

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title on header taken from:/  
Le titre de l'en-tête provient:

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments:/  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

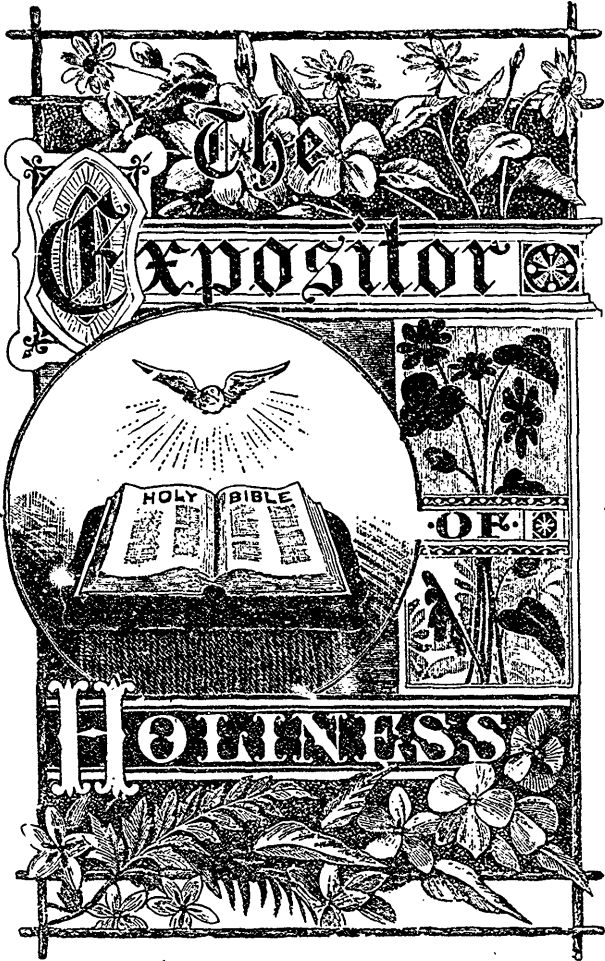
10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
					<input checked="" type="checkbox"/>						

4.3  
1885  
Sept.

EMMANUEL

ONE DOLLAR A YEAR. POSTAGE PAID BY PUBLISHER.

VOL. V. SEPTEMBER, 1885. No. 3.



Toronto:

*Published under the Auspices of the Canada Holiness Association.*

+ + + + +

PRINTED AT OFFICE OF THE "CHRISTIAN GUARDIAN," COURT STREET, TORONTO

# CONTENTS.

	PAGE
POETRY: EMANCIPATED.—By <b>ABBIE MILLS</b> .. .. .	65
HOW TO OBTAIN THE BLESSING OF HOLINESS .. .. .	65
PHYSICAL MANIFESTATIONS .. .. .	68
THE BAPTISM OF FIRE .. .. .	72
THE ORIGIN OF THE BAND MOVEMENT.—By <b>W. FLINT JONES</b> .. .. .	73
THE WESLEY PARK CAMP-MEETING .. .. .	74
INCIDENTS BY THE WAY .. .. .	76
BAND WORK AT CENTRALIA.—By <b>REV. E. FESSANT</b> .. .. .	78
AUGUST NOTES .. .. .	79
JOTTINGS .. .. .	81
POETRY: PERFECT PEACE .. .. .	82
TALKING WITH JESUS ABOUT IT.—By <b>REV DR. MAHAN</b> .. .. .	82
SKETCH OF THE LIFE OF ONE OF <b>BISHOP TAYLOR'S</b> MISSIONARIES .. .. .	84
THE ACTION OF FAITH—NOTES OF AN ADDRESS ON <b>LUKE 6. 16.</b> —By <b>REV. COLIN CAMPBELL</b> .. .. .	87
AN EXPERIENCE.—By <b>REV. JOHN WALTON</b> .. .. .	88
CALL FROM <b>NEW BRUNSWICK</b> .. .. .	89
BAND WORK .. .. .	89
BAND TESTIMONY DEPARTMENT .. .. .	92
BAND CORRESPONDENCE .. .. .	95
IMPORTANT NOTICES .. .. .	96

---

## BOOKS ON THE HIGHER CHRISTIAN LIFE.

---

<b>The Beloved Physician</b> —Walter C. Palmer, M.D., and His Sunlit Journey to the Celestial City. By his Colleague, <b>Rev. Geo. HUGHES.</b> With an introduction by <b>Rev. F. G. Hibbard, D.D.</b> Containing a steel portrait of Dr. Palmer. 12mo, cloth. 400 pp.	\$1 20
<b>The Higher Christian Life.</b> By <b>Rev. W. E. BOARDMAN.</b> Cloth, 16mo.....	0 35
<b>In the Power of the Spirit;</b> or, Christian Experience in the Light of the Bible. By <b>Rev. W. E. BOARDMAN,</b> author of "Faith Work," etc. Cloth, 16mo.....	0 50
<b>Holiness</b> —As understood by the writers of the Bible. A Bible study. By <b>JOSEPH AGAR BERT,</b> author of "Commentary on Romans, Galatians, etc." Paper, 12mo.....	0 25
<b>A Young Man.</b> His Faith, His Aims, His Work, His Church, His Home, etc., etc: 12mo, cloth.....	0 70
<b>Love Enthroned;</b> Essays on Evangelical Perfection. By <b>DANIEL STEELF, D.D.</b> 12mo, cloth. 416 pages.....	1 25
<b>Papers on Practical Religion.</b> By <b>Mrs. Booth.</b> Paper.....	0 35
<b>How to Study the Bible.</b> By <b>D. L. MOODY (Revised).</b> Paper.....	0 10
<b>How to Hold an Inquiry Meeting.</b> By <b>D. L. MOODY</b> .....	} Paper..... 0 15
<b>Use of the Bible in Inquiry Meeting.</b> By <b>D. W. WHITTLE.</b> .....	
<b>Life, Warfare, and Victory.</b> By <b>D. W. WHITTLE.</b> Paper. 12mo.....	0 35
<b>Early Piety.</b> By <b>THOS. GUTHRIE, D.D.</b> 16mo, cloth .....	0 45
<b>The Home Beyond;</b> or, A Happy Old Age. By <b>BISHOP OXENDEN.</b> 12mo, cloth ....	0 50
<b>Words of Peace;</b> or, The Blessings and Trials of Sickness. With meditations, prayers and hymns. By <b>BISHOP OXENDEN.</b> Cloth, 12mo.....	0 50
<b>Way of Holiness.</b> With notes by the way. By <b>Mrs. PHEBE PALMER.</b> 12mo, cloth..	0 35
<b>Full Salvation.</b> Its Doctrine and Duties. By <b>Mrs. PHEBE PALMER.</b> 12mo, cloth ....	0 90

**WILLIAM BRIGGS,**

78 & 80 KING STREET EAST, TORONTO.

C. W. COATES, MONTREAL, QUE.

S. F. HUESTIS, HALIFAX, N.S.

THE  
**Expositor of Holiness**

AND

**BAND WORKER.**

VOL. IV.

SEPTEMBER, 1885.

No. 3.

EMANCIPATED.

—  
ABBIE MILLS.  
—

I'm free! I'm free! The Lord unbarred  
The prison where I lay,  
He sent me forth to sing a song  
For Him both night and day.

I'm washt, I'm washt; I'm clean and white,  
The cleansing stream I found,  
And I'm so glad since I have heard  
Salvation's joyful sound.

I'm kept, the Lord my keeper saves  
When joy remains, or goes,  
When Jesus' voice doth still the waves  
Or wrathful tempest blows.

I'm hid within his shadowy hand,  
And there content I lie,  
My only care my Lord to please,  
His name to glorify.

I'm free, O yes, I'm free indeed;  
The Son hath made me free,  
And onward moves my faith-winged soul,  
My risen Lord to see.

And when my song for Him below  
Is erded, every strain,  
I'll praise, in sweeter notes I know,  
The Lamb for sinners slain.

—*The Banner of Holiness.*

Rockford, Ill.

—  
**HOW TO OBTAIN THE BLESSING  
OF HOLINESS.**  
—

Remember our present object is not to speculate about it, but how to secure as an experience what is known as "full salvation," "the higher life," or "entire sanctification." We are then writing to those who are ready to start this moment to seek and to find this great salvation.

Now, in the first place, see that you are ready to start. Have you on the garments of salvation? That is, are you now conscious that you are justified by present faith in Christ, and can truthfully sing:

"My God is reconciled,  
His pardoning voice I hear;  
He owns me for His child,  
I can no longer fear.  
With confidence I now draw nigh  
And Father, Abba Father, cry."

If there is the least rent or soil in these garments, attend at once to the matter, for if you start on the journey after full salvation with any lurking condemnation, the result of actual sin or unconscious backslidings, you will have the mortification of having to retrace your steps, however far you may have gone when you discover the fact.

But still you are not ready to start until you secure a suitable guide. But will not the writer answer this purpose? By no means. He may be astray himself. Many think he is, and so thought many concerning every teacher on this subject, including Christ Himself. Even if right just now he may go astray at some future time, and so involve you in trouble. Suppose you take John Wesley as your guide. Well, there would be one slight advantage—you would be thoroughly *Wesleyan* in your creed. Or suppose you take Whitfield, or Madam Guyon, or Fletcher, or Fox. Well, the same remark may be made concerning them, you may be orthodox as regards their teaching. But they do not know you personally, and cannot be with you as you live out the experience, to guide you amidst the multitude of perplexing questions which will constantly need

regulating. Well, then, suppose you take St. Paul. Now you come nearer to the fountain head, for he was acquainted with Christ and the other apostles, and speaks with authority on this subject. But St. Paul is dead, and his writings, although many, cannot cover all the ground of your experience and need. Besides, as St. Peter remarks, in them are some things hard to be understood. You need a better guide than even St. Paul or any of his associates. In short, you need *the Guide*; and so before you start on your worthy quest, or proceed further on the way, stop a while to secure Him, to get well and familiarly acquainted with Him, so that He may guide you into all truth concerning the experience of holiness.

Are you as well acquainted with Him as with, say, the best human friend you now have? Have you accustomed yourself to converse with Him? Do you realize the fact that He is with you by night and by day, that you know His voice, and do not hesitate to submit all matters for His judgment? Now if any portion of the above is strange to you it simply proves that you are not fully acquainted with *the Guide* whom Jesus and the Father offer to every sincere seeker after full salvation. Your proper plan, and that which appeals to your common sense as right, is to get acquainted with this proffered Guide into all truth.

Take now your Bible and read and study concerning Him. Especially read the chapters of John where Christ talks familiarly concerning Him as the Comforter, Indweller, and Guide. Then turn to the Acts to see how all these teachings were verified in the actual history of the first Christians. Then, as time permits, follow this line of thought in reading the epistles. Take plenty of time. You may read through this article, of course, to the end before you look up the indicated passages; but then you can re-read, and then study the Word of God in its teachings concerning this office of the Holy Spirit as Guide, until you recognize in Him just this character, and then you will commit your way into this coveted experience into His hands, in the firm belief that He will most cer-

tainly guide you into all truth in this regard.

When you have adopted this course you will at once be conscious of a wonderful rest of soul concerning the whole perplexing subject of entire sanctification. You may even admit that there are many cross paths and by-ways, that there are many confusing voices in the air saying, lo, Christ is here, or Christ is there; behold, He is in the city, or, behold, He is in the desert; but you feel now that you can, leaning on your Guide, make a straight path in the midst of confusion worse confounded. We beseech you, then, by the knowledge we have of the many dangers ahead, by the many failures made, and by the many self-constituted guides who are on the alert to capture the unwary, take time to get fully and familiarly acquainted with the Blessed Holy Spirit, the Comforter Divine, as your own personal Guide and friend. Then you will not fail; then you will most certainly be brought into the clear light and truth concerning holiness. "*He will guide you into all truth.*"

Thus equipped we are ready to start. Now the highway of holiness is in the Bible. Here is a passage of God's Word: "Being justified by faith we have peace with God through our Lord Jesus Christ." You turn, not to us nor yet to your reasonings, but to your Guide, and ask Him if that promise is fulfilled in you. He replies in the affirmative, for the Spirit beareth witness with your spirit that you are a child of God. Moreover, you have peace in your soul on that subject.

Here is another text: "Be ye holy, for I am holy," and similar to it Christ's words in the sermon on the mount, "Be ye therefore perfect, as your Father in heaven is perfect." Now at once you will naturally begin to reason, as many do to their hurt, Why that looks like a command to be as holy and perfect as God Himself, and that you want to argue is impossible. And now the temptation, so successful in many cases, comes in to turn away from it in disgust and give up the whole thing, or to skip it and go on to something else, or strongly maintain that the fulfilment of such commands is an impossibility. To yield

to the first temptation is cowardice, to the second is foolishness, and to the last is impiety. But all this time you have forgotten your Guide. Turn to Him in penitence, for He forgives on the instant of such turning to Him. But He may give light through our experience, and we propose to weave it into our writings. It pleases God by the foolishness of preaching, *i.e.* testifying, to save them that believe. You will find that these wonderful commands are backed up by a whole avalanche of scriptural utterances. Christ teaches you to pray to do the will of God as it is done in heaven. St. Paul, praying for converted people, says: "The very God of peace sanctify you wholly, and I pray God your whole spirit, and soul, and body be preserved blameless until the coming of our Lord Jesus Christ. Faithful is He that hath promised, who also will do it." He also repeats the words of Christ, "Be perfect," and adds, "Be filled with the Spirit," "Rejoice evermore," "Be careful for nothing." Whilst John testifies that Christ's blood cleanseth from all sin. "He that abideth in Him sinneth not," "Ye have an unction from the Holy One." These are, as you are aware, dear reader, just a few bright parts of the full-orbed rainbow of promises, commands, exhortations, and references to the subject in hand.

Let us then come back to the first passage—"Be ye holy, for I am holy"—with the understanding that the whole subject is wrapped up in it. Now, then, does your Guide tell you that whatever God means that you should be 'n fulfilling these commands that you are just now. Now, if you have not the same conscious witness of the Spirit to such a state, and the same glad peace of soul concerning them that you had when abiding the test concerning justifying grace, then it is evident that you do not fulfil these commands as God intends you to do.

But you wish to walk in these commands of the Lord blamelessly. Well, in the first place, it is possible to obey them fully—that is, to obey them so as to fully please God. Whatever God, not man, means by "Be ye holy," that you can be, for God is Almighty and can enable you to obey them with an obedience

which is satisfactory to Himself, and that is all the obedience you are aiming at. Now comes the very important question: Are you willing to obey them? Here you will instinctively lean heavily on your Guide. What says He about it? Ask Him. What about confessing Him before men in His power to save to the uttermost and keep pure and holy? What about habits, secret or more public? What about the past, the present, the future? You cannot know of these things and the attitude of your soul towards God in them only as you refer them to your Guide, and let Him lead you into all truth concerning these, and many other things which He will bring to your recollection. What, for instance, about prejudice, fanaticism, the manner of your future work?

