looks at their sincerity, how spiritual they are."

If you go about telling people you have an inheritance worth a million worlds, and yet get out of temper about the loss of a nickle, they will not believe you.

## POSSIBLE IMPOSSIBILITIES.

BY REV. C. W. L. CHRISTIEN.

When impulsive Peter cried, "Lord, if it be Thou, bid me come unto Thee on the water, the Master said, "Come." But the command required Peter to do that which, left to himself, he had no power to do. It was as though Christ said: "I am Lord of winds and waves and all creation. I can turn the waters to adamant beneath my feet, so that they shall bear Me up. All the forces of the universe are in My hand and do My bidding. Come, thou fisherman Peter, and do the the same as I am doing." In itself it was a command to do the impossible; nothing could be more so. One form in which the old Egyptians, in their hieroglyphics, expressed the idea of impossibility was by the very picture of two human feet standing on the waters. Now when we take hold of the New Testament, and read what God commands us to be and do it is always the same; they are commands which, left to ourselves, we have no power to fulfil. Look at the comprehensive summary of the Christian's duty which Peter himself writes, "As He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." Here holiness of heart and life is demanded, not of a select class, but of all believers. It is to be the condition, the character, the badge of every one of the Lord's people. They are "called to be saints;" and not to be holy is to fall short of both duty and privilege. But who has not felt how simply impossible it is that he should ever have such a nature and live such a life if left to himself? He might just as well try to walk from Dover to Calais, as to purify his own sinful nature or by any inherent power that he possesses lead a life of entire consecration.

But Peter was perfectly sure that if the Lord told him to "come," the command itself would be the guarantee that he should have the power to obey. He might not be able to explain how—probably he never thought of that at all; but he was certain that Christ would enable him to

do His bidding. Without this assurance in his mind he would never have stepped over the ship's side. And it is so with us. If God gives us commands—no matter they they are—He provides and offers the power by which we can obey. If this were not the case, there would be neither sincerity nor wisdom nor love in the command. We may settle it as a point never to be doubted, that nothing which God requires is an impossible thing. Who could for one instant imagine God asking for the full tale of bricks while withholding the straw! Nay; He is our Father, infinite in wisdom, in justice, and in love; and He can never look for that at the hand of any man which it is impossible to render. Impossible in one way, it shall be possible in another. So that what God demands I shall be, I can be, and what He requires me to do I can do.

We must remember, however, that the power to obey came to Peter in the act of obedience. It was not a deposit of power given to him to use or not as he chose. If he had remained in the boat he would have had no power to walk on the waves. The power to do it came when his feet touched the water, not a moment before. And it is only when we desire and attempt to do the Father's will, that He gives us the power. If a man will not obey God, he cannot; if he will, he can. The power of Divine grace is not a possession at my disposal, which I can retain intact though I do not choose to use it. The strength only and always comes with the act of obeying. God told Joshua that on the morrow he and his hosts were to cross over the bridgeless Jordan. But Jordan was still there unaltered when the morrow's sun arose. There was no sign whatever of a passage across. And it was not until the feet of the priests that bare the ark of the Lord were dipped in the brim of the river that the waters removed to let the redeemed pass over. The power to go over Jordan came with the act of obedience to God's direction. If the people had not proceeded to do what God had prescribed, Jordan would never have parted its waves.

Faith is the link that unites human feebleness to the Divine strength, and

makes the impossible possible. As long as Peter went on trusting Christ he had the power to do what otherwise was absolutely and infinitely beyond his reach. So when he began to sink the Master said, "O thou of little faith, wherefore didst thou doubt?" He did not say, "O thou of little strength, where is thy power gone?" or, "O thou of little resolution, why has thy will given way?" or, "O thou of little constancy, why dost thou not hold out?" No; it was his faith that was at fault. He did not sink because he had lost his strength, for he never had any to lose; nor his resolution, for he did not walk an inch simply because he had resolved that he would: he failed because he left off trusting Christ for the power to obey. He looked at the difficulties around instead of at "the Lord of all power and might," and so his doubts and fears began to drown him; and the only way in which he could be saved was by the merciful interference of Him whom he had been doubting.

The way in which we can do the otherwise impossible thing of keeping a holy heart and living a holy life is by trusting Christ at every step we take. We are always on the waves. It is always possible for us to sink; but it is equally possible for us to walk in safety. But we must have our Lord with us, and we must see our Lord more than we see our difficulties. Nay, we must be so "looking unto Jesus" as not be able to see the difficulties, because "Christ is all and in all."—*King's Highway.*

#### CONVERSATION WITH CHRIST.

If I were asked what is the thing which the devil and the world and the flesh try hardest to prevent Christians from getting, I should reply "Conversations with Christ." I say this from my own experience and observation of all the Christians I have ever known. A quiet, unhurried speaking to Jesus alone, and hearing his replies—that is what every Christian needs every day, and what many get only once a month—or more seldom still—or never. When did you last so talk with Christ? Do stop



and answer this question to yourself before you read on. . . .

It is so easy to go to services, and to listen to prayers, and to join in them. It is easy to sing to Him, or pray to Him with others, or to think that we are doing so because we "feel refreshed" by it. But what if I should turn out that we are really only talking or singing for other people and ourselves to hear? Communion services are not necessarily conversations with Christ; nor is preaching, or teaching, or working for Him. You may be a most religious person—busy all day long about God's matters; you may give time, money and thought to Him, and yet never converse with Him. And the danger is, that if you do not converse with Him alone for some time, perhaps an hour each day, you will certainly get thoroughly wrong, and that when you and He meet you will see all your work crumble away, and suddenly wake up to the fact that you and your Saviour are strangers. It will be a horrible surprise to you that nothing should remain of all the work on which you spent your life, for "without Me ye can do nothing," had been forgotten by you. He meant that you should have talked to Him continually about every thing you did, and should have been always conscious of His sympathy and oversight. But instead of that, you talked only to men and women, and made shift with their sympathy, advice, and help. He meant you to have asked His counsel about that money trouble. He would have arranged it all; but you only asked your lawyer, and it turned out badly. He meant you to have told Him your anxieties about your son, and He would have ended them; but you only consulted your friend, and matters got worse and worse. He meant you to have asked Him for light about that doctrine which you could not understand; but you went to books to get it explained, and you became more uncertain than before; He would have satisfied you. He meant you to have confessed to Him that secret sin, and He would have forgiven you and cleansed you; but you confessed it to your clergyman or minister, and it torments you to this hour. He meant you to have asked Him how much money you

were to give away; but you settled that yourself, and settled it wrong. He would have been your counsellor about the profession you chose, the situation you accepted, the servant you engaged, the books you read, the friendships you formed; but you chose other counsellors, and all has been failure. May the Holy Spirit strike the scales from your eyes now, and may you take Christ now as your personal friend and counsellor.—*Edward Clifford.*

### A TRUE CHRISTIAN LIFE.

What are some of the most prominent characteristics of a truly scriptural and spiritual life, as presented in Paul's letters to the ancient saints of Asia Minor and Macedonia?

1. Christian life is life in Christ. He is our very life. "Not I, but Christ liveth in me;" and to the close we are dependent on Him for everything, and do all things through Christ that strengthens us. The name of Christ occurs about two hundred times in these six epistles.

2. Christian life is life in the Spirit. He seals it, sustains it, and is the substance of it. We "live in the Spirit" and "walk in the Spirit." All our graces are the "fruit of the Spirit." We are illuminated by the Spirit, "strengthened" by the Spirit, and "filled" with the Spirit; and we are warned against grieving and quenching this blessed Friend.