And here we remark you can accept His offered help in fearfulness or gladness, just as you choose. You can fight and be stubborn over every inch of the ground. You can permit yourself to be punished by heavy-heartedness and anguish of soul as the process of plucking out right eyes and lopping of right arms goes on, indulging ever and anon in hard feelings towards your Guide, as though He was cruel in His apparently severe method of your treatment, or you can in glad confidence submit promptly, and permit God to cut the work short in righteousness and make an end of sin. But an end must be reached here that will satisfy, not you or human teachers, but your Guide, so that you will have perfect peace towards God in all these matters; when, without hesitation, you can challenge God in the language of David: "Search me, O God, and try my reins, and see if there is any evil way in me."

Here is where many stop short and walk no more with Jesus, and, dear reader, you begin to see why we insisted on an intimate, confidential acquaintance with your Guide ere starting. Remember He is your best friend in all this. You are perfectly safe in His hands. Fight the good fight of faith here. Be true to your Guide as He is to you, and never be satisfied until He is perfectly satisfied that you present your body—that includes everything—a living sacri-

fice, holy, acceptable to God, and admit not hesitatingly, but cheerfully, that it is your *reasonable* service. Rom. xii. 1.

Now what about faith and joy you are perhaps in a hurry to say. But don't be in a hurry. "He that believeth shall not make haste." This matter of presenting ourselves to God for holiness in the *conscious* presence, and under the guidance of the Holy Ghost, needs nothing to prop it up or establish its genuineness. You can look at it from every standpoint. You may be all agitation over some tremendous conflict which your stubbornness has evoked, and yet you will have no more right to speak of superior genuineness in the work done than another, who, without any conflict, submitted promptly to every claim of heaven. The only essential point to guard is this. Does the Holy Spirit now witness that you are perfectly willing to be holy, not so much that you consecrate your all to God? There may lurk in that some smack of the human. Does your Guide now tell you that that hill difficulty has been successfully scaled, and that you rest, not on its sides, but on its summit? If so, then you willingly bear witness to it as a fact, viz., that in the presence of the Blessed Holy Ghost, and under His leadership, you do now present yourself to God forever as a complete, whole sacrifice; and that for you to doubt the genuineness of the act of presentation as complete would be dishonoring to your Guide, on whom you throw the responsibility of the act being perfect and satisfactory to the God who seeth in secret.

Such, faintly portrayed, is willingness to be holy, to be sanctified throughout body, soul and spirit, and to be preserved blameless until His coming; and anything short of this can furnish no substantial ground for the faith which sanctifies wholly and preserves blameless.

Dear consecrated one, you find no effort necessary now to believe that "faithful is He that hath promised, who also will do it." There is no difficulty in believing that, having presented your body a living sacrifice, it is holy, it is acceptable to God, that your Divine Guide becomes now the Radiant One who seals you, your consecrated self, unto

the day of His coming, that the precious blood cleanseth away all its defilements; and you rejoice in hope of the glory of God. You begin to bemoan your unworthiness, but the loving Saviour puts His pierced hand on your mouth to gently stay your words, that you may look up into His countenance and see how He rejoices over you, seeing in you of the travail of His soul and is satisfied. All the promises now are yours, and are beginning now to be fulfilled in you according to your need. Therefore with joy shall ye draw water from the wells of salvation. Rejoicing evermore, praying without ceasing, and in everything giving thanks. Thanks be to God for His unspeakable gift.

#### PHYSICAL MANIFESTATIONS.

Another burning question which needs a regulating hand in this holiness revival, is the above. This movement is a revival of scriptural holiness. Now holiness is a spiritual matter. It is a life. It is the life of God in the soul, showing itself outwardly in a life of perfect obedience—walking in all the commandments and ordinances of God blamelessly.

"If a man love Me he will keep My words, and My Father will love him, and we will come unto him, and make our abode with him." This is the true description of the holy man as given by Jesus himself—a man indwelt by the Trinity, and living a life of perfect obedience. Nothing can be admitted as a substitute for these in the make-up of a truly sanctified life.

When, then, any one tells of physical or mental phenomena in connection with his Christian experience, they may excite our curiosity or even wonder; they may even excite our admiration concerning God's condescension in adapting Himself to the wants of His people, but it all ends there. The only essential thing to know is, whether or no he is now walking with God in glad obedience. How it was brought about, or how perpetuated, as regards outward manifestations, is clearly non-essential.

We emphasize this thought for a pur-

pose, for it is the failure to properly classify essentials and non-essentials concerning a holy life that works so much mischief in the ranks of professors of holiness.

Now the essential part in the transaction of becoming holy, is the reception of God into our being. The manner of receiving Him is plainly non-essential, and its relation, whilst it constitutes a large part of Christian experience, and gives interest to our religious gatherings—for as no two experiences are similar, the telling of how *we* entered into full salvation will always, amongst other things, afford the charm of variety—yet affords no room for boasting, for there is no scriptural warrant for placing one above another in this respect. Dreams, visions, prostrations, shoutings, tears, awe, silence, all clamour in vain for precedence here. If the Bible commands us to shout aloud for joy, it also says, “Be still, and know that I am God.” If one would exalt the gift of tongues, the apostle brings him to order by showing that it was simply a sign for the unsaved, and of less value than simple testimony.

But man is ever prone to undervalue the spiritual and overestimate the temporal or external, hence one of the greatest of all dangers to the holiness movement is from this source. How this tendency is indicated in our thoughts about Pentecost, in magnifying to undue importance the sound as of a rushing, mighty wind, the cloven tongues as of fire, and the gift of tongues, and keeping too much in the back ground the only essential quality of that blessed experience, namely, the reception of the “Comforter, which is the Holy Ghost,” into the life and being of the disciples, in all His glorious fulness, as a permanent indwelling guest!

All these sensible tokens of the promises fulfilled became a simple memory when the day of Pentecost was past, with the exception of the gift of tongues, and that St. Paul was inspired to write about as of small import; but the gift of the Holy Spirit remained to every faithful disciple as a constant conscious possession. They were all filled with the Holy Ghost, and remained so filled,

even as Jesus had promised: “He will abide with you forever.” Hence it is recorded of Peter and John, when before the council, that they were *full* of the Holy Ghost. When the multitude chose men to administer their charities, they were exhorted to choose men *filled* with the Holy Ghost. It is said of Stephen, he was “a man full of the Holy Ghost.” This was the crowning blessing of the new covenant, the fulfilment of all prophecy, and its continuance in Pentecostal fulness is the pledge of promised blessing. And to-day this is the citadel of our strength; that which, if preserved, secures all else. Hence, the hottest contests will ever be fought on this battle-ground. The Holy Spirit, received as guide into all truth, is not necessarily this fulness. The Holy Ghost, as witnesser, is not necessarily this fulness. The Holy Spirit, recognized in any one or all of His offices, is not necessarily this fulness; but it is the reception of Himself as a guest, who has come to take up His abode with us forever, with all the attendant advantages of such a coming.

This should be looked upon as the simple, normal state of the true Christian—being filled constantly with the Spirit, even as the disciples were filled with the Holy Spirit in the first days of the Church’s history. This is the purchased possession for all Christ’s followers. The Father is ever waiting to bestow it upon all for the simple asking, and the only condition to believers is present faith.

Oh! if Christians would but cease their cavillings and reasonings about it, and, as little children, simply receive the Holy Ghost, and thus *know* of His wondrous power to bless, and make us a blessing, how would the Church become glorious all within, and to Satan’s kingdom would become terrible as an army with banners!

Satan well understands this, and hence concentrates his attacks against this experience. One of his chief methods is to induce Christians to substitute in their thought and teaching physical manifestations for the fulness of the Spirit.

We were once present at a holiness



gathering where the following incident occurred. The public meeting was over, but a large number remained, of their own accord, in the church, for further waiting upon God. Pretty soon three persons, at short intervals from one another, fell prostrate on the floor, more or less in that rigid state familiar to those who have had much experience in revival work. Then a young man, who was evidently acquainted with them, delivered a fiery exhortation to the forty or fifty people there, intimating that the blessing of entire sanctification was one thing, but that the baptism of power, of which this was an exhibition, was quite another matter, and he urged all present to look for this identical thing at once. We noticed that nearly all present followed his instructions, and commenced to strain after like physical manifestation, as though it would secure for them some wonderful blessing.

Well, no one else managed to get into this psychological state, although the effort on the part of many was intense and prolonged; and although they were helped by one of the prostrate ones, who presently came to, and delivered an excited exhortation on the subject, using himself as an illustration of the baptism of power when thus received.

Now many would be inclined to pass by such an incident with a smile, and try to think no more of it. But that, we maintain, is not the part of wisdom. This incident is but one of a great many. In fact, it is a part of the tactics of Satan, and the most to be dreaded of his assaults against the central doctrine of our holy Christianity. Trace it back in its history and it is seen to have its origin in the prominence given by good and great men to physical manifestations in their work—that meeting being called the best or most powerful where such “demonstrations of the mighty power of God,” as they were called, have been witnessed.

Now this subtle method of fostering a desire after strange physical and mental phenomena, by calling those meetings the best where they occur, cannot but bear such fruit as the above incident. There could have been none of this kind of thing on the day of

Pentecost, for it is said that they *all* spoke with tongues—none of them lay around like corpses—all were able and ready to speak to the people who gathered around them of the wonderful works of God.

But the great error, productive of untold mischief, is the substituting, either in part or whole, these things for the indwelling Spirit, the promised Comforter. Any admixture here, even in thought or in desire, is fraught with most serious consequences. The holy oil of the old dispensation, emblematic of the promise of the Father, was not to be tampered with, either by adulterating it or by imitating it, under the severest penalties; so, under the present dispensation, all imitations or admixtures with the “unction from the Holy One,” secures the saddest results.

But not only is the phenomenon above mentioned often substituted for the Pentecostal baptism of the Spirit, but other things are in part, if not wholly, made to represent it,—such as raising the voice to a high pitch either in song, in testimony, in prayer, or in shouting; and many services are considered to be eminently pentecostal largely because of such noise. And be it remembered, that at such times there are peculiar facilities for making mistakes in this respect; for there is ever a species of exhilaration connected with such use of the voice, as also from sympathetic communion with others in a like state of mental and physical activity, which can, and often is, taken for the real spiritual exaltation which is the result of the reception of the abiding Comforter. Hence the absolute necessity of guarding the sacred unction with a godly jealousy, lest we ourselves, and others through us, be entangled in the fatal toils of Satan’s snares. The only safe course is the scriptural one: to maintain most persistently that all these things count absolutely nothing in this connection; that they always have been, and forever will be, outside and separate from the scriptural baptism of the Holy Ghost.

One of the evidences of the human origin of such imitations is the desire for their repetition. Being human in

their origin, they are necessarily ephemeral; as time goes on the original intensity diminishes—thins out—and then there is a call for fresh baptisms, repeated physical manifestations. This is the prolific mother of many modern inventions to bring about the desired results. Hence the exhortation to get down and call mightily for a baptism. Persons who but a short time before testified to the reception of the Holy Ghost as an abiding guest, will now pray most lustily that He, the Holy One, may descend down upon them, thus destroying their former testimony as to His continued presence in His fulness with them. The fact is, it is a proof that their former testimony was not correct. They evidently are not acquainted with Him as “the promise of Father,” but have mistaken something else for “the baptism of the Holy Ghost.” That something which they are struggling for can be repeated, and hence they labor on until often many are captured in Satan’s net, and are deluded into imagining they have had a baptism because of pleasant sensations from the use of their lungs, or the awe connected with some strange manifestations on the part of a few who are affected by the unnatural strain upon their nervous system.

We presume our words seem strong, and perhaps they take a tinge of indignation to them as we are reminded of the personal harm received from this very thing which we combat. How we have been enticed to accept these things for what our being craved! How we have been cheated out of our blood-bought privilege for many years of our religious life by these counterfeits! The glorious gift of God has been made to appear repulsive by human devices, and Satan used them to keep us out of our heritage.

And he is at his old devices yet. In this present revival of holiness these counterfeits are being more and more industriously put forward, not only to capture sincere thinking souls, but also to alarm and perplex those who have welcomed the Comforter into their hearts.

And yet if men would but take their Bible in their hands, and try the spirits

by the written word, their true character would soon be made manifest. Christ is the true type of a Christian. He says of us: “As I am so are ye in the world.” Imagine the Saviour the centre of what some of those setters forth of strange doctrines call a modern pentecost, where all are exhorted to pray long and loud, and agonize for a baptism, and then beside it put Christ preaching the sermon on the mount and afterwards add the “He shall not cry, nor lift up, nor cause His voice to be heard in the streets.” True, some may point to the hosannas of the multitude when He rode in triumph into the city. Well, we have no objection to bursts of enthusiastic joy at times when His glorious presence is revealed to individuals or to multitudes; then it is perfectly in order to triumph in holy song, or shout aloud for joy. This we have no quarrel with. On the contrary, we are ever ready to do our part in magnifying the name of our God in His assemblies. Our remarks do not touch such things. What we do oppose is the attempt to get up the hosannas to order, and substitute another joy for the joy Divine.

Again, close observation will show this spirit to be unlike Christ in its arrogance and unteachableness. It does not exhibit that meekness which in honor prefers one another. It is impatient of contradiction and of restraint. It hesitates not to despise dignities, and fails to be subject one to the other in love. It does not readily obey them that are over them, but is ever ready to usurp authority itself. Home duties and quiet acts of beneficence are looked upon as of secondary importance when they seem to clash with public work, and therefore have to give way, Scripture to the contrary notwithstanding. In short it is not the spirit of Christ. It may boast of conversions, of sanctifications and of baptisms in others; but these are not scriptural tests, and should not be admitted in deciding concerning its character. Its only test we repeat is Christ-likeness. This spirit does not show its anxiety for harmony amongst Christ’s professed followers, by going to those whom they denounce as wrong, and inviting mutual conference, prayer, and waiting on God

with careful, united study of His word, if by any means unity in the Spirit might be reached; but jumps to the conclusion that all who do not walk with them are opposed to the truth, and must be opposed and fought both publicly and privately to the bitter end.

There is no difficulty in judging righteous judgment concerning this thing if we follow Scripture rules; but if we look for signs and wonders there will be enough of them to capture the unwary.