3. Christian life is resurrection life. The believer is regarded as a man who has died with Christ for his old sins and sinful nature, and is no longer his former self. His life is not a modification or improvement of the old life, but a new nature imparted directly from the heart of Christ, and as free from all former sin as Christ is now free, as fully accepted in the Beloved as the beloved Son Himself, as truly the child of God as Jesus is, and with aspirations as heavenly as His high and holy origin; "buried with Christ," "risen with Christ," "quickened together with Christ," made to "sit together with Christ in heavenly places," called to "know the power of His resur-

rection and the fellowship of His sufferings."

4. Christian life is a life of separation from the world and sin. It has "crucified the flesh with the affections and lusts." It can say, "The world is crucified unto me, and I unto the world." It must "seek the things that are above," and "mortify the members that are on the earth." It must "put off the old man with his deeds," and its "conversation is in heaven," remembering ever that they who mind earthly things are "enemies of the Cross of Christ."

5. Christian life is a life of conflict; "conflict with the flesh," which "lusteth against the Spirit;" conflict with principalities and powers—the rulers of the darkness of this world—wicked spirits in heavenly places. And the nearer we get to the gates of triumph the thicker grow the opposing hosts, and the more trying the ordeal of temptation. But the panoply is sufficient, and the victory is sure.

6. Christian life is one of practical holiness. Nothing is more emphasized in these epistles than the common virtues of life, the ordinary relationships, the petty moralities, the domestic and social obligations, of which a spiritual life might be supposed to be superior at least to the necessity of being so pointedly reminded. But the blessed Teacher knows that these very things are the true test of real spirituality, and the most influential testimonies of our religion before the world. As the greatest minds are always the most perfect masters of details, as the truest chronometer will be as exact in measuring seconds as hours, so the holiest saint will ever be the most faithful father, husband, wife, child, servant, or neighbor.

7. Finally, Christian life is a life of waiting and hoping for the coming of Christ and the glory of the resurrection; looking for the blessed hope and the glorious appearing of the great God, our Saviour Jesus Christ; "pressing toward the mark for the prize of the high calling of God in Christ."

Is this my Christian life?—*Work and the World.*

Some people are so goody good that they are good for nothing.—*Sam Jones.*

## INCIDENTS BY THE WAY.

**THE HOLINESS MEETINGS.**—The special feature in these meetings of late has been prayer, in much assurance, for the workers in the churches. The lesson has also been more thoroughly learned of praying blessings on those workers in the church who do not harmonize in thought or experience with full salvation. It is a poor specimen of holiness that cannot effectually hold up the hands of God's servants, in their general work, even although they may seem to lack sympathy for our experience and methods of work. This assistance should be given in an unostentatious manner. We should be willing, if need be, that none but ourselves and God should know of it, and that others ever should get the credit of our successful labors in the Lord.

**PROFESSION OF HOLINESS.**—Are you helping the churches and pastors, where God in His wise providence has placed you, according to the full measure of ability He has given you, or are you permitting discouragement to paralyze your faith, because forsooth they do not sufficiently sympathize with you?

**DEFINITE RESULTS.**—The more we look into the subject the more are we inclined to think that no matter what is the state of the church, or what the attitude of the pastor, if but one is true to the Holy Spirit, and believes God in pure faith, definite results will be seen.

**BRO. SAVAGE IN TORONTO.**—We had the pleasure of attending a few of the Band services in Carlton St. Church. We found them eminently profitable and enjoyable, but, best of all, God was present in power, in the conversion of sinners. On the very first day, definite, converting grace was vouchsafed. We anticipate a very successful series of Band services in the city.

**MAN PROPOSES, GOD DISPOSES.**—We had looked for the coming of Bro. Savage to the city with delight, expecting to be present at many of his services, but somewhat to our surprise we received our instructions to prepare to leave the city for a longer period than usual. And so

we find ourselves in Petrolia, the point where the Band movement first began. Our aim to circulate the EXPOSITOR AND BAND-WORKER amongst those who have been brought into the light of saving grace through Band services.

ST. THOMAS.—On our way hither we had the opportunity of an hour's converse with Bro. Miller—strengthening one another's hands in the Lord. We seemed to get the conviction that someone should take a bold stand, and call together those who have the definite experience of holiness, or are earnestly seeking it,—in other words, start a holiness meeting. The policy of isolation has been tried long enough to show that the results are not very satisfactory. There may be dangers connected with forming and continuing holiness meetings, and we by no means ignore them, but we maintain that they are small when compared with the failures of merely standing on the defensive. Our only safety is in bold, aggressive warfare. Better to make a thousand blunders, and yet stumble along some way, than to avoid these blunders by sitting still. Besides, there is something depressing about being always on the defensive, and scarcely holding our own, whilst there is something exhilarating and hopeful about aggressiveness. Dear brethren and sisters in the common experience of perfect love, strike for definite results, erect the standard openly, not defiantly, and call around you all who will. Don't wait to be pushed forward, only stay back when God cries halt. Get together anyhow, anyway, get together. Talk over the situation. Pray over it, and be sure the God of holiness will point out the course to pursue.

The best plan for life is to seek hour by hour, and day by day, to know the will of Christ, and to do it. It has the unique advantage of never becoming obsolete. Moreover, for such a programme the name of Jesus ever commands the resources of Omnipotence itself.

SILVER DUST.—Is it not strange that a little silver dust should blind our eyes, and divert them from beholding Him who is altogether lovely?

#### AN INDWELLING SAVIOUR.

O Christ! I used to say,  
Help me to come to Thee;  
But can I say it now,  
When Christ hath come to me?

Dear presence in my soul,  
Where Thou dost find Thy rest!  
Why seek Thee in the skies,  
When dwelling in my breast?

The mother seeks her child,  
When wayward it doth roam;  
But seeking hath no place  
When it is safe at home.

His voice is on my lips,  
His tears bedew mine eyes,  
His home is in my soul,  
He cannot be more nigh.

O no! He is not now  
A Christ that dwells apart,  
But more as life with life  
He dwells within my heart.  
—Prof. Upham.

#### TRUST THE HOLY SPIRIT.

BY S. P. JACOBS.

Direct reliance upon the Holy Spirit is a Scripture doctrine. This is a fundamental doctrine of Christianity. By the commission of Christ it is placed at the very door of Christian life (Matt. xxviii. 19).

This doctrine is imbedded in the creeds of the various Churches in Christendom. But practically it lies there, for the most part, a dead letter. Acting direct trust upon the Holy Spirit strikes many as a new practice. Some look upon it even as a dangerous act. They say it diverts the mind from Christ, and tends to bring darkness upon the soul. They think such an act of direct trust in the Holy Spirit borders on fanaticism. The deist may bring similar objections against acting faith in Christ as specifically distinguished from faith in the Father. In both cases these objections are without foundation; because Christ and the Holy Ghost reveal God the Father in their own eternal, essential natures and in their respective offices in the world.

Back of all these objections against direct faith in the Holy Spirit is the secret principle of doubt concerning the divine *personality* of the Holy Spirit and His equality with the Father and Son in the right to the worship of mankind.