But it is not the positive evils resulting from substituting physical manifestations for the fulness of the Spirit that we deprecate most. The indirect evils resulting therefrom are still greater. The way of the Spirit is evil spoken of as these extravagances are witnessed, and thus a widespread prejudice is created, not only against the counterfeits, but against the thing counterfeited. When good men lend their name and influence to promulgate the doctrine that the Holy Ghost manifests Himself to His people most readily and most preciously where these physical manifestations most abound, it cannot but tend to awaken prejudice in the minds of many sincere Christian hearts. This we know from sad experience. But with gladness that words cannot portray we can proclaim the Gospel news that the Comforter Divine—the baptism of the Holy Ghost—is ready to come in Pentecostal fulness to every believer who will open up his being for His incoming. Whether walking by the way, communing in the secret place of prayer, musing upon your bed, or gathered in the assembly of disciples, He is just now ready to enter in and dwell in all His radiant fulness. Then so glorious will be His manifestations, and so wondrous the sense of completeness in Christ, so intimate will be your communings with Him, that to utter a prayer for a baptism of the Holy Ghost would at once shock your sense of propriety and appear but an insult to your ever-present, ever-abiding Guest and Friend. If at any time you find yourself sighing for another baptism of the Spirit, be sure you have sinned Him out of His habitation, when the only way to recover the lost treasure is by the way of repentance and faith, not by human

device. When genuine repentance, including confession of sin and perfect faith in Christ, are seen, then, and not till then, will He return to His own. All other methods lead to a counterfeit joy, which may feed the fires of fanaticism, but can never secure the peace unutterable and joy unspeakable, which are ours when we are filled with all the fulness of God.

## THE BAPTISM OF FIRE.

### EXPOSITION.

“He shall baptize you with the Holy Ghost, and with fire.” Matt. iii. 2.

The Rev. Dr. Reddy gave a very interesting exposition of this passage at one of the meetings held at Wesley Park, which we deem of sufficient importance to give to our readers as well as our memory will serve to recall it.

He took the position that the “baptism of fire” meant destruction to the ungodly. John was addressing a mixed multitude of hypocrites, open sinners, and penitents; and the promise of John was that those who truly repented of sin would be baptized with the Holy Ghost, but that hypocrites and the finally impenitent would be baptized with fire, to their irretrievable destruction.

The wording of the verse indicated this double purpose of Christ’s mission. The conjunction *and* separated the two thoughts. It did not read, “the fire of the Holy Ghost,” or “Holy Ghost fire;” but “the Holy Ghost *and* fire,” and thus took in both classes before him in its application.

Again, this is the only passage in the Bible where the expression is found, and it was unwise to try to establish a doctrine upon so narrow a basis. To make the baptism of fire some distinct gift, and seek for it as such, and exhort others so to do, was highly improper: it was, in effect, praying for the destruction which is due to obstinate sinners.

Then, in the two instances in the same chapter where the word “fire” is used, destruction is the plain meaning of the word. Thus, “Every tree that beareth not good fruit is cast into the fire,”

means that the tree will be consumed—utterly destroyed. Also, when it is said, "He will burn up the chaff with unquenchable fire," fire certainly denotes destruction. Now it would be out of all regard to harmony and clearness to make the word in the first and third places mean destruction; but in the second or middle to have it mean something entirely different, without any explanation given of the fact, and the reasons of such opposite uses of the word fire in the same short discourse.

The attempt to connect the use of the word fire in the description of Pentecost with this baptism of fire, was a hopeless one, for there it is not said that the disciples were baptized with fire, but that "cloven tongues *like* as of fire sat upon each of them, and they were all *filled* with the Holy Ghost"—not with fire.

The rev. gentleman concluded his able exposition by declaring that he never did pray to be baptized with the Holy Ghost and with fire, for he did not wish to court the destruction denounced against hypocrites and the finally impenitent.

And here we remark, that all efforts to manufacture some unusual doctrine as the blessing *par excellence*, and attach some peculiar significance to it, is bordering on the dangerous. There is the baptism of the Holy Ghost clearly brought out in Scripture as the privilege of all believers; and any believer who does not claim by faith, and possess this continuous pentecostal baptism of the Spirit—the abiding fulness of the Comforter—lives beneath his privilege, whether he testifies to justifying or sanctifying grace;—whether he talks of baptisms of fire, baptisms of power, baptisms for service, or simply to repeated baptisms. No matter to what they testify, if they have not received their personal pentecost—the baptism of the Holy Ghost—they live beneath their privilege.

We did discuss this gift of the Holy Ghost, under the heading of "*The Baptism of Power*," but we had in our mind the baptism of the Holy Ghost as conferring power; but not as a distinct gift or blessing apart from the baptism of

the Spirit. We used the expression chiefly to meet the case of many who, by this means, might have their attention best directed to the gift of the Holy Ghost as a distinct blessing.

But from what we saw in Chicago, where some teachers of holiness were evidently trying to prove that certain physical manifestations were the baptism of power, we concluded we would be more cautious in this matter. And, after all, we suspect it is a secret antipathy on the part of many to the simple scriptural term, "Baptism of the Holy Ghost," that wants to substitute baptisms of power, of fire, or baptisms pure and simple, for the clear, distinct something which came into the world on the day of Pentecost, and is now a possible experience for every believer.

Henceforth we will more distinctly than ever teach the baptism of the Holy Ghost as the crowning doctrine of the New Testament, and that Pentecost and the early Church are its illustrations.

This baptism of the Holy Ghost we not only preach and write about, but testify to as an actual experience—a continuous baptism of the Spirit, years ago received and continued with ever-increasing brightness and glory. No diminution needing repeated baptisms is realized, but changed from glory to glory, as by the Spirit of the Lord.

We have long since given up any thought of adequately describing the blessed results in our life: language is too poor a thing for such an effort. We can only take refuge in apostolic language: "Eye hath not seen, ear hath not heard, neither have entered into the heart of man the things which God hath laid up for His children, but He *hath* revealed them unto us by His Spirit."

---

## THE ORIGIN OF THE BAND MOVEMENT.

BY W. FLINT JONES.

In a sermon recently preached by Rev. Dr. Talmage, he dwells on the fact that "events which seem to be most insignificant may be momentous." He refers

to the finding of a Bible by Martin Luther in a convent, and the finding of a tract by Richard Baxter on the street, and the great results which followed these apparently insignificant events. He also says, "That casual conversation, that accidental meeting—you did not think of it again for a long while; but how it changed all the phase of your life." So it seemed but an "accidental meeting" and a "casual conversation" good Sister Roblin, of Ameliaburg, had with Bro. Herrington and wife, of Belleville, on a winter's day in 1884. They talked of the revival in Belleville and state of God's cause in Ameliaburg, wishing the revival would extend to that part of the country, in order that their many friends there might be converted. The result of this "casual conversation" was that Bro. Herrington agreed to invite a sleigh load of friends to visit them the next Lord's Day and hold three services in the church. As the Lord's hand was leading, the way was opened up, and a party of some fifteen, including several members of the Salvation Army, went over the Bay, and found a large congregation awaiting their arrival. The meetings were conducted in the regular Army manner.

The Lord wonderfully owned and blessed the day's work, many believers being greatly quickened, and nearly a score of sinners professed to receive the blessing of pardon. All the sleigh load were also much blessed, and returned to town singing and praising God. The friends from a neighbouring church, who were present, invited the strangers to visit them the next Sabbath, and the invitation was accepted. During the intervening week the meetings were much talked about, and some unknown person dubbed the visitors the "Hallelujah Band." At the next meeting the leader, Rev. Mr. Young, referred to the load as the "Hallelujah Band," and thus originated the name. The second meeting was far more successful and powerful than the first one, and as the result, invitations were handed in from several neighbouring churches. To quit was not to be thought of, and to go ahead would require some systematic arrangement; hence it was decided to form a "Band,"

with a captain and two lieutenants. This was done, and thus stepped into existence the first Hallelujah Band, in February, 1884. Ever since this Band has been at work. We have seen upwards of three thousand seeking salvation at our meetings, and hundreds, we believe, have been truly converted. We have worked entirely in connection with the Methodist Church, and have, since our organization, gone out only on the invitation of our ministers, or with their consent. Rev. J. B. Clarkson, of Belleville, wrote a short letter to the *Guardian* suggesting the banding together of young Christians for aggressive work. Rev. D. Savage, of Petrolia, seized the idea at once, and forming a Band went to work, and a great revival resulted. Thus originated the Band movement. Truly the "accidental meeting" and the "casual conversation" have resulted momentarily. Let God have all the glory. Amen!

---

#### THE WESLEY PARK CAMP MEETING.

---

The third Camp Meeting of the Association was held as announced, and, like the two former ones, was eminently successful. The number in attendance was considerably larger than last year. As before, all the meetings were seasons of power and sweet delight; whilst all who looked for the presence of the Blesser found Him precious near, many testified to the definite reception of sanctifying grace.

As heretofore the work was almost exclusively confined to believers, not from design on the part of the leaders of the meeting, but as plainly indicated by our Captain and Guide. Any impatience on our part was checked by unmistakable signs as to the mind of the Lord in this respect.

The doctrine of Divine guidance, which as an Association we teach and emphasize, we profess to illustrate in all our gatherings, and so the meetings took the form which He, our Guide, not we, planned for. And how His hand was seen in all the work from first to last! Every

meeting was a unit, and differed from all previous ones; indeed, they were a succession of glad surprises. The work to be done was done, although in a way different from the preconceived notions of many. For example, there were very few altar services; but when they did take this form there was no hesitancy, for the people were ready in the day of God's power. This was conspicuously so in the morning meeting of the second Sabbath, when, after the Love Feast, the invitation was given to seekers of full salvation to come forward, the invitation needed no repetition, and, indeed, was not repeated, for a large number at once gathered around the altar, and God was present in mighty power to save to the uttermost. None who were present on that auspicious Sabbath morn will forget that crowning meeting of all the series.

The teaching power of the camp meeting was perhaps its chief feature. Under the direction of our Teacher Divine we were led to explore new fields of spiritual lore. Some of our American friends, of large experience in camp meetings, bore testimony to this character of the meeting as remarkable. No subject seemed too deep or too perplexing to keep us from its consideration. We felt we were in the school of Christ, sitting at the feet of the all-wise One, and therefore might question Him on any subject however difficult. Thus we were led into the consideration of the faith-cure movement at one of the meetings, during which a very interesting and profitable Bible reading was conducted by Miss Prosser, of Buffalo, and although there were differing views held by the friends present, and some of them very extreme in their character, nevertheless we were led through the service with little or no friction, and secured the blessings within reach. We have the conviction that health of body will be the result to some from that meeting.

The presence of a number of American friends proved a great benediction to the gathering. They represented many remote points and differing interests. Several were ministers. One brother, belonging to the Free Methodist Church, did us yeoman service. Bro. Leonard

is a diamond, we were going to say in the rough, but that would now scarcely be correct, although a true description somewhere in his early history. Converted whilst managing a liquor business, without any apparent human agency he at once went to work for his Master, was soon instrumental in the conversion of parents and brothers, and gradually emerged into public ministerial work. He possesses that rare quality—distinct, clear-cut individuality—there is only one Bro. Leonard. He frankly confessed, like many others, that at first he had serious misgivings as to whether the services were properly conducted, but like a wise man he suspended judgment until he should have ample time to judge righteous judgment; finally he gave his unqualified approval, entered with zeal into all the services, helping very materially to secure their success; an example well worthy of imitation. We would welcome his Christian experience, so thrillingly told by himself, to the pages of the EXPOSITOR any time he may feel disposed to favor our readers with it.

Rev. Dr. Ives, of Auburn, looked in upon us during one of our afternoon services, and gave us a delightful and instructive discourse. His address will long live in the memories of those privileged to hear it. It showed him to be a worker fully committed to teaching and enforcing the blessing of holiness as a distinct, definite experience subsequent to regeneration. The Doctor spoke not as one who talked about it, but as one who knew it as an experience, and gloried in it. Many other workers in the Lord's vineyard were present who added interest to the meetings, and testified to definite blessings received. We were favoured with a short flying visit from Rev. Dr. Williams, the General Superintendent of the Methodist Church, but want of time and press of other duties prevented him taking a preaching service.

As we anticipated, at the close of the last camp meeting, and even expressed it as our conviction concerning the matter in the EXPOSITOR, public criticism of the work and methods of the Association was a thing of the past: there was

sufficient unity on the part of those gathered together to secure the presence of the Master in power and blessing from the very first meeting. As heretofore it did not require several meetings to elapse ere warring elements were brought to the surface and then united, or eliminated, before unity in the Spirit could be secured and sanctifying power witnessed. Now there was unity in the Spirit from the beginning to the end, and any latent divergence in thought or feeling in vain strove to reach the surface. Hereafter, we believe, hostile criticism can only reach us outside our Association gatherings.

The weather was, on the whole, favourable. At the beginning, it is true, we had much rain, but the commodious tabernacle was available and brought us closer together—a needed arrangement, doubtless, at the first services. The last Sabbath was a delightful day, and we were enabled to hold out-door services during the entire day in the magnificent auditorium which nature and art has perfected to be the battle-ground between the foes of light and darkness during the coming years.

We missed many old and familiar faces. During the meeting, or since, we have heard of their being prevented from coming by ill-health or other legitimate causes, but their places were filled up by fresh ones and in greater number. The new friendships made at this third Holiness Camp Meeting will be to us a source of inspiration and strength through life.

Our Holiness Camp Meeting glided into the International almost imperceptibly; for many of the friends who came to the first lingered a few days to the second, and many who came specially to the latter anticipated the time by a few services.

In this second camp meeting the work was chiefly confined to believers, that is as far as outward visible tokens showed, although doubtless seeds of truth were sown in the hearts of the unsaved which will bring forth fruit in public profession of faith in Christ in coming years. However, owing to want of space we defer a more lengthened-account of this camp meeting to the next number.

## INCIDENTS BY THE WAY.

Incidental illustrations of sanctifying grace are, as might be expected, drawn from Wesley Park. How we should like to reproduce very many of the thrilling experiences we heard during the days of our attendance there.

**HOW TO GET TO CAMP MEETING.**—One brother told how he had a controversy with himself and friends about going. Desire and friends said go, but pressing business was in the way. Finally, after a few days of delay, he asked the Lord if he might not decide the matter by lot, and felt that it would be both scriptural and proper on the present occasion. The first lot was in favor of going, but to make assurance doubly sure he concluded to cast three lots and let the majority rule. The next lot pointed to camp, and then with all haste he took the cars and reached us in time, not only to receive blessing himself but also to prove a blessing to others.

A sister from Buffalo did not see her way clear to attend, although much desiring it; but when she read the recommendation in the EXPOSITOR, to make it a subject of prayer and follow the desires given whilst at the mercy seat, she at once acted on this advice, took it to God in prayer, and whilst so doing obtained the Divine conviction that she should go. This settled the matter, and although the difficulties in her way still remained, she resolved to go. According to her faith it was done unto her. As she proceeded, all obstacles gave way, and she, too, whilst receiving blessing proved a benediction to the meeting.

But others who "took it to the Lord in prayer" found that His way for them was not to the camp meeting.

**A MISTAKE, AND WHAT CAME OF IT.**—About a year ago we missed the train at the bridge which we had decided to take, but by taking the next train we made the acquaintance of Sister Gordon, a missionary to fallen women in Buffalo. She was going to her home in Montreal to recover her health, she having over-worked herself so much as to make it necessary to rest for a time.