On this subject, as well as all others, the Bible is the rule of faith and practice. From the general practice of believers, it is evident that this rule needs to be consulted. The majority of believers need "correction" and "instruction" on this subject. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17. And among these Scriptures are those concerning the Holy Spirit as Christ's successor in creating and conducting His Church on earth. Christ said: "If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever," etc. John xiv. 15, 16. See also John xiv. 26; xv. 26; xvi. 7-14. Here Christ requires of His followers faith in the Holy Spirit equal to the faith they repose in Himself. As the Father sent the Son as *paraclete*, advocate, guide and comforter, so He also sends the Holy Spirit as the "*other paraclete*" (Gr.), who also is advocate, guide and comforter. As divine persons sent by the Father, they are equal, and have therefore equal claim to the faith and obedience and worship of the children of God.

This equality is manifest in the apostolical benediction: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen." 2 Cor. xiii. 14. This doctrine of the Holy Spirit's equality with the Father and the Son in the claim and right to the trust, obedience and worship of believers in Christ Jesus, is forever settled by the commission in Matt. xxviii. 19: "Go ye therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Dr. Waterland (Church of England) wisely remarks: "If God be Father, Son and Holy Ghost, the duties owing to God will be duties owing to that *trine distinction*, which must be paid accordingly." That standard of *Methodist* theology during the past century, Richard Watson very forcibly declares concerning Christ's commission: "The form exhibits three persons without any note of superiority or inferiority, except that of the mere order in which they are placed. It conveys *authority* in the united name, and the authority is therefore equal. It supposes *faith*, that is, not merely belief, but, as the object of religious profession and adherence, *trust* in each, or collectively in

the one name which writes the three in one. It implies devotion to the service of each, the yielding of *obedience*, the *consecration* of every power of mind and body to each, and therefore each must have an equal right to this surrender and to the authority which it implies."—*Watson's Institutes*, vol. 1, p. 635.

#### SUFFERING TOGETHER WITH HIM.

We are not only members of Christ's body, but members also of one another, and just in proportion as we live in Him who is our Head, are we one in fellowship and in suffering with one another. I see so much virtue now in suffering that I rarely shrink from it these times.

Were not all the different ingredients of bitterness put into our cup and it pressed to our lips, till we drink it to its very dregs, how could we help others in those different phases? The Master (humanly speaking) could not do it, much less we; and the closer our union with Him the more it is given us to bear the states of others, or in other words pass through the various states of suffering which different ones are called to experience, not only to the end that we may better appreciate the conditions of the many, but that we ourselves may have the most perfect symmetry wrought out in us. And that symmetry is not complete when we come into a state of acquiescence even; but to take pleasure in infirmities that the power of Christ may rest upon us, is brought about by continuous sorrow and suffering after the passive acquiescence comes upon us.

For a length of time a combination of circumstances conspired to make my life very sorrowful and my heart very sad. After one phase of sorrow had been used of God to effect one purpose, another would come upon me in addition; until sometimes there was scarcely a breathing spell between, and the question would arise involuntarily, "What next, Lord?" About three weeks ago my soul had become exceeding sorrowful, greatly oppressing me physically also; God's manifestations were indeed truly marvellous to me, yet in all our intercourse I was not permitted to ask Him to lift the overwhelming weight of sorrow; I seemed living in the fifty-third of Isaiah more than any other phase of Christ's character. One day as I was bowed low under the heavy weight a sweet little voice spake to my inner soul these words, "Canst thou indeed be bap-

tized with the baptism with which I am baptized, and canst thou drink of the cup which I drink?" I answered, "Yes, Lord, I will drink of any cup, and be baptized with any baptism which will best work out Thy plan concerning me."

Soon again He said, "A Man of sorrows and acquainted with grief." I answered, "Yes, Lord." He then showed me why His visage and form were marred more than all the sons of men. It came from the great soul sorrow, and so one line of His sorrow followed another, until it seemed all His incarnated life was outlined in my soul, and I bowed low under its weight, but accepted it all.

That night, or the one immediately following, I retired under the usual pressure of soul, when, in my sleep, the Lord spoke to me in these words: "In walking with Christ to God, we walk with Christ *into* God." It sounded strangely sweet to me, but did not waken me at all. I slept on until morning, and when I awakened I found such a change had come over me; something had gone out of my life, or something had come in, I could not tell which. Whether that great burden had gone, or the everlasting arms of the eternal God were upholding me and my burden too, I knew not; whether the bitter had all gone out of my cup, or the sweetening ingredient so disguised the bitterness I was not conscious of its presence, it was all beyond my ken. Suffice it to say, all things remain as they were, circumstances are unchanged; but they do not give me pain. Adverse winds may blow, the smiter may smite, or whatever comes, nothing seems to hurt me. I thought of Uphams' immortal poem,

"Smite on, it doth not hurt me now."

Oh! what power in those mystic words spoken to me that night! How changed life has been to me since. My feet seem like hinds' feet, birds sing sweetly and nature is joyous; whereas before all of nature's realm seemed a Gethsemane. To God be all the glory. I was glad of the sorrow, and now am glad of the triumph. When the program will change or how, I know not, nor do I care; I accept God in it all, and all in God.

A. E. B.

"Who trusts in God's unchanging love builds on a rock that none can move."

The aching head may well cease to throb when laid upon that softest pillow for human pain—"God knows."

## "METHODS."

BY REV. A. J. JARRELL.

It is strange that Methodists should object to methods. Their very name implies devotion to method. True, it was first given in derision, but there was a basis of truth for it, and it was accepted in good faith. They have borne it one hundred and fifty years, and most of them are rather fond of it, whether they are true to its meaning or not. To hear Methodists, therefore, object to method in anything, awakens inquiry, if not surprise. But to hear them object to method in the "spread of Scripture holiness" would astonish John Wesley, with all his varied experience.

"Method" literally means "*with a way.*" It pre-supposes a definite end in view, and then signifies a *well defined plan of reaching that end.* It is exactly the opposite of haphazard. It leaves nothing to chance. When a German officer announced to Count Von Moltke that war was declared between Germany and France, he replied: "Third drawer to the right," and handed the officer his bunch of keys. The drawer was opened, and the whole method of the campaign was found complete and ready for use. The German armies swept into Paris without the change of a solitary detail of the campaign. Poor Napoleon, if he could speak, could testify to the power of well defined method.

Paul gave the finest illustration of method in the Bible, when he said: "This one thing I do, forgetting the things which are behind, and reaching forth to those things which are before. I press toward the mark for the prize of the high calling of God in Christ Jesus." Here is the definite end in full view, and Paul bending every energy to reach it, and pressing along a way of marvellous wisdom to secure it. Here is inspired "method." A soldier in the late war illustrated the haphazard way of life, that ignores all method. His musket was at an angle of forty-five degrees, and he was loading and shooting for dear life. "What are you doing?" said his captain, in the thickest of the fight. "I'm shelling their reinforcements," shouted the soldier. His musket was as good as any, and so with his powder and lead, but he lacked method. Or, if he had method, it was such as never did the enemy any harm.

"We all believe in holiness, but we don't like your *methods.*"

If you believe in holiness at all why object to method? Is holiness different from everything else under the sun—different from

everything in all the realm of Christian experience—better secured without method than with it? Is method—a blessing everywhere else—to be rejected when it comes to holiness?

“O, we don't object to methods in general, but we do object to *yours*.”

Well, do they succeed? Have they been successful in the past? Have sinners been genuinely converted, and have believers been led into the experience of Perfect Love by the use of them? Or, has the Church been quickened into new life? If so, you surely are not serious when you say you don't like them. A Christian surely will like any methods that produce these results—especially if they are not manifestly unscriptural. If, however, they have not been successful—if no believers have, in all these years been sanctified, etc., if the Church has not been lifted to a higher plane of experience, then you are right in opposing them, and the Church ought to rise in mass and demand that we adopt such measures as shall do it; or, what is far better—adopt themselves such methods as shall “bring our Zion up from the wilderness leaning on her Beloved”—“fair as the moon, clear as the sun, and terrible as an army with banners.” If they will, we pledge ourselves to bring up the rear rank with a shout of approval, no matter what their methods.

“But you get people to claim the experience who do not remain steadfast.”

Alas, too true! But you do not name this as an objection—surely not. The Master got one man into the apostleship who did not remain steadfast; yet this is no reflection on Him or His methods. There is not one of us who has not led people into conversion, and they afterwards fell away; yet this is no reflection on Him or His methods. Are ye so foolish as to suppose that the experience of holiness closes a man's probation and puts him where he cannot fail? Howbeit there would be fewer falls among us if there were less of cruel criticism hurled at us by good men and women—and especially good men in high places. This is to all whom it may concern.

“At any rate we don't like your methods.” Neither do we. There are some things about them that make them a perpetual regret to us. They keep us under a continuous fire from men who are too good to do such a thing, and yet they do it. Hardly a copy of our Church papers falls into our hand that does not bring some severe thrust. In some sections hardly a group of Christians can get together without a like thrust. Just so long

as the flesh is weak, will these things be hard to bear. We will hail the day that brings us relief from this galling fire. If we could only discover some other method of spreading holiness, that would command the approval of all good men of all names and Churches—that would secure us their loving sympathy and co-operation in our work—and that would, at the same time, be a method of spreading holiness, there would be one long, loud doxology from the Atlantic to the Pacific. But we have no hope of this—absolutely none in the world. So we will hold the fort, no matter how hot the fire; but we make a standing offer to surrender our methods, the very moment *better ones* are offered. They are very imperfect, yet, thank God, they help, instead of hinder. None know their defects more than we, but, by the grace of God, we will not drop them for others that are worse. With all the defects of our plans and measures, there are some things we will never do; we will never be found seeking after a new gospel; we will never substitute “science falsely so called” for the gospel of Christ; we are “determined not to knee anything among men save Jesus Christ, and Him crucified;” we will not hold our peace, day or night, “until He make Jerusalem a praise in the whole earth;” and we will never ask that the glorious doctrines of the Church be reformulated. The Church is good enough for us as it is. If we err at all, we are resolved to err “with the saints of all ages.” May God bless all methods used to spread holiness, and stay all methods adopted to hinder it.—*Christian Standard*.

“O DEAR!” vs. “PRAISE THE LORD!”

BY MARY C. CLARK.

Among the many good and helpful things we heard this summer while at Ocean Grove, the following stands out prominent. We were attending the morning meeting, held every morning in the Tabernacle, for the promotion of holiness, and Sister Bottome gave her experience. It was made such a blessing to us that we determined it was too good to keep hidden away in our hearts, and for the glory of our Master we take the liberty to tell it to others.

“The key-note of this meeting,” she said, “is praise. It reminds me of once when I was in a praise meeting an elderly sister arose and said she substituted ‘Praise the Lord!’ for ‘O dear!’ There are so many women who have to say ‘O dear me!’ and these

words somehow express their feelings; but this sister had adopted 'Praise the Lord!' instead of 'O dear!' So I thought," continued Mrs. B., "that, by the help of the Lord, I would adopt that motto. The first test I had was here at Ocean Grove. I had a dress that was to be my mainstay for the summer, and I depended on that dress; but one day I was writing a letter, and somehow upset the ink bottle in my lap. Instantly I thought of my motto, and I looked up and said, 'Praise the Lord!' I washed out the stains and somehow they have not shown, and that trial was made a blessing to me. Mothers who have their patience tried will find this a great help. When you have dressed your children nice and clean, and they come in a half hour after, having fallen into a mud puddle, I know you feel like saying, 'O dear me!' But if you will say 'Praise the Lord!' in some way God will make these trials work together for your good, for 'tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given to us.'"

Let us say "Praise the Lord!" even when everything seems to go wrong, for God is over-ruling all things for good to them that love Him.—*Ocean Grove Record.*

### GIVING.

BY MRS. C. M. CADY.

Shall I give anything to the Lord as long as I am in debt? This question has been asked a great many times. I will give a little of my own experience.

Since I experienced the blessing of holiness, I always have given as the Lord would have me, as far as I have known. At one time when it appeared there was no such thing as getting any money (while I was praying about it) the Lord reminded me of a cause I had signed \$100 for, and had only paid \$50, thinking I must pay a certain debt before I could pay any more on what I had promised the Lord. As I tried to manage and save in every way I could, everything seemed to grow worse. At last the thought came, perhaps I had better attend to the Lord's business first. I then told the Lord I would give the first \$25 to Him, and pay the remainder as soon as I could. The \$25 soon came along, and very soon afterwards I was able to pay the bill I had tried so hard to pay before; and in a short time I was able

to pay the last twenty-five of the one hundred dollars I had promised the Lord I would give.

This experience was a great blessing to me, and now when we get into close places I do not get tempted and think I gave too much some time, but begin to look around and see if I am withholding anything from the Lord. If I find myself withholding and do not know it the Lord lets the streams all dry up.

The Lord loves a cheerful giver. If any one should give me anything and then feel bad about it afterwards, I would much rather they never would have given it.

The Lord helps and wonderfully cares for me as I obey Him and make His business first.—*Earnest Christian.*

### KRUMMACHER ON THE PROMISES.

Ah, my brethren, hold on to the naked promises of God. He stands good for every one of them. Believe with Abraham, "Even if I must slay the son of promise, He must restore him to me again, for His word's sake." Surely He will do it. For heaven and earth shall pass away before one word of His promises shall fail.

Surely "the words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times." I could relate many instances to prove that God keeps covenant with all who put their trust in Him. Examples might be given even of such as have not specially glorified God in their walk, or even such as through their errors have brought confusion into the Church, yet for the honor of His word God has lavished grace and blessings upon them. But they were such as knew how with a firm grasp to seize upon the Divine promises. They cast themselves according to circumstances upon this, then upon another definite promise of God. They declared before men that God would deliver them on the strength of this or that promise, and, really, for His name's sake He helped them again and again, in a remarkable manner, to the astonishment of many. Here is fulfilled what David says: "How great is Thy goodness which Thou hast wrought for them that trust in Thee before the sons of men."

Whatever may be the promise, wherever it is appropriated with a living confidence the Lord will not fail to stamp the seal of His fulfilment upon it. The experience of an Abyssinian missionary may illustrate how God would have us use His promises. Scarcely

had the arrival of this missionary become known in that wild country when a multitude of people gathered around him with their sick and crippled friends demanding that he should heal these incurable maladies. The missionary, who was no physician, avowed again and again that he had not come to heal their bodies, but their souls. But these assurances were not accepted, and the cry of the people for "Healing! Healing!" became so earnest and pressing that the missionary was brought into a serious dilemma. Just at that moment when his situation was becoming seriously critical, the words of the Apostle James came to him as it had been the voice of God to his soul: "Is any sick among you? let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord." Jas. 5. 14. He did not stop to ask whether this direction belonged only to those of the apostolic age or for all times, but seizing upon the promise with joyful confidence he prayed and anointed them in the name of the Lord, not doubting but that He who promised was able also to perform. And, behold! the faithful God who gave the promise honored the faith of His servant and crowned it with most remarkable success.