Our conversation and the reading of the EXPOSITOR during the year, the result of our meeting, were used of the Lord to show her her privilege of rest in Christ—the rest of faith—as she had not seen it before. It brought her to the camp meeting, where she testified to the great blessings which had come to her and others from that chance friendship in the Lord. Her address at one of the afternoon meetings, touching her work amongst the lost daughters of Eve, will not soon be forgotten. Of course this was all a mistake, but then we incline to the opinion that there was a trace of the Divine in it. Indeed, to tell the truth, we have long since ceased to trouble over mistakes, seeing all things work together for good to them that love God.

TROUBLE, AND HOW TO GET OUT OF IT.—The leaders of the camp meeting were a source of no little trouble to some. A sister from a neighboring American city told us with becoming ingenuousness how she came to the meeting to get power in her work for God. But instead of obtaining at once the desire of her heart she found herself carrying on a secret quarrel with the president. She criticised this, and she criticised that, then she tried to converse with him about her spiritual state, but his words seemed only to awaken stronger antagonism. He seemed to think that she was in a worse spiritual state than she was prepared to admit. And so the battle went on, she making it a personal issue between herself and a fellow-mortal in place of between herself and God alone. But finally she was crowded by one of his tests into a place where she must either step out upon the simple promise of God for the blessing she sought, or give up altogether. She was enabled to go forward, and now that she had obtained all, and more than she had dared to hope for, she could look back on the days spent at Wesley Park, and see how God had been leading her in His own way. It was all right. She thanked God for all she had learned at the camp meeting, and would now return to her city home feeling that she could do *all* her God-appointed work, and perform it in the strength divine, and with complete satis-

faction to herself. Reader, if at any time you find yourself antagonizing the leader of a meeting, suspect something wrong with yourself, no matter how much astray the leader may be. We once found ourselves antagonizing a minister. Every now and then we got hit from the pulpit. We grew restive, and showed fight even to the extent of sending a letter of complaint to the obnoxious party, and meanwhile suffered much anguish of spirit in the conflict. But when we, frightened by the dark outlook of the future, went to God in honest desire to know His will to do it, He showed us where we had failed to carry out *all* His instructions towards our pastor. In rectifying mistakes, according to the Spirit's guidance, it involved some humiliating confessions, where our spiritual as well as our natural pride was trailed in the dust, but at once all personal antagonism was over, and man no longer interfered with our relations to God. The Lord could still use him as a channel of blessing to us, although we differed very widely from him in our views of some truths.

A CAMP MEETING INCIDENT.—Brother J. E. Hunter, evangelist, came to the camp meeting, as he told us publicly, to secure still better preparation for his important work. He frankly took the meeting into confidential relations concerning his Christian experience, and stated how he had been living a consecrated life, but had hesitated to take a decided stand in his testimony concerning the distinct experience of full salvation. This, he felt, was a serious fault which he was desirous of giving up. He proclaimed himself a definite seeker of the great salvation. Now the day of the Lord is near to all who are openly decided in their seeking. And very soon he could tell with glad speech of all his desires being met. We rejoiced together, not only on his account, but because of the many who, we felt sure, would receive like precious faith through his agency.

He left us shortly after to attend Grimsby Camp Meeting, where he had important work to do in preaching and leading prayer-meetings, followed by



many earnest prayers for success in his work. We were delighted to know from himself that he was enabled to raise and keep raised the standard of holiness there, and that many testified to sanctifying grace received this year on that old historic camp ground.

## BAND WORK AT CENTRALIA.

BY REV. E. FESSANT.

I had heard of the wonderful work of God through Bro. Savage's Bands at Parkhill, Ailsa Craig and Forest. A detachment came from Parkhill to Lucan Circuit, where I attended some of the meetings, and saw for myself displays of Divine power in the conversion of large numbers of young men, among them two from Centralia. I called my people together and asked if they desired a Band. They did so, when we waited prayerfully and patiently for the set time to favor Zion.

The first Monday in March the Rev. R. Davey came from Lucan with about forty of his people, all on fire for the salvation of souls. Under the first service souls were converted. Bro. Davey spent three nights with us, and large numbers of his people came several nights, but he left Bro. Callender and about a dozen of the young converts from Lucan. The meetings increased daily in interest. In about three days the church was full at the afternoon consecration services, and from the beginning the church was crowded at the night services.

Meanwhile a young sister died happy in Christ. Her uncle, Bro. Richard Hicks, told the story of her devoted, though suffering life, and triumphant death, when Bro. Davey followed it up, by asking those who had a sister in Heaven and wished to meet her there to manifest it by raising the right hand. A number of hands went up, when they joined in singing, "We shall meet our sainted sister over there;" then a brother, a father, a mother; then an appeal to come forward. Numbers came and fulfilled their pledges, by giving themselves to God, among others, one, if not two of

the brothers of the deceased that had just gone home.

On Friday night Bro. Davey made a powerful appeal to the unconverted, parents and young people.

The Spirit came down in such mighty power that some climbed over the seats to get to the altar, and that night we could not close until after twelve o'clock. Sunday was a glorious time, commencing with a Hallelujah breakfast. At the afternoon service, an address was delivered from the words, "And when they had prayed, the place was shaken," &c., when an appeal was made to the large congregation to make a full consecration to God. About a hundred rose to their feet, when Bro. Dixon and others wrestled with God in prayer, and we had a most powerful time. Some five young men entered into the liberty of God's people. And at night such a scene for about three hours! The altar was crowded, as the Band workers brought relay after relay forward, from the aged man of seventy to the boy of twelve, and before the meeting closed twenty-five professed to be converted to God. The meetings continued in great power for over a week longer, when some 120 professed converting grace, while others trusted God for full salvation. The leaders, local preachers and members did grand service, and never felt more of God's presence. One night a load came ten miles from Kirkton, Bro. Callender's home, when six came forward and went home saved through Jesus' name. A local band was formed of seventy persons. The first meeting after this was held at Eden, when some sixty professed to find peace. Then they went to King's and found the members united, waiting for their coming, and some forty were brought to God, and a band was formed at each place.

Our May Quarterly Meeting was a precious time. Bro. C. Teeter came and preached from "Babes in Christ," a sermon unique and powerful. We never had such a Lovefeast before, as about 150 spoke of Christ as a present Saviour, and sometimes twelve were standing at the same time.

A young lady converted at the meetings took sick and died in twenty-three

hours, trusting in Jesus' blood, happy in His love. We had the funeral service at the house, which closed by our singing, "We shall meet our sainted sister there," and the band in procession headed the funeral cortege through the village. The father, mother and two brothers promised to meet that sister in heaven. One brother was converted at the funeral; the other at one of the Band meetings since.

I have attended many special services the last thirty years, but this seemed to surpass the whole in continuous power. I never saw it easier for persons to find salvation. Several married people were saved, but the largest number were young men—several young ladies also, sons and daughters of our members—the largest number from the Sabbath School. It was a beautiful fulfilment of Matt. xviii. 19, which James Turner, the Scotch revivalist, said never failed in bringing about a revival of God's work.

The revival was attended, as in apostolic times, by a consecration of substance to the Lord. With a membership of about 150, \$29 was given to embarrassed churches, \$21 to the Educational Fund, \$34 to the Superannuated, \$219 to missions, the removal of an old standing debt from the church, towards which Bro. Murray gave some forty dollars. And never did they find it easier to meet ministers' claims; and when the annual festival took place on the 1st of July to raise the annual instalment of \$100 for the parsonage, God honored the faith of His people, and the receipts were nearly \$300.

#### AUGUST NOTES.

With a memorable service in the Presbyterian Church at Arthur, which Bro. Sherlock reports elsewhere, we closed our temporary campaign in that village on Sabbath evening, August 2nd. We were full of thankfulness for God's dealings with us during the few days of our sojourn there; and among its points of pleasant remembrance will be the brotherly spirit shown throughout by the resident Presbyterian pastor, the Rev. — Thom, as also the hearty co-operation of

Miss Maggie H. Scott—a gifted, consecrated young lady, also of the Presbyterian Church, the story of whose remarkable recovery from what seemed almost hopeless sickness is one of the most thrilling narratives to which we have ever listened.

We must not forget to make mention of an interesting service conducted by the Band on the morning of the above day at Mount Pleasant Church, in the township of Luther. This is one of the appointments belonging to the Rev. J. J. Noble's charge. A kind friend conveyed the Band there in his three-seated rig on Sunday morning. A pleasant drive of seven miles brought us to the place. The ordinary congregation was reinforced from an adjoining neighborhood, quite filling the church. A tender, tearful service, with indications of a general break among the people could the blow have been followed up. After dinner we were conducted to a hill a few rods from our host's dwelling, which claims for itself the greatest elevation of any point in the Ontario peninsula. This is the watershed from which the flow is northward one way to the Georgian Bay, and westward and southward the other way by the depression of the Grand River valley. The air was singularly fresh and bracing. Near us was the famed huckleberry marsh of Luther, covering an area of some two thousand acres, and near it an Indian encampment, which we would have visited had there been time.

Monday we were to have left for "Goshen," a neighborhood some eleven miles distant, within the bounds of Stirton Circuit; but it was a day of drenching rain, and travel was impossible. On Tuesday Brother Fydell drove the writer to his destination, a comfortable billet at the house of Mr. J. Heritage, while later in the day Mr. E. Walsh conveyed the balance of our company, five in number, over the same route. Evening wet, but the church was full, and from night to night it continued full. Revs. R. H. Hall, A. M. McCullough, E. Teskey, A. W. Tonge, J. Kennedy and G. Smith were with us at an early stage of the services.

Some of these brethren left during the following week for attendance at the Wesley Park Camp-meeting.

From the first we had blessing in this place. Quite a number of the dear people were walking in the light of holy living, and so were ready for work. Others were soon at the altar, seeking this grace; and seeking they found. But during the next week there was a lull. Burning truth was dealt out from night to night, and agonizing prayer went up for Divine help. And not in vain. We were to have transferred the services to the neighboring church of "Olivet" after Friday, but that evening the break among sinners came. About twenty penitents crowded the communion railing, including some of the finest young men of the locality. So we just gave two services to "Olivet"—Saturday night and Sunday morning—returning to Goshen for one more week.

And a memorable week it was. On Monday evening an old gentleman of sixty-five came for the first time to the services. He had been prejudiced against revivals, and held aloof from them; but he went home wounded and could not rest in his bed. Returning to the afternoon service of Tuesday, he gave himself up to God and found peace through believing. Several other middle-aged and elderly people were saved through the week. The attendance was overflowing, harvesting though it was. From far and near the people came, and the interest continued to rise. But our programme was peremptory, and on Sunday morning, August 23, we held a closing service. It will never be forgotten. Extra seats in the aisles, but still the accommodation was insufficient. The presence of God filled the place. Ringing testimonies from the converts, farewell words from the Band, an address by the writer from Rev. vii., and our campaign at Goshen was over. Some twenty names were handed in that morning for membership in our church there, with more to be heard from.

This is the only rural church in which myself and Band propose to hold ser-

vices this season, as calls from villages and towns are so numerous. But we found the change a pleasant relief. The hospitalities of the neighborhood were cheerfully and heartily extended to us. Busy though the season was, there was no lack of attentions to the strangers. Fresh air and country living did us all good, and we parted from our dear friends with feelings of mutual regret. Dear Brother Fydell, the pastor, stood by the workers and the work in a spirit of vigorous and efficient co-operation, and he feels with ourselves that the revival in that locality is only well begun.

Early in the week Brother Moody had gone across the country to Blythe to meet his family for a few days of intercourse. Here he was joined by Brother Sedweck, fresh from home and the harvest field. Our dear brother, at considerable personal inconvenience, is giving himself to Band work for the fall and winter. The two drove fifty miles from Blythe on Saturday, joining us at the evening service, and receiving a hearty welcome from their comrades and a cordial greeting from all. That evening Brother Moody had word from the Band now working in Richwood that his help was needed there at once. After prayerful consultation, we concluded that the call was from God. So on Monday morning our brother took the train at Drayton for the south. Such is the life of a Band Worker.

"We part in body, not in mind,  
Our minds continue one,  
And each to each in Jesus joined,  
We hand in hand go on."

OHIO.—Brother Lamb writes from the Camp-ground near Lancaster: This is a grand meeting. Bishop Mallalieu, Dr. Baker and others have been dealing out to us the deep things of God. A great many are getting the baptism of the Spirit. O but these are godly men! and the subject of holiness is presented with such plainness! and God is wonderfully blessing His own truth.

On Sabbath evening we were passed over to Stirton. Opened a week's campaign there with a crowded service and

much blessing in it. One dear man, whose wife had just been saved in the neighborhood we had left, came out as a seeker and went home trusting in Christ. Monday night, house full again and good service. Tuesday night the altar was well surrounded with seekers, some for holiness, some for pardon; one of the latter an intelligent, gentlemanly gifted man, who many years ago was a scholar in my Sunday school in the city of Hamilton. Great power rested on us in this service, and in more cases than one the exhortation was obeyed, literally as well as in its spirit: "Cry out and shout thou inhabitants of Zion, for great is the Holy One of Israel in the midst of thee."

On Wednesday evening we were cheered to see the faces of Rev. S. O. Irvine and wife, from Brooke. They are visiting friends who reside a few miles from this place. Bro. Irvine gave us an interesting account of the revival at Woodslee of last spring, and also reported favorably of the results of Band Work among the people of his present charge. Rev. Wm. Cross is also with us occasionally, and Rev. Geo. Buggin, with a number of his people from Drayton. We continued to realize much blessing Thursday night, Friday night, Saturday night, and closed with a crowded service on Sunday morning. Some thought we had missed an opportunity in not continuing the services longer, as the interest was deepening and spreading. But our programme was imperative.

That evening we began a campaign in Moorefield, which is only some three miles from Stirton. The people followed us. It is impossible to say how many scores, and it may be hundreds, were obliged to leave the church door without obtaining even standing room in the building. We were in danger at one time of a general panic, for the floor gave way slightly. But quiet was soon restored, and the service went on without further interruption, and was marked by much power. There are some good earnest Christian workers here, and the pastor, Rev. A. M. McCullough, has been looking with an intense longing for a work of Divine grace among the people

of this bright live village. Prayer is going to be answered. On Monday evening the church was full, and several started for heaven. Praise God. D. S.

### JOTTINGS.

The month of August has been exceptionally cold and wet this year. On the whole this has favored Band work. Not many services in this northern section—Drayton and Arthur—have been unfavorably affected by the wet, while the coolness has been most acceptable where the buildings have been at times packed to overflowing with people. The farmers, too, have not been rushed with their work, and have been able to attend the services from night to night with but little inconvenience.

The prospects for an extensive outpouring of God's Spirit over this northern part of the Ontario peninsula during the coming fall and winter are very cheering; and in so far as Band work may contribute to this result, the good offices of Brother Sherlock, in securing the services of the Bands at present working in this section, are to be gratefully recognized.

Some of our more experienced Band Workers are already passing into the initiatory stages of the Methodist itinerancy. Bro. Gilbert C. Brown is likely to get an appointment in Michigan. Bro. W. H. Barraclough is at present associated in circuit work with Rev. H. A. Cook at Wellandport. Bro. Duckworth is called to fill a vacancy in the North-West. We know of no better preparation for the active work of the ministry than a few months spent in Band service.

Attention is called to the advertisement of the Band Hymn Book, which will be found on page 96 of this magazine. This Hymn Book is passing very rapidly into circulation. It has been compiled with care, and contains the very newest selections of revival song. In time we are hoping to have a music book prepared to accompany the hymnal.

We are prayerfully concerned that our "Band Testimony Department" may furnish reading that shall prove a blessing to many souls. We do not claim for its experiences anything of literary finish in the form of their presentment; but they are intensely realistic, artlessly narrated, and will be found withal to have at times a raciness of style, an originality and piquancy that will redeem this column from all approach to dulness, and make it as readable as we wish it to be profitable.

The editor of the *Christian Standard* gives a very earnest recommendation to all persons enjoying the experience of heart purity to possess themselves of a copy of "Upham's Interior Life." We heartily endorse this recommendation. The reading of this book, more than thirty years since, was a valuable formative process in the religious life of the writer. It can be had at our Book Room.

A kindly invitation came to us from the Rev. W. B. Osborn to attend with a few of our Band Workers the International Camp-meeting at Wesley Park. It would have been a pleasure to have done so, but imperative engagements prevented. Some of the American clergymen in attendance at the Camp-meeting were particularly wishful to get acquainted with Band work.

Perhaps the most helpful conditions for learning the points of interest and efficiency belonging to this movement will be found in connection with what we hope will now be our *annual* Camp-meeting. Such a meeting as that lately held at Delhi must have been a surprise to those attending it who had no previous acquaintance with Band work; and to all who came as learners the facilities for testing and grasping the merits of this remarkable current of revival influence and power were exceptionally favorable.

Brother Handley Bird, whose father is a clergyman of the Church of England, resident at Bristol, after an absence of some three years in this country, is returning to visit his parents and friends.

Brother Bird is one of our most honored Band Workers. He will be followed in his run to the old land by the loving sympathies and earnest prayers of his comrades. We hope to have our dear brother join us again by the time our winter campaign has set in.

At this writing calls for help are coming in very fast, embarrassingly so. Two invitations to the city of Hamilton have been reluctantly declined, and other places east and west and north and south are putting in applications for service. In Band work it is quite in order for us just now to "pray the Lord of the harvest that He would send forth laborers into His harvest." D. S.

#### PERFECT PEACE.

Peace, perfect peace, in this dark world of sin!

The blood of Jesus whispers peace within!

Peace, perfect peace, with thronging duties pressed!

To do the will of Jesus, this is rest.

Peace, perfect peace, with sorrow surging round!

On Jesus' bosom naught but calm is found.

Peace, perfect peace, with loved ones far away!

In Jesus' keeping we are safe, and they.

Peace, perfect peace, our future here unknown!

Jesus we know, and He is on the throne.

Peace, perfect peace, death shadowing us and ours!

Jesus hath vanquished death and all its powers.

It is enough; earth's struggle soon will cease.

And Jesus call to Heaven's perfect peace.

—Bickersteth.

#### TALKING WITH JESUS ABOUT IT.

BY REV. DR. MAHAN.

When John was beheaded, "his disciples took up his body and buried it, and went and told Jesus." Let us for a few moments refer to the conversation which must have

occurred between those sorrowing disciples and their Divine Counsellor and Friend. The circumstances of the visit were special and peculiar, and so were their necessities. A great sorrow rested upon their hearts, and great darkness clouded their future. Their great want was consolation and counsel. What they told Jesus we can readily apprehend. It was simply the great and crushing calamity that had just happened to them, and what they regarded as the irreparable injury that had been done to the cause of truth. Very probably their thoughts were too much occupied with that one event to ask counsel in regard to their own future. However this may be, their conversation was special, and related exclusively to the wants and circumstances then present. Equally special and specific, as we must suppose, was the reply of Jesus to what the sorrowing disciples had told Him. The first event of which He spoke, very likely, was the more tragic death that awaited Him in Jerusalem. The revelation of this event had a strange effect in lightening the pressure of the great sorrow which pressed so heavily upon their hearts. No sorrow can long abide in the soul when it has such apprehensions as the Spirit alone can impart of Christ as the world-sufferer—Christ in Gethsemane, in the Judgment Hall, and on the Cross. Then the Saviour revealed to them, as they had never understood it before, the mission of John, its relations, as introductory to the New Dispensation, and showed them the full meaning of John's utterances in regard to Himself. John, He showed them, "had finished his course," and God had taken him to Himself. He then, no doubt, spake to them more particularly of this Dispensation, and especially of "the glory that would follow" His death and resurrection. Nor was their mission, as was that of John, ended. Christ, as He assured them, had a work for them, such as the Father had given Him, and when this work should be finished He would take them to Himself in the Kingdom of Light. As our Saviour thus spake, "their hearts burned within them." The black cloud which had hung over them turned upon them its heaven-illumined face, and "everlasting consolations, and good hope through grace," supplanted their great sorrow. "Their joy was full." These individuals were, in all probability, among the seventy whom Christ sent forth to preach His Gospel, and among the one hundred and twenty who "received the first fruits of the Spirit" at Pentecost.

Such are the certain results of going to Jesus, and telling Him all particulars about

what particularly concerns us in any of the specialities of our experience. He has revealed Himself to us as our Counsellor and Advocate. What He expects and requires of us is, not that we speak to Him about our duties and wants in general, but that we tell Him, as we would an earthly advocate, about our specific and particular cares and necessities as they arise in our varied experiences. We must go and tell Him about our specific experiences, cares, and necessities, just as the disciples of John told Him of what had happened to them, and of their great sorrow and perplexities on that account. I will give another example illustrative of my meaning. The truth in this case is indeed stranger than fiction. When the possibilities of faith, however, shall be fully known, such cases will be of every-day occurrence. The case is that of a child about five years of age, and the account may be depended on as a perfect verity.

The dear child's name is Charles. His father and mother are rich, and live near London. When Charlie was five years old he was very passionate, and was often corrected. One day he became so angry, and kicked and screamed so violently, that the nurse put him in a room alone, and said, "Now, Charlie, I shall leave you alone to think over your conduct." He remained away so long that the nurse became alarmed; but she would not go to the room, as she wished him to come to her of his own accord, and say how sorry he was for his naughty behaviour.

At last the dear little fellow opened the door; every trace of temper was gone, and he went up to nurse and told her his grief for the past, adding, "But I shall never be angry again."

"But what were you doing so long a time, darling?" the nurse said.

"Oh," said the child, "Jesus and I were talking together. I told Jesus that I did not want to get angry, and yet I could not help it, and I asked Him never to let me get angry again, and," said the dear boy, "I don't think He ever will."

Five years later the nurse who was so gentle and patient with him said, "From that day he has been the sweetest of children—quite a marked boy for his gentleness and love." Such, we doubt not, he still continues. I will request the reader to mark carefully the particularity of that child's prayer. He did not, when shut up in that room, reel down and repeat the Lord's Prayer, which would be very proper on ordinary occasions; nor did he offer a prayer of a general charac-

ter, alluding to his temper as one of the items. There was one single object that pressed upon his mind, and occupied for the time his whole being: this he made the exclusive subject of desire and prayer. He told Jesus all the particular facts of the specific case just as they were, and sought from Him the deliverance which He alone could give, and was ready to confer. The result was, not only the obtaining of the specific good sought, but a total and permanent revolution of character. So it will be in all cases. Go and talk with Jesus about any one specific want that for the time presses upon the mind; wait before Him until that want is fully met, as it will be, "if your faith fails not," and you will find that you have, in addition to that one form of good, received a renewal and revitalization throughout every department of your moral and spiritual being. Permit me to elucidate this great truth still further by a reference to other subjects.

I will suppose that you have become conscious of having sinned in some particular form, or have become oppressed with the conscious sin-inducing power which some particular propensity has over you. You have now before you one specific, and, for the time being, exclusive object of heart and closet prayer, namely—the conscious forgiveness of the sin, and a consciousness equally distinct of full deliverance from the power of the cause of that sin. Christ will now listen to you, and "talk with you," on this one subject, and will be offended if, for the time being, you, in your heart and closet prayer, speak to Him on any other subject. Let all such prayers take form from that of David in the 51st Psalm. All his petitions there circle exclusively about that sin, its criminality and forgiveness, and its consequences and their remedy. Copy that example, and your whole being will soon be pervaded with a divine sense of forgiven sin, and with the blissful consciousness of full deliverance from the power of that evil propensity. Further than this, you will be conscious of a renewal and revitalization of your whole moral and spiritual nature; and with strength and freedom which you never felt before you will recommence, as it were, your life-mission and work. When we thus come unto God by faith, we not only obtain what we ask and think, but "exceeding abundantly above all that we ask or think." It is by making some one present want the exclusive object of present faith and prayer that many individuals enter fully, and that for life, into the rest of faith.

You have, we will suppose once more, come to apprehend "the promise of the Spirit," and of your need of an "endowment of power," such as you have never yet received, for "the inner life" and visible service to which you are called. You have before you now one, and for the present time only one, present necessity, and that is this great, all-shadowing want of your being and life. What shall *now* be done? One thing, and only one. In the sanctuary of your heart, in your closet, and in thought everywhere, "talk with Jesus" on this one theme, and this only. In your intercourse with Him speak of this one blessing, of all else as connected with promised anointing. Let nothing else have place in your heart or closet until you find yourself "full of faith and of the Holy Ghost." When you thus press your cause before your God and Saviour, you will not "tarry there many days" before "the Spirit will be given to you as He was to the disciples at the beginning," and you will go forth to your life-mission and work "under the power of the Spirit," as Christ went out of the wilderness to His.

All the above examples and illustrations bear, as they were intended to do, upon one great and important secret of the divine life—the fixed habit of "talking with Jesus" about all that concerns us—and making *special* exigencies, as they occur, and at the time of their occurrence, the main and exclusive theme of thought, and of heart and closet prayer. Everyone that thus seeks and asks receives "according to God's riches in glory by Christ Jesus."—*Divine Life*.

#### SKETCH OF THE LIFE OF ONE OF BISHOP TAYLOR'S MISSIONARIES.

It is wonderful how the Lord prepares the way for the work of saving the nations and people, sometimes long years in advance of the time. This was shown in many instances in the history of the Church as seen in the Old Testament Scriptures. Witness the call of Abraham, the preservation of the infant Moses, the promotion of Esther in the queenship, with other things of like import. The same may be seen now by those who have eyes to see it. An instance of this is seen in some of the heretofore unseen preparations made in the minds and leadings of some, culminating in the going out of the missionary expedition under the lead of Bishop Taylor to Africa. We give an instance in a personal sketch

of Dr. Levi D. Johnson, one of his missionaries. Dr. Johnson is a Quaker, and goes under the sanction of his Church. This sketch is taken from the *Friends' Missionary Advocate*, in which he says:

'I was born near Muscatine, Muscatine County, Iowa, June 24th, 1855. My parents were both Christians, and members of the Friends' Church. Among my earliest recollections is that of going to meeting, and my mother gathering my sister and myself around her Sabbath evenings, reading Bible stories and praying with us. My mind was very early impressed with a belief in prayer. I cannot remember a time in my life when I did not wish to be a Christian and live such a life that God would use me for the advancement of His kingdom. Although I had so many Christian influences around me, and the tender words of a loving mother, yet I failed to give my heart to God until I was eight or nine years old. One day, when at school, I did some mischievous act, for which the teacher kept me in at recess. A young lady student, whose heart was filled with the love of God, asked permission of the teacher, who was a Christian, to come and talk with me. The request was granted, and she spoke to me very kindly and plainly about sin and its consequences, and of the great love of God manifested to the sinner through Jesus Christ our Saviour. She urged me to repentance, begged me to give my heart to God, and ask Him to forgive my sins and keep me from sinning. She told me all my resolutions to do better would amount to nothing. They might be made in good faith, but the devil was stronger than I, was intent on my ruin, and would cause me to break them.

"With tears flowing down her cheeks she bowed her head upon the desk and prayed for me. Her words made a powerful impression. After she left me I buried my face in my hands and asked God to forgive me, make me His child and keep me from doing wrong. I believe the Lord in His infinite love at that moment converted my soul. Although I did not understand it at that time, I knew a strange relief and peace came to me.

"Instead of the sorrow and turmoil which had filled my heart, everything was serene. I was happy. God gave me the victory over sin. That evening when I went to the pasture for the cows I knelt and asked God to keep me from sin and help me to be His child. My heart was so full that some evenings I would have several

seasons of prayer before I would return to the house. I said nothing about my feelings to any one, not even the young lady who so kindly talked with me.

"I did not know the importance of God's words, 'With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.' Within a few weeks after I gave my heart to God we had a lesson in primary geography on the map of Africa. At that time nearly all of the continent was outlined as the 'Great Desert,' and south of that, 'Unknown.' Our teacher in aiding us to understand it said: 'Nobody but heathen live there, so we cannot know much about it.' I did not exactly understand who heathen were, and why we could not know about the country if they were there. On going home I asked father who the heathen were, and he explained the matter to me. That evening, as I was walking, I was constrained to turn aside from the path, kneel in a clump of bushes and pour out my soul in prayer. God wonderfully manifested Himself to me. As I started again on my way, heaven and earth seemed to meet. Very soon a cloud of light appeared to envelop me, and a voice said: 'Thou shalt be a minister, and thy home shall be mostly in Africa.' This overwhelmed me. A halo of glory appeared to accompany me for a few rods, and the occurrence produced such an impression upon my mind as can never be faced. Though I was then so young, and so much has intervened, it is present with as much distinctness now as though it had occurred yesterday.

"As I walked along God laid upon my heart such a burning love for the poor heathen in Africa, that with tears coursing down my cheeks, and with broken utterances I asked Him to spare my life and make a way for me to go there and tell them of a Saviour's love. My mother was very sick at this time. And while I was in the pasture I was impressed with the belief that I should go and tell her that evening what I had experienced, and if I did she would be restored to health, and if I did not she would be taken from me. This was a trying place for me, as I had never spoken to any one about my feelings. Just before going to bed I went to her room, and finding her alone, asked her if she thought she would get well. She replied: 'I do not know. The doctor spoke discouragingly about it this morning, but I have been feeling this evening that perhaps this sickness is not unto death, but to the glory of God,



and if you all are faithful to do what you think is right God will spare my life to my family.'

"I could withhold no longer and told her all. She talked very encouragingly to me and said she had consecrated me to God and wanted me always to follow Him closely. If He would lead me to Africa when I became a man it would be all right. I retired, feeling greatly relieved, and from that time mother began to recover.