Since it is thus with the Divine promises, why should we have so many anxious cares, and go sobbing and sighing as though we had no good to hope for? Let us gather up these promises, which like checks or drafts from our covenant God, are scattered through the entire Bible. Surely where these constitute the rungs of the ladder on which you rise to God in prayer, you will never be seen returning without the desired blessing and help. The example of Abraham should teach us how to step out upon these rungs that carry us heavenward. Verily the arm of the Lord is not shortened. He is the same yesterday, to-day and forever, and what He said to Martha is meant for us all: "Said I not unto thee, that if thou wouldst believe thou shouldst see the glory of God?"—*Living Epistle*.

A skeptic once, asserting his unbelief before Sir Isaac Newton, and shortly after seeing a new and magnificent globe in the philosopher's study, asked him, "Who made it?" "No one," was the reply. The sad irony of the philosopher silenced the cavillings of the infidel.

To have what we want is riches, but to be able to do without is power.—*George MacDonald*.

### "A BLESSING."

There came into a soul what is called "a blessing." It was not specifically asked for—at least not just prior to its reception—but it was specifically given. It was not, like some, so loud as to be alarming to others, but happy, quiet, penetrating, subduing and every way real. It bore inward an aroma from the tree of life. It was a fellowship, wonderfully unctuous, with the great God our Saviour, Jesus Christ, by the Holy Ghost. There are blessings frequently described in the Old Testament, the most of them material; but this was peculiarly a New Testament blessing, and purely spiritual. As it swept over the soul, like a breeze upon a fevered brow, there was life in it, health in it, power in it. Amen, forever!

There is talk of living by "faith alone," and "by every word that proceedeth out of the mouth of God," and this is well. Here we must begin. But Peter says, "Receiving the end of your faith, even the salvation of your souls;" faith must result. And the word of God dissolves like manna upon the tongue, or it is not food to the hungry. Faith and truth together bring sensible blessings, and the joy of the Lord is your strength." A mere happiness without is nothing; but, blessed be God! salvation brings vigor, love, and glory to the hitherto wavering, and no less to the old soldier of Jesus Christ.

Let no one discount a "blessing." It is of great value. It is God-given, and lifts us up into new impulses of truth, right, and duty, and speeds us on our way to heaven. "Praise God from whom all BLESSINGS flow!"—*Sel.*

### AVOID RUTS.

BY REV. G. D. WATSON.

Ruts are dangerous in religion, in proportion as they are applied to the higher forms of soul life. A rigid corpse can be pent up in one position without injury, but it is ruinous to lash a living body in an inflexible posture.

*Avoid ruts in testimony*—let the pure waters of perfect love flow easily and naturally through the lips of testimony or exhortation. Shun using the same set phrases, in the same order, and the same tones of voice. In some localities the holiness people, under narrow-minded teachers, fall into the habit of speaking in one set way, and when they bear testimony, instead of being natural,



they "say their piece" parrot-like, which kills the effect of any words.

*Avoid ruts in holding meetings and altar services.* Some little method, such as texts, standing, raising the hands, silent prayer, etc., which may be the very thing at one time, if it sinks into a rut, become tiresome and useless. Those in charge of revival meetings can easily check or kill the spirit of the work by dropping into a set form for every meeting.

Grace is most beautiful as well as most powerful when it moves through human souls, and is manifested in work with a full, rich versatility. We are not to be inflexible, metallic pipes, but natural river banks, through which streams of grace are to flow.

#### YIELDING TO GOD.

"Yield yourself to God," that is the sum of the whole matter. People talk a great deal about being consecrated, and wanting to be sanctified wholly, while they keep back something and give up everything but that. It may be one thing in one case and another in another, no two being exactly alike. People think that if they yield to God He will strip them of everything they have, but it is just like this: My little boy says, "I will do everything I know to please you." Now, will I shake that boy, and say, "If you do not, I will give it to you?" Do not I say, "Bless you my boy?"

That is what the Lord does. He puts his arms around us and they hold us steadily; but we first must yield, and it is not a hard matter. It was the best day's work I ever did. I would not take it back for millions of dollars. I would have Jesus and the life hid with Christ in God. God wants to make us kings and priests, not beggars and paupers, to make us rich not only here but throughout eternity. Sometimes we have given all up but self. You say, "I do not get any feeling, though I am willing to give my property, time, etc.," but the self-life you have not given up. "Reckon yourself dead indeed unto sin"—and the other side of that is found in the next sentence, "Alive unto God"

Sister Palmer said she had no emotion when she sought this blessing, but said she would wait forty years without feeling. I have said the same thing. I know not when I gave my heart to be wholly sanctified, but I do know what it is to be a temple of the Holy Ghost. I have had plenty of emotion

since; God fills my soul to overflowing. If we yield ourselves to God, then peace, joy and blessing come into our lives, which we would not exchange for New York. We realize as we walk this precious union with One who gave His heart for us. Our souls are at rest, we have joy unspeakable, and peace which flows like a river. My heart longs for every one who has not reached this condition to enter upon it now—yield now, God bless you.—*Dr. Cullis.*

#### IN A DANCING HOUSE.

[The following incident is taken from the new book, "Six Years with William Taylor in South America," and describes a scene in Valparaiso, in the experience of the author, Rev. O. von R. Krauser.]

A rum-seller was brought to God that night; and another promised to give up his dancing-house. However, a week after that, I found him still engaged in the same business, and I waited for the usual dancing evening, on Thursday, when I expected to have an opportunity to speak to such people. The dancing-room was crowded. Natives and foreigners were present—mechanics and seamen.

When I came in the rum-seller tried to avoid me; but I walked right up to him and asked his permission to read, sing, and pray with the crowd. He looked desperate, and said: "Oh, please let us alone here! this is no place for meeting now, and if you attempt to disturb the dance, you'll get killed here to-night." The crowd looked to be a rather wild sort. There were many intoxicated seamen, behaving themselves more like brutes than human beings. The rum-seller himself thought he had a rough set there that night, and he called my attention to the fact. "Now, you know very well I don't mind that," and "if you just consent, it will be all right. Don't you pity these poor fellows?" I went on to say, "and haven't you done harm enough in this place? How can you dare turn me away like that? I've got more right here than you, and more right than the devil who damns these souls to hell. God wants to save these harlots, gamblers, blasphemers, and drunkards; yes, God wants to save you, too. Are you not ashamed to send me away? Now come, my good friend, let me shake your strong hand; just see these hard hands! Ah, yes, you used to work once with these strong hands, and in the sweat of your brow, and bread tasted sweet, then; but oh, to-day it is so very different, and so

much different now from the days when you were quite a little boy, and your dear mother used to take you up on her lap, and folded your little hands. They were clean, then, and innocent, and she taught you to pray 'Our Father, which art in heaven.'" I looked at him, and tried to catch his eye. The poor fellow was quite broken up now, and he gently said: "Go on, Mr. Krauser, I know you are right; I can't refuse you."

Thankful to my Redeemer, and my soul filled with wondrous love, I turned toward the assembly, and began singing a hymn. They instantly stopped the music and the dancing, and the deafening noise ceased to be. For a few moments they were awe-struck, and stood staring at me; but then a drunken sailor broke the silence, and, breaking out in curses, advanced toward me and caught my arm, and like a rag he began whirling me round in the middle of the room, and then, with an oath, he let me go suddenly, and I shot across the hall into the next corner, and landed squarely on a chair. Everybody was in an uproar of laughter, and they thought it was great fun, and now they watched me to see what I would do next. But I did not stir. I felt as sweet as ever, and remaining right where I was, comfortably seated on a chair, and finishing the hymn, I opened the Bible, which had not fallen from my grasp in the rather unsought-for exercise, and was about to commence to read. Again there was a few seconds of silence; but now my friend got fairly mad, and, coming toward me to get hold of me once more, he was confronted by another seaman, who placed himself at that instant between me and the assailant. Clenching his big fist, he shouted: "Who dares touch this man has to come this way first! Don't you know he is a minister? Now dare if you will! I don't think it will do us any harm to listen to what he will say." I arose now and said to the two men before me: "I am glad to see you are both so courageous, and I am sure you won't be afraid if I now tell you what God says about poor sinners in this Book, and how He loves them. Just sit down, all of you, and then I'll go on." Everybody obeyed, and a pin might be heard to fall on the floor.

"Now, let's have a good hymn. I know sailor-boys like to sing. Let's have a sailor's hymn—old Sankey's hymn—'Pull for the shore, sailor, pull for the shore.'" The whole crowd joined in, and the voices were strong and clear. Then I told them of Jesus and His love, and I told them of a young man who used to visit here, and whom some of them knew, and said: "Now, you don't know

what has become of poor Wickliff. I'll tell you. I met him at the hospital the other day, and now he's dead. I watched him pass over the river: but he didn't talk any more as he used to. You know he often attended our meetings down in the room, and he wouldn't give up his sins; he didn't want to give you up, and he kept on sticking to you, and got drunk with you nearly every night, until you saw him walk about like a shadow, dirty and sick, and you deserted him, and tried to forget him. But Wickliff told me his story before he died. He raised himself up in his bed and told me to come up closer. He said: 'Mr. Krauser, I am going to die, and I am only twenty-two years old.' He hid his face in his hands, and then wept bitterly. What do you suppose the poor boy remembered? I think his lost young life rose up before him. He then bent over to me and whispered, 'My mother!' Ah, that was it. 'My mother!' he repeated, and then tears choked his voice. My boys, do you remember a mother to-night? I wonder whether Wickliff's mother ever prayed with him. That was just what was the matter. He went on, then, and said: 'My mother used to pray for me. I could not stand it, and I ran away. But I wrote her I would send her money, for I knew she depended on me for a living. I never sent her any, I spent it all in drink, and now I'm here dying. I have killed myself.' He hid his face again and cried. I told Wickliff about Jesus, and I saw how he stretched out his feeble hands, and cried: 'O Jesus, save me, a poor sinner! don't let me die and be lost!' God answered his prayer before he passed away, and he said, when he could scarcely whisper, 'Jesus, blessed Jesus! Yes, Jesus saves me now!' Only one bitter thought rose up once more. He said: 'Only twenty-two years—all lost!' Then he passed over. God has taken him; you will never see him more, unless you prepare for heaven. God save you all; let us pray, and get down on our knees, and you cry out to God to have mercy on you, miserable sinners. You will die in your sins if you don't."

There were no dry eyes in that strange assembly, and while I prayed, many sighs and groans were heard, and then many came down to the meeting-room with me when I quitted the place, and some there found the Saviour.

Two days after this meeting, the dancing-house was no more; and visiting the boiler-works soon after, and while among the workmen distributing tracts, whom should I find but my tall American, who kept that dancing-house.

## BISMARCK'S FAITH.

Said Prince Bismarck in his speech at Ferriers: "If I were not a Christian, I would not serve the king another hour. If I did not obey my God, and put my trust in Him, my respect for earthly rulers would be but small. I have enough to live upon, and as a private man I should enjoy as much consideration as I desire. Why, then, should I exhaust myself with unwearying labor in this world? Why expose myself to difficulties, unpleasantness, and ill-treatment, if I had not the feeling that I must do my duty before God and for His sake? If I did not believe in a divine government of the world, which had predestined the German nation to something great and good, I would abandon the trade of diplomacy at once, or rather, I should never have undertaken it.

"I do not know whence my sense of duty should come except from God; titles and decorations have no charm for me. The confident belief in a life after death—that is it—that is why I am a royalist; without it, I should, by nature, be a republican. All the steadfastness with which, for these ten years, I have resisted every conceivable absurdity has been derived only from resolute faith. Take this faith from me, and you take my country too. . . . How willingly I would leave it all! I am fond of country life, of the fields and the woods. Take away from me my belief in my personal relation to God, and I am the man to pack up things to-morrow, to escape to Varzin, and look after my crops."—*Pittsburg Christian Advocate*.

## THE GRAMMAR OF DOUBT.

Satan has so thoroughly tutored the human heart in unbelief that nothing short of an interior miracle of grace can bring it into perfect response to, and perfect repose in, the truth of God. In the soul's approach to Jesus, whether for pardon or purity, just before reaching the experience sought, it is met by the devil's grammar of doubt; it is composed of such terms as "if," "but," "suppose," "maybe," "perhaps," "I try," "I think," "as far as I see," etc. Any disjunctive term, or thought, or expression, interjected between the mind and its immediate resting upon the promise, is the grammar of doubt. People often say, "As far as I know I am all given up to God," when, if they would make a thoughtful guess, they might, at the first conjecture, hit the secret

subtle cause that is keeping them from Jesus. To say, "As far as I know, or I think I am all the Lord's," is a self-deception; it is like a wounded soldier persuading himself he is well when the bullet is still lodged in his flesh. If you find yourself using the above promises of unbelief, you may put it down there is something in you which prevents your faith from uniting itself to Jesus and His promise. Real, saving faith, is very straight, positive, and definite: it will not move till every secret, subtle barrier is out of the way, and then faith will leap to its object with marvellous speed and precision; but a little disjunctive conjunction floating around in the mind and falling from the lips, will as effectually block the action of faith as a mountain. Saving, sanctifying faith is not an effort, but the instinctive action of the heart toward Jesus and His truth when all hindrances to faith are removed. G. D. W.

As bearing on the subject of Faith-healing, the following from Mr. Wesley, written to his brother Charles in 1760, is of interest: I care not a rush for ordinary means only that it is our duty to try them. All our lives, and all God's dealings with us have been extraordinary from the beginning. We have reason, therefore, to expect that what has been will be again. I have been preternaturally restored more than ten times. I suppose you will thus be restored for the journey, and that by the journey, as a natural means, your health will be re-established, provided you determine to spend all the strength which God shall give you in this work.

Tyerman's Life of Wesley informs us that as late as the year 1750, at Warminster, men would often enter the preaching-house, and remain during the whole service, covered with their slouching hats, cursing the preacher and his friends, and smoking vile tobacco. Sometimes they would challenge the Methodists to fight, and at others sing profane songs while the Methodists sang sacred ones. In one instance they smashed the seats and windows and pulpit of the meeting-house, threw one man into a deep ditch, and so injured another that he died soon after.

Faith and obedience are one and the same spirit, passing, as it were, from room to room in the same heart we call faith, in the will we call obedience.

The whole trend of the Gospel is against experimenting with faith. The apostles, filled with the Holy Spirit, walked in the Light, and they never stumbled into possible failure. They knew by the Holy Ghost, what to speak, what to write, and what to do. They never advertised their healing power, for doubtless they did not always possess it, neither did they believe that they could receive it at will, but being led by the Spirit of God they healed the sick or raised the dead or unharmed shook the deadly viper from the hand. But, mark you, no experimenting.—*Sel.*

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### Band Tidings.