"I lived in this joyous experience for some time, but never gave my testimony. Several times in meeting I felt I ought to confess Christ; but such a thing was unknown then in one so young; and the enemy told me people would not accept it, and it would be better to keep still and let my life testify. I did keep still and soon failed to live it. I fell into temptation, backslid, and led a sinful life until I was eighteen years old. During that time the Spirit of God often urged me to repentance. I wanted to turn from sin, but did not know how to lay hold upon salvation by a definite faith. The matter of confessing Christ also stood in my way.' I felt if I did make a start I would be called to preach, and I had not the courage to come out before my sinful associates.

"No one knew of the fierce conflict within me, and I suppose my friends had no idea I thought or cared about such things. During all these years my mind would many times a day revert to God's dealing with me in the past, and the remembrance of His call to the work in Africa was constantly before me. It made me unhappy. I realized that my time was being wasted and nothing done as a preparation for that work. In these years of sin God many times revealed Himself to me in mighty power. As I look back over these seasons, when the Spirit strove with me and I rebelled, my heart is humbled and I tremble at the thought of the fearful risks I took, and wonder that God did not cast me off or strike me dead. One winter I particularly remember the Spirit of God was very active with me. I was fifteen years old at the time. Union meetings were held every Sabbath evening at the school-house in our neighborhood. The services of these meetings particularly reached my heart. One evening as I went out for the horses to go to meeting the Spirit met me and said, 'You have felt for a long time that you ought to be, and wanted to be a Christian. Why not make a start to-night? Now is the easiest time you will ever have. God will

help you.' I went into the barn, threw myself on my knees, and told the Lord I wanted to be His child and would try to serve Him from that day forward. I felt that I ought to publicly confess Christ, and that an opportunity would be given me to do so that evening. The very words of Scripture were given with which to make this confession of faith in Him. I went fully determined to be faithful to God. A large number of my associates were assembled, some of them scoffers at religion. A terrible fear of man came over me, and a conflict between the Spirit and my will that threw me into an intense perspiration. I will not stop to give all the details, but simply state that the devil turned his whole force upon this point: 'Now you don't know that this is really of the Lord, and it would be a terrible thing to make a mistake, and in public make such a confession if the Lord has not called you. At this point I began to look for signs. The meeting closed that night and the Spirit of God left me. I do not remember that He again strove with me for three years. They were years of gross darkness to my soul. At length I became alarmed and feared He had left me forever, and that I was sentenced to the regions of despair. In a state of wretchedness I cried to God to again manifest His love to me and let me feel there was still hope for me. In great love and mercy He did; and on the evening of June 5th, 1873, sitting on my father's door-step, God helped me again to accept Jesus as my Saviour. From that day to this my face has been Zion-ward.

"I can say with Nehemiah, 'The good hand of the Lord is upon me.' Soon after my restoration to the favor of God I was again impressed with the belief that He would still call me to the work in Africa. I was desirous of being as well prepared for it as possible, and prayed God to direct my thoughts and studies to this end. I felt it my duty to study medicine to better prepare for the work. For awhile the way seemed entirely closed; but in His own time He opened it very plainly.

"After graduating in medicine I saw no other way of entering into the missionary work and made arrangements to settle in Iowa Falls, Iowa, for the practice of medicine. But my Father called me in another direction, and it seemed very clear His will was for me to locate in Oscaloosa, although my own choice at that time would have been decidedly to remain where I was. Here He has blessed me spiritually and

temporarily more than I could have asked or thought, and surrounded me with loving sympathy and faithful counsel which have been of inestimable value. A few months since, while reading of Bishop Taylor's proposed work in Africa, I very clearly felt that it would be in accordance with the mind of the Spirit for me to tell some of my friends my feelings on the subject, and express a willingness to go if the Lord opened the way. This He has done marvellously.

"At times it has been extremely hard to think of leaving my beautiful home, my lucrative practice, and above all my dear wife and little children, to enter upon a work in the accomplishment of which I may never see them again; yet my Heavenly Father has given me grace to commit the whole matter into His hands, and leave results with Him. I do bless His dear name for ever calling me to this work. I cannot feel that I am making a sacrifice, but an investment in heavenly treasures, which are enduring. It is indeed a privilege to be a co-laborer with God in the African work for the salvation of thousands, and we will nope millions of those who have never heard the message of salvation through Christ."—*Selected.*

#### THE ACTION OF FAITH—NOTES OF AN ADDRESS ON LUKE VI. 16.

BY REV. COLIN CAMPBELL.

The Lord Jesus was teaching in the Synagogue on a Sabbath day, "and there was a man, whose right hand was withered." That hand cried silently to the Lord for healing; He heard that cry and put forth healing power. Was this all? No. There was, further, the appropriation of that power by the man's faith, as evidenced by his stretching forth his hand. He did not simply believe that the Lord would heal, he believed that the Lord had healed, and acted upon this belief; his will, the moment the Lord spoke, dealt with the withered hand, as if it were whole as the other; he stretched it forth, and its healing became at once true in his experience. A great principle, running through all things pertaining to the Life of Faith, is here. May the Spirit of God help us fully to grasp that principle! "Stretch forth thy hand." This word of Christ tacitly implying power, enjoins action, without which that power would be of no avail. This action is the operation of a true faith, distinguishing it from mere in-

tellectual belief. To each of us the Lord speaks the same word, and from each He expects the same action.

Let us explain this by illustration, first taking the case of an anxious, seeking soul, desiring salvation. You are made willing to cease from sin and self, and to let Christ cleanse and occupy the temple of your heart as your Saviour; He is more than willing to save you, you know it; and power is His to cleanse you from all sin, and to rule in the high places of your being, you believe it. Then are you saved? Not yet, unless you have got one step beyond this point. "Stretch forth thy hand," and *take* Christ as your Saviour.

Again, some have taken Christ, and know that they are saved, who yet go heavily because of constant falls before temptation, and the non-fulfilment to them of the promise, "Sin shall not have dominion over you." Why is this? Has not Christ conquered all our spiritual foes; are not all the fiery darts of temptation shot from a broken bow by a captive archer? Yes. The power of the world, the flesh, and the devil, is not in them so much as in the weakness of our faith—its withered hand. Stretch forth that hand; take the laurels of the Lord's victory over your enemies, and place them on your own brow. So, strong in the Lord and in the power of His might, you shall be more than conquerors in the fight of faith. The power of temptation shall be broken; sin's dominion taken away, though its life be prolonged for a season and time.

Then there are timid Christians whom the Lord is calling to service, and let their light shine (the only way to keep it burning) to testify for Him in the home circle and in wider circles, to take up some definite spiritual work, and there is a shrinking from obedience to the Lord's call, asking with Moses, "Who am I?" (Ex. iii. 11); saying with Jeremiah, "I cannot speak" (Jer. i. 6). Oh, Christians! away with all such apologies for disobedience. God never calls without giving power to obey; don't sit at home and brood over your supposed incapacity for service; don't complain of your stammering lips; don't keep looking at your withered hand. The word of power has been spoken, the Lord's command is upon you, "Stretch forth thy hand." "Go stand and speak . . . to the people all the words of this life. Be not afraid, but speak and hold not thy peace." In the direction of the Lord's will for you nothing is impossible. Many of the most honored servants of Christ can testify that while once

they nursed the withered hand of supposed inability to speak and work for Him, and the whole body of their spiritual life seemed withered with that hand, yet that when they stretched it forth at the Lord's bidding, there was a marvellous restoration of power not only in the hand of service, but also through their entire spiritual being.

Once more. Many believers are longing to be full of the Holy Ghost. Why is that longing still unsatisfied? You have yielded up to the Lord to be wholly His; the consent of your will has been given to the abdication of self and the rule of Christ; and you have asked for the Spirit's indwelling, you have prayed to Him and said:

"Descend with all Thy gracious powers,  
Oh, come, great Spirit, come."

And has He not come? Has He not consented to make his abode with you? Surely He has. Why then are you not "filled with the Spirit?" Because your asking, though not with God's giving, has not been followed by your receiving. There must be the reception of faith on your part. Only believe that you have the Spirit, and let Him have you; "Stretch forth thy hand" and greet Him with the welcome He expects, and He will indeed fill you with His great presence and mighty power.

I hope that I have sufficiently explained the principle on which the Lord deals with us—that of demanding from us, not the credence of faith only, not the expectation of faith only, not the prayer of faith only, but also the action of faith in concert with the working of His mighty power. The hand of faith must not hang helplessly by our side while the lips of faith are asking from the Lord, while the eye of faith is looking for the Lord's answer, while the ear of faith is listening to the Lord's gracious promises. No. That hand—waiting for no feelings, no guidance of the senses, or of experience—in simple obedience to the simple Word of God, must be stretched forth, and must take all that the Lord gives; then, and then only can we say to Him—

"My need and Thy fulness meet,  
And I have all in Thee."

—*The Life of Faith* (London, Eng.)

A Methodist bishop related "that an old class-leader in New York City opened class one night, and, looking around, saw that one boy was absent. He laid down his hymn-book, took his hat, and with streaming eyes said, 'Brethren, sing and pray, while I go to

find that lost lamb.' Soon he returned, beaming with joy, with the absent youth. That lost lamb became the bishop who told the incident." We will get into this line of things again. The current sets that way more and more.—*Nash. Adv.*

## AN EXPERIENCE.

BY REV. JOHN WALTON.

I have not hitherto taken *Divine Life*, but a friend lent me the March number. I was profoundly stirred by the inquiry of the Rev. N. C. Alger about the gift of power, knowing by sad experience what it is to live and preach without the baptism of the Holy Ghost, and also knowing, thank God, what it is to preach with the Holy Ghost sent down from heaven.

I entered the ministry in 1869, before I was nineteen years of age, having had only a common-school education. After a few years' work on domestic missions, I was sent amongst the Indians and half-breeds of the North-West, in the Saskatchewan. During these years God granted us frequent revivals. I often got wonderfully blessed while engaged in revival work, and once or twice exercised faith for heart-purity; but not having anyone to help and instruct me further in the life, I lost it again. During a revival in Winnipeg, Manitoba, under the labours of E. P. Hammond, I again received the blessing of a clean heart, and received the conscious assurance of full salvation. Immediately a great change was manifest in my ministry. Many sinners were convicted and converted, and in my pastoral work I found that a few words spoken to individuals resulted in their conversion.

Two years later, from overwork, my health broke down, and I was obliged to give up the one work of my life, that of saving souls. Conscious that without Divine healing my work was done, I went to Red Rock camp-meeting, June, 1882, and heard Thomas Harrison tell how he received the "baptism of the Holy Spirit," and the anointing for work. I knelt for it. The Spirit suggested my praying and believing for an entire healing of my body, as well as for the baptism of power. I felt that, without a cure of my bodily infirmities, it would be impossible to tell others as I could wish of the transforming power of the Holy Ghost. When the Holy Spirit asked the question, "Believest thou that I am able to do this—heal thy body and anoint thee for service?" I said, "Yea,

Lord, I do believe it," and immediately the Holy Ghost fell upon me. I was also healed of all my bodily infirmities, so that I was enabled to preach and work incessantly for the salvation of souls. I realized a wonderful increase of spiritual power, so much so that, in speaking to sinners privately, there seemed to be a penetrating influence accompanying the word which seldom failed to melt them to tears and to soften their hearts. Hardly a sermon has been preached since from which there have not been direct results; occasionally from twenty to forty conversions have taken place in one service. In the hardest fields in this great North-West constant victory has been granted, so that, after twenty-four weeks of constant preaching during the past winter, over 350 have professed to be converted, and many have testified to cleansing from all sin by the blood of Jesus. "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place."

Before this baptism came, a few weeks of revival work would exhaust all my energies, and I had to rest to recruit, sometimes for months. Now God so wonderfully sustains me, that I feel no weariness after six months of such work as I have never done before. Answers to prayer are frequent and remarkable, for the Spirit dwelling in the baptized soul suggests only those things to be prayed for which are according to the will of God. Thus there is "confidence toward God, and whatsoever we ask we receive of Him, because we keep His commandments and do those things that are pleasing in His sight."

In closing, I would say to Brother Alger and all who, like him, have tarried apparently in vain, this blessing is received by faith, just as we take pardon and purity. It came to me suddenly whilst I was exercising faith for healing and the specific baptism of the Holy Ghost. The results in my life and ministry have been glorious. In the last three years more souls have been saved and believers sanctified than in the previous thirteen years of my ministry. O that all ministers would receive this blessing! "Then he that is weakest among us would be as David, and David would be as the Lord."—*Divine Life*.

#### CALL FROM NEW BRUNSWICK.

One of our ministers of the New Brunswick Conference, writing for information about Band Work, says: We need some

such work in this Province; my next neighbor, Bro. D— desires to do something at once to meet this need. God has blessed us around this country of late, and we have a number of young men and women who would be very useful if we could get them wholly consecrated to Christ and working for Him. Would your Band, or a part of one, come down here if the way was open?

---

### Band Work.

---

#### 'SUMMER WORK.

BY HANDLEY BIRD.

On Saturday, July 18, Brother Moody, with a few workers, went from Princeton to Etonia, which is a country appointment three miles off. Harvesting had begun, and the "Little-faiths" and "Faint-hearts" predicted failure. But all things are possible with God. The following day, Sunday, Brother Savage being with us, he preached in the afternoon to a crowded congregation, and before there was time for testimonies the altar was full of penitents. Tea were saved that afternoon. The campaign went on over two additional Sundays, and the interest continued. Some eighty names were taken of those who professed conversion. The work was marked by much of the Holy Spirit's presence and power. The Christian people of the locality worked zealously and well, and that promise was fulfilled for them, "Them that honor me, I will honor." While there was a plentiful harvest of grain saved, there was as well a blessed ingathering of souls. Then we went to Canning. This is a secluded village lying in the valley of Smith's river. The pastor of the only church in the place, which belongs to the United Brethren, had several times come over to Etonia to help us. On the evening of Sunday, August 16th, we commenced work under circumstances of considerable discouragement. A terrific thunderstorm greeted our arrival. Then for the first week the pastor was absent. The church, too, had but ten members, and the people seemed unwilling to have their quietness disturbed. The weather also was "catching." But the Lord triumphed over all the difficulties. The work began at once. We could not stay long, but the pastor on his return took hold of the meetings and has

pushed them since. We left behind us many trophies of Divine grace, and carried away with us precious remembrances of seasons of power and blessing. We thank God and take courage.

#### BAND WORK IN THE SIMCOE DISTRICT.

The winter and spring of 1885 will long be remembered in church circles in this section. The many societies so wonderfully quickened, the pastors who were toiling under heavy discouragement, the hundreds of converts who "tasted that the Lord was good and gracious,"—all these will have a delightful and lasting remembrance of those months. When Bro. Thompson of Lynedoch, with burdened heart, wrote the Macedonian cry to Bro. Savage, he represented the experience of many of his brethren on the district. On every circuit meetings had been held or were in progress, but the results, with the exceptions of Bro. Russ at Lynville, and Bro. Deacon at St. Williams, who were each entering upon a good work, were very meagre and discouraging. Still the faithful few were continuing instant in prayer for the conversion of souls: they little knew how near the answer was or with what abundance it would come.