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WELLAND PORT.—Bro. Barraclough says: We are now in the midst of a grand revival, with reports of Brother Jones' Band six, miles away, cheering us. I was over to Smithville last week and held two Band services. The people there are preparing for local work. Praise God.

Bro. J. H. ARMSTRONG.—This dear brother, who has had experience in mission work in New York city, is following up the work at Moorefield. He says: The storms do not keep the people away from the meetings. Very stormy last night and a full church. It was a day of power. The hearts of the people were melted. I feel confident that many of these young converts will be preaching the Gospel. A great baptism has come on some of them. It would do you good to step in and hear them speak. When God does a deep work Bands will spring forth in a night. We are talking of organizing some of them for circuit and home work.

CHIPPEWA.—Bro. Jones writes, Nov. 30: You will rejoice with us, for we have seen the Lord's name made mighty and glorious. On Saturday night the altar was packed, and on Sunday night the same. A real melting time—a time of Holy Ghost power. Over thirty have said they have found the Lord. The converts are taking hold of the work well. December 4.—Brother Barnes writes: We have had a very hard fight with the devil, but are coming out victorious because the Lord is on our side. Up to last night we have had forty-three conversions, and I feel that we are going to have a great outpouring of the Spirit to-night.

TYRRELL.—We had a Band re-union on the second of this month. Ten or eleven local Bands were there. It was a wonderful meeting. There were some possessors of holiness there with great power resting on them. I am seeking for this blessing, and would ask you to pray that God would give me His Spirit that will keep me from all sin.

G. H. S.

HARWICH.—Bro. Woodhull writes, Oct. 2: Powerful meeting last night. The deepest conviction resting on the people. God has given us victory in the case of an infidel who asks our prayers. And the next worst man here, a terrible drunkard, was saved yesterday afternoon while we were making calls after the meeting. His daughter has also been saved.

Rev. T. H. Campbell, Goderich, writes:—  
Bro. Crosley is with us, and a good work is going on. Praise the Lord! Many are in the higher life, and souls are being saved.

DRAYTON.—We held services for two weeks in this village. Much blessing in the meetings and a number of interesting conversions. Sometimes the congregations were very large. But the ingathering of souls did not come up to our hopes and expectations. D. S.

BURFORD.—Bro. Chapman writes from Fairfield Plains, December 3: The Lord is with us in great power. Good congregations, quite a number seeking the Lord, and many entering in. To God be all the glory.

CLIFTON, ENGLAND.—Brother Bird writes, November 23: I had hoped to have been with you in person, but it is ordered otherwise. I trust in the Lord, His will be done. I find much happy service for Him at home here and have seen the signs following that have been promised. To God be all the glory. I have cheering news from the boys with Bro. Moody, and cannot but believe that all was and is of the Lord. Is Brother Sargeant with you? If so give him my love in Christ, as also to all comrades in the fight, and for the present farewell.—Yours, wed in the bonds of the Gospel,

HANDLEY REID.

TORONTO.—Two weeks of services have just closed at Carlton Street Church, of which Rev. Hugh Johnston is pastor. Much blessing came, with, however, no rush of converts. The Band had previously spent a few days at Agnes Street Church, of which Rev. J. M. Kerr is pastor. This church has been working on Band lines for some length of time, with solid and satisfactory results. Carlton Street is also rising in strength under the active administration of its influential pastor. Our Toronto ministers came freely to the services, as also brethren from outside the city, and cheered us with many kindly expressions, given both in private and public. Invitations have also been accepted for work in other city churches during the month of January. D. S.

BRANTFORD.—After a memorable closing service at Carlton Street, Toronto, on Friday evening, Dec. 11, three young lady workers accompanied me to Brantford on Saturday, where we were joined by Bro. Armstrong from the north, and three young men from Ridgeway. Our first service on Saturday night at the Wellington Street Church, of which Rev. D. L. Brethour is pastor, was attended by perhaps three hundred people. Fine spirit in the service, and two souls came to Christ. The next day's work began at 10 a.m., then a Sunday school service at 3 30 p.m., at which the altar was more than filled with children, including some of the older scholars. The large church was crowded at night. Some seekers, but not the results we had looked for from so vast a congregation. Prayer is asked for blessing on the work in Brantford. D. S.

### Band Correspondence.

KIND WORDS.—Rev. J. E. Hockey, of Caistorville, writes: Bro. Jones and Band have gone to 'amboro. We enjoyed their stay here very much. Some 70 adults and 20 children were received on trial, besides many members, almost dead, quickened into life. Owing to sickness at home I was not able to render all the service I should have liked, but the Lord greatly used us all, and we give Him all the glory. I preferred a small Band, as I wanted my people to do the work. So, when the Band left us there were lots of others to take hold of the work. The Church is truly alive. I gave suggestions to the Band freely, and all received them pleasantly. We worked together as brothers, and parted as brothers. We pray for you and your work.

Later, Bro. Hockey writes, Dec. 7: The young converts here are holding out well. There has not been the least flinching with the young men. They are true as steel. We have not gone extensively into Band work, as the roads are so bad, but our prayer-meetings are well attended, and the new members are taking hold well. I'm happy in my work, which does not seem to grow less. I want to make my life tell for all it is worth.

BRISTOL, ENGLAND.—I am at rest at last, after a long, tedious voyage. It is very sweet to be once more among the dear loved ones. Such a foretaste of the great gathering home in the blest resurrection morning. Among the changes, some who were babes when I left England are grown to the stature of young men in Christ, while others have wandered into the "far country," but they shall return to their Father. I hope to sail for New York about October 20th, but I expect it will raise a storm with my dear mother and friends when I state my intentions. But the Lord must be first. Friends here speak of giving me a "Bible carriage" for the sale of Bibles and open air preaching in Canada through the summer months, when Band work is slack. Let me know how it strikes you. You speak of workers. Alas! they are too few even here among so many warm-hearted children of God. I expect to reap great benefit from my visit. Give my love in the Master to all comrades, with yourself. Isaiah xl. 30.

H. HANDLY BIRD.

The above has been crowded out of previous issues of the EXPOSITOR.

TAWAS CITY, MICH.—Bro. J. Murdoch writes, Dec. 1: On Saturday morning Sisters Boomer and Lewis and myself took train for Tawas City, arriving about six p.m., Canada time. I had arranged to commence work here on Nov. 23, but sickness prevented me. I expect Bro. Jerome in a few days. He is now assisting Rev. W. H. Fife at his third appointment. Bro. Balmer, the N. E. pastor here, had his people meet us on Saturday evening at the church, to make our acquaintance and talk over the work before us. A cordial welcome was extended to us by our new friends, and an hour or two spent in singing, prayer, and Christian conversation. The Sunday morning service was one of great blessing to our souls. The pastor spoke for a short time on the subject of sanctification, then, after a few testimonies, we went into a consecration service. The altar was filled

with seekers after holiness. One old gentleman, who had been a sinner all his life, broke down and wept bitterly over his sins and said he was determined to serve God. After dinner we drove five miles over corduroy and through mud to a neat little church in the country. Our meeting was one of great power. One soul saved, and others went away sobbing bitterly over their sins. At night we had another consecration service, and the altar was again filled. There are some grand Christian people here, who are willing to do anything for the Master. Last night God was with us. Some five seekers at the altar, and others who stood up for prayer. I look for a great work here; it is much needed among the young men. I thank God for giving me two consecrated workers. Calls for help are coming in from all points, one very urgent from a minister at Stirling, whose heart is burdened down for souls. Also a letter from Presiding Elder Reed, of Flint, with a pressing invitation for help.

LATER.—Dec. 7.—This Monday morning finds me well and happy in Jesus, but rather tired and worn after the heavy work of yesterday, closing about twelve p.m. Since coming here the Lord has been blessing us wonderfully. Sinners have been coming by twos and threes during the past week. Very deep conviction, and terrible resisting of God's spirit, some having to leave the church. Yesterday, Sabbath, was a day that will be remembered by many in Tawas through eternity. Morning service a time of great blessing to many while consecrating themselves to God. About fifteen Sabbath-school children offered themselves in prayer to God. My soul was made happy while talking to the lambs of the fold. With tears in their eyes they promised to be good, and love God and their companions. God is shaking Tawas in such a manner as was never experienced before. After dinner we drove five miles to a country appointment. Had a good meeting. Two came out and gave their hearts to the Lord, and He blessed them. While moving through the church among the people, I came across some Latter-day saints. They say too much about water for me in this cold country. Were it the month of July or August I might sympathize with them, but cannot do it while I have to wrap up so much to keep the cold out. Evening service was one of great power, such as Tawas never saw before. The windows of heaven were opened in answer to prayer, and the Holy Ghost fell on all that were in the room. Many were filled with the Spirit, and some who had been tongue-tied all their life, began to speak as the Spirit

gave them utterance; "And they were all amazed and marvelled, saying one to the other, What meaneth this?" Some of the influential men of the town, standing up, said, "I have spent many years in sin, but from this time forward I am going to lead a new life." God's people were all at work like bees in a hive. The different denominations of the town united as one in the work of the Master. Praise God for such a spirit of union. We closed the day with about twenty seekers, most of whom found peace. God seemed so near that for many it was but a moment's work, and they were happy in Jesus. Bro. Balmer is terribly burdened for souls; he is full of God. Praise God for such men in the ministry.

### Band Testimony Department.

"Born in sin and shapen in iniquity." A deplorable fact. The evil seed that was enveloped in my heart began at once to develop. Don't know whether it is so in all cases or not, but found my English nature peculiarly adapted to the production of "thorns and thistles." I soon became sensible of the fact that it would be a "miserable life to live on these alone," and sought otherwise to satisfy the cravings of my soul. Like

"The rich fool, who many days  
Has struggled with continued sorrow,  
Renews his hope, and fondly lays  
The desperate bet upon to-morrow."

So I housed up my good resolutions, and often sang myself to sleep with the thought of "turning over a new leaf to-morrow;" but

"To-morrow comes! 'tis noon! 'tis night!  
This day, like all the former, flies:  
Yet on he goes to seek delight  
To-morrow, till to-night he dies!"

But I resolved in vain. Resolutions, pleasure, happiness perished, and I would have to fall back on a smitten conscience and nurse it with some new planning. This continued for a number of years.

The summer of 1884 is one that I shall remember. The "Band" was laboring at Walnut, and I attended the meetings. I sought, and, like most seekers, wanted so much feeling "thrown in." A sense of the nearness of eternity and of danger led me to cry to God to

"Renew my eyes, open my ears,  
And form my soul afresh;  
Give me new passions, joys and fears,  
And turn the stone to flesh."

Well, I was so used to the *leaf* style of doing business that when the dear Lord turned the

whole book, it seemed almost too good to be true, and like the lame man at the temple, I jumped and leaped to test the work, but I was healed. Glory to God. My poor burdened soul found genuine rest, and now

"I've Canaan's goodly land in view,  
And realms of endless day."

"Instead of the thorn has come the fir-tree, and instead of the briar has come the myrtle." (Isaiah lv. 13). In place of thorns to tear my heart, I have now the "balm of Gilead" with all its healing. "Being justified by faith I have peace with God through our Lord Jesus Christ."

I had often heard people speak of rest and peace, and I *believed* it, too, but there was a great difference to me when I *received* it. What a precious reality that *peace* is to me. "Peace I leave with you, My peace I give unto you." (John xiv., 27). I am not unlike the tenth leper, who, when he was healed, returned to give God the glory, and was made "completely whole."

"This yields more happiness below  
Than victors in a triumph know."

J. SEDWEEK.

Truly the Lord has dealt kindly and tenderly with me; for as far back in my childhood as I can remember the Spirit of God led me to think of giving myself to that Saviour who had given Himself for me. Young as I then was, at times the sense of my sinfulness so oppressed me that I could not sleep at night, and I would pour out my soul to God in tears of repentance, and promise, in my own strength, to do better in future. But alas for human resolutions, it would not be long before I would have to go through the same repenting process again, only to find I was no further in the divine life than before.

If I had only gone to my parents, or to any Christian who would have directed me to the "Lamb of God who taketh away the sin of the world," how much sorrow and heart-ache I would have saved myself in subsequent years. But no, I thought this a burden I must bear alone, so timidity and shame kept me from unburdening my heart to any one. Whenever I heard of the love of God in any way, my heart was always melted into tenderness, and I longed to give myself to Jesus, but I did not know how. I had a great dread of death and the tomb, and every day and many times a day the thought would come to me, "You are not ready to die, and you have not a moment to call your own," and this gave me such a feeling of insecurity as to make me unhappy.

As time wore on I kept getting more light about the things of God. I began to see how wrong and ungrateful it was in me to ask mercy and favors of God when I was living a life of sin; but what could I do? I felt I dare not cease to pray, and to continue to do so seemed useless.

I continued in this unhappy state of mind until the Rev. G. A. Mitchell became pastor of the Methodist Church in Petrolia. His life of consecration and devotedness to his Master's work made deep impressions on my mind, and brought deep conviction to my heart; and at the close of the public service one Sunday evening I remained to an after prayer-meeting, during the course of which Brother Mitchell gave his testimony, and he went on to tell of the goodness of God in saving him from sin, of God's wonderful power to keep us from sinning, of the joy and satisfaction he found in the Christian life, and of his resolution to be faithful unto death in the service of Jesus.

As he proceeded with his testimony, the Spirit of God so moved upon my heart that I said, "I will take this Saviour for my Saviour now. I will not rest until He has pardoned my sins." I went home, and after remaining on my knees for some time pleading with God to have mercy and speak peace to my soul, I went to bed, but not to sleep, for the Lord had truly laid His hand on me. I rose in the morning, but no peace came to my troubled soul. I went many times that morning asking for the forgiveness of my sins.

All praise to our Saviour, who will not cast off when we seek Him with our whole heart. So it proved in my case, for light and peace broke in upon my troubled soul and I was free. The blood had washed my sins away. The burden had gone, and in its place a calm, sweet rest had taken possession of my soul. I knew I was pardoned, and I gave God the praise. Then some time after I confessed publicly what the Lord had done for me. Then the glory of the Lord filled my soul, and I "rejoiced with joy unspeakable." I know nothing of a backslider's experience, and God being my helper I intend being amongst those who are faithful until death, and then to hear the Master's "well done."

RUTH DIBB.

One of the new books has this saying: "Conscience is individualized Sinai—the little mount where patterns get shown to me from God."

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Scriptural Holiness not Sinless Perfection. By Rev. C. GRAHAM .....	0 50
Winsome Christianity. By Rev. RICHARD GLOVER, M.A. ....	0 90

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CONTENTS.

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