At Lyndoch, where Bro. Sedwick with Bro. Moody and two or three devoted workers began operations, there were 450 professed conversions in two weeks. We were always happy if after five or six weeks of protracted effort we could gather in thirty or forty converts; but in these Band Meetings we were privileged to see from fifty to seventy professing to have found peace in one day. They were indeed wonderful meetings: the power of God seemed to fill the house. The hush, the expectancy, the intense interest, the wonderful melting influences are indescribable. The people came from far and near, the throng becoming so great that the town hall was opened and both buildings were crowded to the doors. We could not but say and sing many a time, "What means this eager, anxious throng," "These wondrous gatherings day by day," and surely the answer was that, "Jesus of Nazareth passeth by." From Lyndoch the tidal wave of salvation swept on over the Townsend, Walsh, St. Williams, Walsingham Centre, Delhi, and Courtland circuits, wrecking many of the strongholds of sin, but leaving in its wake the blessed results

of aroused church members and young converts rejoicing together, of homes where in many instances father and mother and children were all converted, and the dust was brushed off the family Bible or a new one purchased, and happy voices blended in prayer and praise around the newly erected family altar.

The meeting at Lynedoch was representative of all others. There were more conversions there than at any other place, and there was that "swing of conquest" not so fully or steadily experienced in the other meetings. Still they were all alike in kind if not in degree: there were the same crowded houses, the same interest and persistency. The benediction would be pronounced two or three times during the meeting, but the people would remain, and at mid-night they still seemed loth to go.

The question of numbers is a difficult one. It is roughly estimated that nearly two thousand conversions occurred in those few months of Band Work through this section. It is impossible for me to give anything like a correct analysis of this list of converts. A large proportion of them joined the Methodist Church, another was distributed through the various religious bodies laboring in the several neighborhoods. These, of course, can all be accounted for, but there was another class, and a large one, that from various causes held aloof from Church membership and, as you can well understand, are found wanting. Then, again, quite a number came many miles and left their names but not their addresses and we cannot tell what became of them. So far as my experience goes the proportion of converts that remain faithful is as large as that from our regular revival work.

That they are easily controlled and as loyal to the preacher and Church as any others, and that the grand feature of the movement is the solution it gives to that all important question that meets every pastor, "How shall we interest the young people in church work?" Band work answers that question by bringing them face to face with their responsibilities as Christians to work for the salvation of souls, and show them how to do it.

GEO. W. DEAN.

Delhi, Aug. 22, 1885.

MERLIN.—Came here July 25th at the request of Rev. Mr. Tyler. Held our first service Sabbath evening. Had a full house,

two seeking pardon, one of whom went home rejoicing in Christ. Praise God. Laboured for two weeks under great difficulties. Closed up with eighteen trusting in Christ. August 9th we commenced services in Union Church on the same circuit. Had good meetings; house so crowded many had to stay outside. Some forty have professed faith in God at this appointment, and the work is still going on. We expect to go to Michigan in September (D.V.) Our American friends are saying, "Come over and help us." God willing we shall go. My heart was led to rejoice in God when reading the reports of my fellow-workers, especially on reading Bro. Sedwick's report. Praise God for entire sanctification. I rejoice in this experience, and love to press its claims upon others, for although it excites opposition in some quarters, it proves a blessing to many. More anon.

JOHN MURDOCH.

MICHIGAN.—Brother Warren Martin has received the following from Grand Rapids: "I thought I would write you a few lines in regard to Band Work. I have succeeded in gathering a lot of good material for workers and am now ready to start out. I think there are enough workers to start two bands. I would like you to take hold and manage the work on this side. My faith in its success is so strong that I expect it will very soon grow out of my hands. You have had years of experience at the feet of Jesus, and are better qualified to undertake such a task. Now this is a real "Come over to Macedonia and help us" call. We will not start out until the first of September. The weather being so very warm it would not be wise to start earlier. I am working at the bench and find it agrees with me now. But we cannot consult our likes and dislikes. Souls must be saved. Your boy in Christ. WILLIE B."

From Harrisville, in the same State, we also have the following: "Write and let me know when you can come to this town. If you can come with three or four of your picked men I think there is a great harvest to be reaped here."

NEW BRUNSWICK.—One of our ministers writes: "I am stationed in a town of between three and four thousand inhabitants. Have only been here one Sabbath, but see there is a large portion of the town that is not reached by the regular services. I feel that in their behalf I must do something.

The question with me is how to reach them. What would you suggest?"

EDEN.—Bro. Chapman says: God is moving mightily on the hearts of the people. We came here a week ago yesterday. About thirty have given God their hearts in that time. Large congregations and powerful conviction. We are expecting a great work.. God is very precious to me, and to all the dear comrades. We are keeping close to Jesus and He is honoring our labors. We are praying for you and your band. We have the same workers that we started with from the Camp Meeting. Still later (Aug. 18): The Lord is greatly blessing us here at Eden. About twenty have been brought to God, and the church greatly quickened. Several are seeking the blessing of holiness, and a few entering in. One dear old man of sixty-five, for whom we have been praying for the past six weeks, is earnestly seeking pardon. He comes a distance of five miles, and never before made a move towards Christ. To God be all the glory. A man and his wife have been saved through and through. The husband kept fast horses and was himself a very fast man. Another of the converts was a terrible drunkard. Many heads of families have been saved, and a great many young men. God is so good to us. My health is very much improved."

SPRINGFORD.—From Zion Church, one of Bro. Tait's band writes: The Lord is blessing us wonderfully. We had four conversions last night, which makes our number about eighty.. Praise God forever. If you could see the place we are in you would not think we could raise so many people. But the Spirit of God is working mightily, and they cannot resist. The very young men that were going to thrash us when we first came here are now converted. Glory to Jesus. We leave soon for —, and expect to have pretty hard times, as there are a great many Universalists and Plymouth Brethren in the place. But we will go in the strength of our King and we are sure we shall win.

NORTH-WEST.—One of our ministers writes from his distant field: I feel my need of discipline, and I bless the Lord I am getting it. 'His hand is heavy upon me.' But I rejoice that it is *His* hand, not Satan's. I desire to be purified so that—according to the promise—as a refined son of Levi, I may 'offer unto the Lord an offering in righteousness.' I expect a band leader from

Teeterville to take a Mission here under my superintendency. I hope to get band work into operation in this region. We had some meetings last winter but not fairly tried. I should have written you before, and an envelope has been addressed for weeks, but many cares and ill-health have occasioned the delay.

RICHWOOD.—Brother Moody, on reaching Richwood, writes: 'I arrived here all right but very tired. My cold is troublesome, but God helped me through the meeting wonderfully. Praise His name. Found comrades all well and pleased to see me. There are only three of them here—Brothers Clemens, Heather, and Crawford. They are full of the Spirit, and have improved greatly since I met them. Miss Hall is expected here to-morrow, and I am going to write to Bro. Hathaway to come on for a few days. Found the church in good shape for revival work. Praise God, He poured out His Spirit on us last night. When the invitation was given, ten or twelve made a rush for the altar. It seemed to me that the devil was bringing all the force of hell against me, but I just rested in Jesus, and when *ten* souls found peace I said, 'We've got the victory.' My heart is full to-day. God bless you all. Later: Grand meeting last night. Mighty power. Six precious souls found peace. One young man came rushing out and knelt at the altar. He had a hard struggle for about an hour and a half, when he sprang to his feet saying, 'Glory to God, my sins are all forgiven.' We look for a mighty outpouring of God's Spirit. Aug. 27: Praise God for victory. Ten precious souls found peace last night. This makes twenty-seven since starting. We feel like shouting 'Glory to God' all the time. Aug. 28: Seven more last night. One woman found peace in her seat, and gave her testimony. About a dozen held their hands up to say they wished to become Christians. Comrades all in good spirits. It cheers me to know you are praying for us. Aug. 29: Victory last night. Five more precious souls."

### BAND WORK AT BRIGDEN.

BY REV. G. J. KERR.

In the latter part of April, 1884, I invited Rev. D. Savage and his Band to assist us at Brigden in special work. The services were continued with great

success for about three weeks. As a partial result of the work, seventy-five were received on trial as Church members; other results were seen in the quickening of old members, and the formation of a home Band for aggressive work on our own circuit.

During the summer and autumn months services were held at Town Hall, Waubuno, Salem, and Zion appointments. The members of the Home Band greatly assisted the ministers at all the meetings. A great many were converted to God. A number who were addicted to the use of intoxicating drinks forsook their old paths, and became devout followers of the Lamb.

Some who had been for years slaves to tobacco ceased to use the weed. This is true not only of new members, but also of some who were in the ranks for years. There are very few who now use tobacco on the Brigden Circuit. At the close of these services 114 were received on trial, many of them heads of families, a large majority of whom have proved faithful.

### Band Testimony Department.

Herbert Handley Bird died in the fall of 1880, and it would be unprofitable to disinter that heap of "dry bones." But, at the same time, I received life, and am glad of an opportunity of testifying of God's gracious dealings with me since that time. When first brought face to face with the majesty and holiness of His perfect law, sin revived, and I died. Being brought up in a Christian home, my father a godly man and a minister of the Establishment, and my mother the sweetest and most consistent of Christian women, with two elder brothers and a sister enjoying conscious salvation, I enjoyed privileges above many of my fellows. Little, however, were they appreciated, and eluding the jealous care of my mother, and the watchful eye of my father, I soon drifted into sin and ungodliness, of which I will not now say anything. God alone knows the vileness of that past.

It was in the early spring of 1880 that the Lord began His work of love and grace in my heart. Often, previous to

that period, had I felt the Spirit's workings within convincing of sin and judgment to come, but now it seemed as though the Lord was dealing with me as with Pharaoh of old, and it was repent or perish, either turn or burn. Not by any outward instrumentality, but by the Spirit's operation upon my heart, was I led to see my lost and ruined state, and to realize the awful hell of my own unregenerate heart. In my folly and blindness, instead of laying hold upon God's provision for my need in the Gospel, I grasped at the straws the devil cast out for me—tried to heal my poor, bruised, sin-sick soul with the patent medicines that spiritual quacks are so ready to dispense, such as trying to reform my outward acts; trying to believe, believe, believe; trying what sort of foundation a bundle of happy feelings would make for my hopes; but it was not until having gone through the whole catalogue and proved the utter inability of these things to save from the power and guilt of sin, and not till through severe sickness and sore trial, much vain struggling and trying, in which God was teaching me my own helplessness and impotency, and bringing me to an end of myself, that He could reveal to me His

"Simple, artless, unencumbered plan,  
So different from the complex works of man."

This was Sunday night, Sept. 20th, 1883, after leaving Alma Road chapel, which is in connection with Mr. George Müller's wonderful work in Bristol. I know not what the sermon was about, but I know I spent a very miserable hour. Having left the church, I wandered up and down the street a while, groaning 'neath a load of sin which I knew would sink me into hell. At last, at a late hour, when everyone else had retired, I went home, and having climbed half-way up the stairs, the burden of sin became so intolerable I could go no further, but fell on my knees by the side of a chair that stood as if inviting me, and it was there when, crying out to God in my dire need, I was enabled to see the Lord Jesus Christ as my Saviour, and to venture my ALL on Him alone, and oh, what a blessed peace! Peace after my fightings, rest after my struggles. "Be-

ing therefore justified by faith, we have peace with God." Rom. v. 1. My first impulse was to rouse my dear sister and ask her if it could be true that I could be saved so simply, so easily; it seemed too good to be true. After a little prayer and conversation with my "Ananias," I had to go and cheer my beloved father and mother with the good news, and we forgot the unseemliness of the hour and place in our joy and thanksgiving, and then, weary but happy, I sought my bed. But first I must speak a word with the dear brother who shared my room. Great was his astonishment when I told him I was saved, but when I pressed home his need I was met by the first rebuff in my Christian life, "Shut up, can't you let a fellow go to sleep!" Praise God, a week from that day he too was rejoicing in Christ. Ever since that first night it has been my delight to invite others to share the blessed, glorious privileges offered in the Gospel, and I have always found that in watering others my own soul has been watered. With joy and thankfulness I can add that I have not labored in vain, for many a weary sinner have I been privileged to lead to Jesus, to be stars in that crown I shall one day cast at His blessed feet.

I will leave for another time my experience of God's keeping power, and of the efficacy of the precious blood to cleanse from all sin, of the blessed rest of faith, and the perfect enjoyment of a full salvation. May the Lord do as much, and more, also, for everyone who reads these lines. H. H. B.

Born of Christian parents, and being a regular attendant at Sabbath-school and divine service, I learned to respect and admire the gospel of Christ, and when, in the former part of the month of May, 1884, the Spirit of the Lord took hold of me I did not resist.

My turning to God was gradual, and not instantaneous, as is generally the case. It began with a desire to give my heart to the Lord, become a Christian, and join the Church. I knew I was not right with God, and started to set my house in order. A sermon preached by my pastor, Rev. S. H. Edwards, from John vi. 12: "Gather up the fragments



that remain, that nothing be lost," increased my desire, and gave me a great deal of help. The Lord also sent him to speak to me personally about my soul, but as it was during business hours he could not say very much, and, consequently, I gave him but little satisfaction, although I really did want to become a Christian. I had a book of sermons by Rev. C. H. Spurgeon in my possession, and I read them. By the directions therein given, and the guidance of the Holy Spirit, I was led close to the Saviour's side, and found peace in believing in Jesus. He has never left me nor forsaken me at any time. "The Lord is my light and my salvation; whom shall I fear?"

ALEX. W. CRAWFORD.

St. George, Aug. 8, 1885.

Praise the Lord, is the language of my heart, for His mercy and loving-kindness. "I once was far away, but Jesus took me in." Praise His name. It was during the latter part of March, 1885, that the Band, under the leadership of H. H. Bird, came to Preston, where I was then employed. The first night I went out of idle curiosity, and during that week I thought I had splendid fun, but the tables quickly turned. One night—I shall never forget it—a lady friend handed me a card, on which was written: "John, if for no other reason than for your dear mother's sake, who is in heaven, make a start to-night. I have been praying for you. God help you." The words seemed to burn into my soul. I could see them, as it were, in great letters of fire before me. I left the church at once, not wishing my companions to see me weep, which I thought was unmanly. I tried to banish the thoughts that were troubling me, and while hastening to the hotel, for I was in the habit of drinking from an early age, and it had nearly ruined me, body and soul, a voice seemed to shout into my ear, "The gulf! the gulf that is fixed between you and your mother." I stopped, retraced my steps to the church, and the first words that greeted me on entering were, "I have a mother in heaven," from one of the band, who was giving his testimony. I turned again, and fled in des-

pair. I went to my boarding-house, but could get no rest. I decided to go no more to the meetings. When church time came, however, the following evening, I could not stay away, but again found myself there. I left before the service closed, for I was afraid to remain, and went home to pray, but could not find what I sought for. In truth, I was too proud to go to the penitent bench. When my companion came home I found that he also was under deep conviction, and we concluded to go forward in the church the following morning, but when the morning came we put it off till the afternoon, then till the evening, when, praise the Lord, He gave us the moral courage and backbone to make a stand for Christ. Oh, that was a glorious night. Praise the Lord! Now I am in the Lord's work, trying to lead souls to Christ. And I care not what people may say or call me, for the Lord is with me, and has saved me above the fear of man. Praise His name!

J. H. CLEMENS.

In 1877, at Barlow, Ohio, under the ministry of Rev. Wm. Bay, of the Presbyterian Church, I found "peace with God through our Lord Jesus Christ." A few days after, while alone in the field, the Spirit showed me, so very plainly—that an audible voice could not have more deeply impressed me—I should give my life to witness for Him. I at once consented, and the moment I did so received the "second blessing," and was "filled with the Holy Ghost." I was then only thirteen years of age. I soon broke my vow, forgot my consecration, became rebellious, wanting to follow my own plans for the future, and lost my "blessing." Five years of ruining and repenting followed. Three years ago I laid all on the altar, where it still remains. Was soon led out to speak occasionally; commenced studying for the Presbyterian ministry, but fearing my work was elsewhere, my conscience would not allow me to continue. The burden of souls was at times so heavy that it affected my health. In August, 1884, after many days of prayer, I started for Watford, Canada, to visit relatives, thinking my health would be improved,

and believing God would lead me out to work for Him. Reaching Watford, I found the Salvation Army doing a good work. The struggle at once began, but as soon as I was willing, if God so required, to join the Army, I had no further leadings in that direction. The Band was then working in Brooke, and on the 22nd of September, under the invitation of Rev. J. C. Nethercott, attended my first Band meeting. I left it all with the Lord, telling Him I would not labour there unless it was His will. But it was His will, bless His dear name. I soon met Mr. Savage, and began to work in his own Band, the Lord greatly blessing my simple words, accompanying them with the power of the Holy Ghost. Bless the Lord! Amen, and amen.

ALEXANDER LAMB.

### Band Correspondence.

We have had a week of unusual blessing in Arthur. Through misunderstanding with other parties, Rev. D. Savage came here on Saturday, 25th July, some weeks before we had expected. His Band numbered but five, but all are on the line of full salvation. Coming suddenly to us, unheralded, and its being the supreme hay-making week of the season, with some other causes, kept the outside crowd away, so the work of the week has been on the line of full salvation mainly. The members of the Band gave very distinct testimony to the power of the cleansing blood, definitely informing those who heard of their conversion, of their felt need of heart purity, and of the seeking and finding that inestimable treasure, and then of the richer and more satisfying experience which followed. The addresses of Bro. Savage were, as might have been expected, expositions and exhortations, and as only a man of eminent Biblical knowledge and rich personal experience could give. He is beautifully and blessedly fitted for the work in which he is engaged, and into which he has thrown himself after thirty-five years of work as pastor or editor, with all the enthusiasm of a man of thirty. On the Friday evening, we were favored with the presence of Miss Scott—a young lady whose case, as a remarkable instance of faith-healing, was before the public a year or more since. She gave us a plain but beautiful account of how Jesus Christ made her whole, by restoring her to complete health very suddenly, in answer to prayer, after some years

of helpless and almost complete paralysis. The whole progress and process of cure in her case was so closely connected with the applying of Scripture promises and statements to her mind with power, that hers might be called a Bible cure. She exhorted the unsaved with great sweetness and power to come to Jesus, and pointed out the glory of the higher life to the professors of religion with great clearness and distinctness. The Presbyterian minister, with some of his best people, attended most of the meetings, and expressed himself as greatly pleased and profited by them, occasionally taking part in the exercises. By mutual consent the Methodist congregation went over *in toto* to the large church of the Presbyterians for the Sabbath evening service. The church was densely packed; and after an earnest and loving evangelical address by Bro. Savage, Miss Scott addressed the congregation, basing her remarks on the first five verses of Lev. 1 chap., connecting it with Rom. xii. 1, and beautifully and effectively exhibited the obligation and privilege of believers to make of themselves a *living sacrifice*, by a fresh, thoughtful and definite consecration. Our dear sister in the Lord is a Presbyterian, as people are named in this life. How the friends of holiness as a distinct experience enjoyed her exposition and witnessing, may be "better imagined than described." We were full of hallelujahs to see how the God of holiness arranged that so rich, so scriptural, so clear a presentation of this theme was being made, in such an unexpected way, and to such numbers of people, many of whom never probably had the subject mentioned in their hearing, except as a thing utterly absurd or heretical. The members of the Band gave their testimony also, with clearness and power, on the line of holiness, at the meeting, which was one the like of which was never known in Arthur. This was the last meeting of the series. Our quarterly love-feast, held in our own church in the forenoon, was one of unusual, though quiet, spiritual power, and revealed the fact that some of our best people had just crossed over into "the land of corn and wine and oil," and others are hungering and thirsting after the fulness. We have now a nucleus of holiness people in Arthur, and we confidently expect greater victories than ever before for our Master, whom we love with a deeper affection than ever. Let all the readers of the EXPOSITOR pray for Sister Scott, for Bro. Savage and his work, and also for the cause of holiness in Arthur, in connection with the ministry of

B. SEERLOCK.

How exactly God answers the prayer of faith was shown to the members of the Owen Sound Gospel Band while the revival was progressing in Chatsworth. On the Band prayer-meeting night we assembled, few in number, but strong in faith. Prayer for the work generally was followed by earnest supplication that God would vouch safe an outpouring of His Spirit on the meeting at Chatsworth (nine miles distant). Oh, how mighty the wrestling! How great the faith exercised! But the answer came so unmistakably that all were found giving thanks and praise to the Lord for His goodness. One brother took out his watch to ascertain the time that the answer came, each one realizing that we had indeed prevailed with God, and we parted believing that the Lord had in very deed blessed the people at Chatsworth. Next day our faith was confirmed. Let me give you the good brother's own words: "It was the most glorious and the most powerful meeting yet. The Lord was with us in blessing and saving power." Then, on comparing notes, we found, as we expected, that the time of blessing was exactly when we received the assurance that our prayers were answered for Chatsworth. All glory to God, the hearer and answerer of prayer. W. K. I.

Owen Sound.

**WATERDOWN.**—Bro. Bird writes: "The congregations here are steadily increasing, and interest and success accordingly. I have no doubt could we stay another ten days the whole church would be packed each night, gallery and all. Six souls were saved last night. Holiness meetings and children's meetings are in progress in the afternoons with good results. Aug. 31: Victory through the Blood. The Lord of Hosts is with us. Yesterday was a day of much power. The break came at night when the altar was crowded with penitents. Praise God."

**CAISTORVILLE.**—Brother Sargeant writes: "This morning, Sept. 3, finds brothers Jones, Glen, and myself here. Good meeting last night, and two souls saved. Praise God. The minister, Brother Hockey, is a good man, and the people are alive. We expect a good work."

**BOSANQUET.**—Rev. George Baker writes: "We continue the band meetings on this mission, and thank God that your band ever came to Forest. You have our prayers always following you in this grand work."

## IMPORTANT NOTICES.

**HOLINESS MEETINGS.**—The meetings held at 205 Bleeker Street, Tuesday afternoons, as also those held at Bro. Anderson's, 111 Avenue Road, on Sabbath at 3 p.m., and at Sister Hughes', 25 St. James Street, same day and hour, have been resumed after a temporary interruption, caused by the absence from the city of the several families concerned.

**SPECIMEN COPIES.**—A large number of the August number of the EXPOSITOR has been sent out as specimen copies to various parties, especially to ministers. Of course we should like to have all receiving them become permanent subscribers.

**PUSH THE CANVASS.**—We ask all our interested friends to do their utmost just now to raise a club of subscribers in their neighborhoods. If more convenient, get them to take it for six months on trial. We can furnish it from July to January, 1886, for 50c. If not able to secure a club of subscribers, try and send at least one additional subscriber this year.

**TO BAND WORKERS.**—We trust that all earnestness will be used in trying to secure every member of the different Bands as subscribers for the EXPOSITOR AND BAND WORKER, and, if possible, have the magazine go to every family represented by converts who have been brought to Christ by Band work. We believe it will help not a little to their growth and establishment in the faith. Let us look upon this as a solemn duty owed to those thus providentially brought under our care.

**FINANCES.**—We do not conceal the fact that the want of the money due by subscribers is seriously felt in managing the business of the EXPOSITOR. The Committee has arranged to have the accounts sent out to individuals by mail, and we trust there will be a cheerful, prompt response. Should any of those receiving them think that there is any error in their account we will do our utmost to reconcile matters, so that no one shall have permanent cause of complaint.

## BAND HYMN BOOK.

This is the very newest collection of Revival Songs. Over 200 pages. Fifteen thousand of former editions now in circulation. Bound in Limp Cloth. Fifteen cents a copy. Discount to agents. Apply to

REV. DAVID SAVAGE,  
Tilsonburg, Ont.

# PROSPECTUS.

## A NEW DEPARTURE.

The EXPOSITOR OF HOLINESS, which has just completed its third year, has steadily increased in circulation, and, judging from numerous kindly notices, has also increased in favor with the friends of holiness. Numerous testimonies which have come to us tell of its being owned of God in bringing many into the experience of full salvation, as well as strengthening the hands of many in the Lord.

### A NEW DEPARTURE.

Whilst continuing as heretofore, we propose in our enlarged Magazine to make it the organ of the Band evangelistic work, of which Rev. David Savage, under God, is the principal founder and leader.

In carrying out this programme, letters and news from the different centres of evangelistic labors will appear in its columns. And so, whilst giving ample room as before to the definite teaching of holiness, we will devote much more space to evangelistic work in all its forms.

This is in full conformity with all of our Association work, the conversion of sinners, as well as the sanctification of believers, being the aim of all our literature and gatherings.

### CHANGE OF NAME.

To indicate more fully this additional work, the name is now enlarged, and will henceforth be known as "THE EXPOSITOR OF HOLINESS AND BAND WORKER."

The size is now at least one-half greater, so as to make it equal to the largest of similar magazines, whilst the type will be so arranged as to furnish the greatest amount of matter compatible with ease in reading.

### HOW THE CIRCULATION HAS BEEN INCREASED.

It is a source of great satisfaction to know that the success obtained in circulating the EXPOSITOR thus far is due to *willing* workers, who have acted as agents without any thought of remuneration, but solely from their desire

to have holiness literature more extensively circulated.

Very many of the friends have contributed largely of their means, in order to send it to parties both near and far. Several hundreds of copies during the past year have been thus paid for and distributed. For we have all felt that we were engaged in a religious enterprise, for the glory of God, and the good of our fellow-men, and we have not looked upon the EXPOSITOR as a business venture, with money in it for those concerned, and conducted according to the usual business methods, but as rather a faith venture, which it was a privilege to aid, and that there was a blessing in it for all who choose to take part, whether in writing for its columns or sending it on its mission of love.

We expect and believe that the same thought of gladsome service done for the Master, which has been the inspiration of the past, will continue to influence not only old, well-trying friends, but also the numerous *Band Workers*, who will now look upon it as their special friend and organ.

### COMMENDATIONS.


The Magazine has received many hearty congratulations and positive endorsements from capable judges, many whose position in the Church commands the highest respect, not hesitating to place it first, in their estimation, amongst holiness periodicals.

### HISTORY OF THE BAND WORK.

The present, or August number, contains a history of the Band revival from its inception, written by Bro. Savage, who will in this and succeeding numbers write the continued history of his wonderful evangelistic work as it progresses and develops.

### PRICE.

The price of the enlarged Magazine will be the same, namely, \$1 per annum; 50 cents for the half year, from July to January of the present year.

 Now is the time to Subscribe! Address all communications to

REV. N. BURNS, B.A.,

205 Bleeker St., Toronto.

# BOOKS ON THE CHRISTIAN LIFE.

The Christian's Secret of a Happy Life. By H. W. S. Paper, 30 cents; cloth, 50 cents; cloth gilt .....	80 75
Abide in Christ. Thoughts on the Blessed Life of Fellowship with the Son of God. By Rev. A. MURRAY. Thirty-third thousand .....	0 90
Like Christ. A Sequel to "Abide in Christ." By Rev. A. MURRAY .....	0 90
Thoughts on Holiness. By MARK GUY PEARSE .....	0 90
Heart Fellowship with Christ. By W. POOLE BALFERN .....	1 25
The Twofold Life. By A. J. GORDON, D.D. ....	1 25
Fulness of Joy in the True Knowledge of the Will of God. Preface by Rev. C. A. FOX .....	1 25
Life Thoughts on the Rest of Faith, By ASA MAHAN, D.D. ....	1 00
The Holy Life. By Rev. EVAN H. HOPKINS .....	0 35
Thoughts on Life and Godliness. By Rev. EVAN H. HOPKINS .....	0 50
Christ and Full Salvation. By Rev. J. B. FIGGIS, M.A. ....	0 50
The Highway of Holiness. By Rev. C. GRAHAM .....	0 75
Memorials of a Consecrated Life. By WILLIAM LANDELS, D.D. ....	1 25
Scriptural Holiness not Senseless Perfection. By Rev. C. GRAHAM .....	0 50
Winsome Christianity. By Rev. RICHARD GLOVER, M.A. ....	0 90

S. R. BRIGGS,

TORONTO WILLARD TRACT DEPOSITORY,

CORNER YONGE AND TEMPERANCE STREETS.

"Prove all things; hold fast that which is good."—1 Thess. v. 21.

## Expositor of Holiness

AND

## BAND WORKER,

A CANADIAN MONTHLY MAGAZINE PUBLISHED UNDER THE AUSPICES OF THE CANADA HOLINESS ASSOCIATION, DEVOTED TO HOLINESS AND EVANGELISTIC WORK.

ONE DOLLAR PER YEAR IN ADVANCE.

### THE BAND MOVEMENT.

It is also the organ of the Band Work organized and led by Rev. DAVID SAVAGE, of Tilsonburg, Conference Evangelist.

*The Only Canadian Holiness Magazine.*

### CONTENTS.

The definite experience of holiness discussed in all its aspects, not only by accredited Canadian writers, but also in selections from the best writers of all countries.

Special prominence given to Band Work in articles written or supervised by Rev. D. SAVAGE, once editor of *The Evangelical Witness*.

### OUR PLATFORM.

*Catholic in Spirit—Loyal to Bible Truth—Avoiding Controversy which Engenders Strife—Not Sectarian—Hence suitable to the Lovers of Holiness in every Denomination.*

Clubs of four or more subscribers receive the Magazine at 75 cents each. The usual discount to agents. Send for specimen copy. Address all communications to

REV. N. BURNS, B.A.,

205 BLEEKER STREET,

TORONTO, ONTARIO.