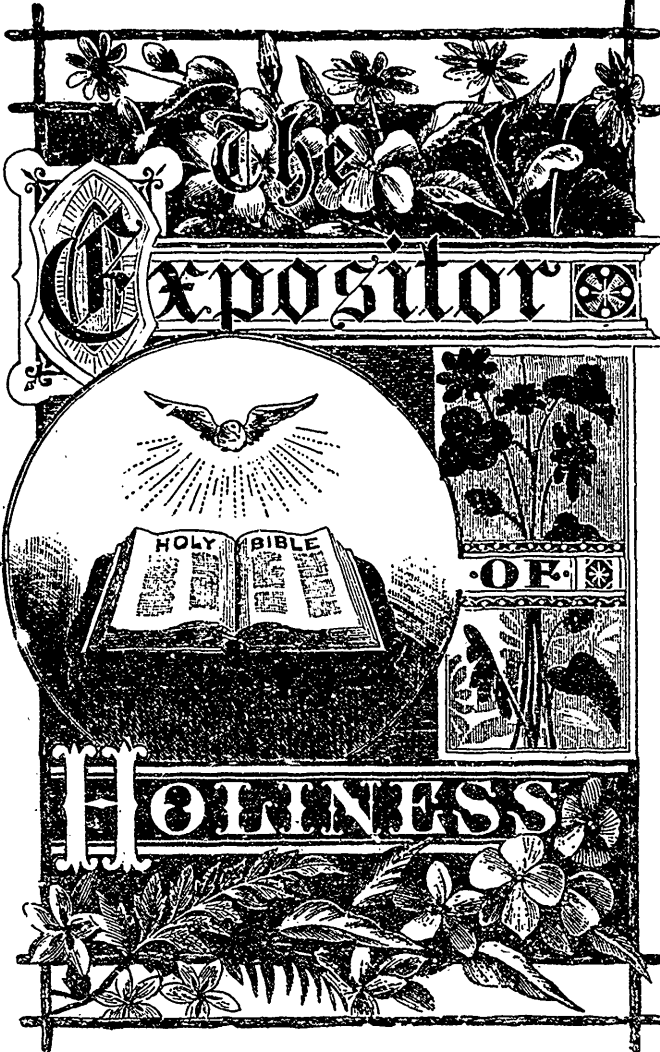


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CONTENTS.

	PAGE
POETRY: A SONG OF LOVE.—By J. S. B. MONSELL, D.D.	297
“THE PROMISE OF THE FATHER” RECEIVED	297
THE GUIDANCE OF THE SPIRIT IN CARING FOR OUR BODIES	299
WHEN IS AFFLICTION DISCIPLINARY?	300
MOUNTAIN-REMOVING FAITH.—By GEORGE THOMPSON	301
HOLINESS A CONSERVATOR OF REVIVAL.—By S. A. KEEN	304
TALKING WITH JESUS ABOUT IT	305
BE CALM	307
CORRESPONDENCE	307
CHRISTIAN EXPERIENCE	308
WHAT IS REQUIRED OF US	309
INTERNATIONAL BRIDGE	310
INCIDENTS BY THE WAY	311
THE FINANCES OF THE “EXPOSITOR”	313
POETRY: “WAIT PATIENTLY FOR HIM”	313
A CHINESE SAUL	314
SUBMISSION AND TRUST.—By REV. R. T. ROBINSON	315
TO SEEKERS OF HOLINESS	315
SAM SMALL’S EXPERIENCE	315
A WARNING.—By J. JONES	317
HOW TO BE IN GOD’S POWER.—By REV. E. H. HOPKINS	318
POETRY: PERFECT TRUST BRINGS PERFECT PEACE	319
BAND TIDINGS	319
BAND CORRESPONDENCE	322
BAND TESTIMONY	323

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A SONG OF LOVE.

BY J. S. B. MONSELL, D.D.

To Thee, O dear, dear Saviour !
My spirit turns for rest ;
My peace is in Thy favor,
My pillow on Thy breast ;
Though all the world deceive me,
I know that I am Thine,
And Thou wilt never leave me,
O blessed Saviour mine !

In Thee my trust abideth,
On Thee my hope relies,
O Thou whose love provideth
For all beneath the skies ;
O Thou whose mercy found me,
From bondage set me free,
And then for ever bound me,
With threefold cords to Thee !

My grief is in the dulness
With which this sluggish heart
Doth open to the fulness
Of all Thou wouldst impart ;
My joy is in Thy beauty
Of holiness divine,
My comfort in the duty
That binds my life to Thine.

Alas ! that I should ever
Have fail'd in love to Thee,
The only one who never
Forgot or slighted me.
O for a heart to love Thee
More truly as I ought,
And nothing place above Thee
In deed, or word, or thought.

Oh for that choicest blessing
Of living in Thy love,
And thus on earth possessing
The peace of heaven above !
Oh for the bliss that by it
The soul securely knows,
The holy calm and quiet
Of faith's serene repose !

“THE PROMISE OF THE FATHER”
RECEIVED.

One of the definite instructions of Jesus to His disciples before leaving them was, that they should tarry at Jerusalem till this blessing was received, and they strictly carried out this direction, although it involved ten days of waiting.

Various reasons are given for this delay, the favorite one being that it was needed to secure unity amongst them as an essential preparation for the advent of the Comforter. Some, we presume, have hastily adopted this opinion, because of the statement made that on the morning of the day of Pentecost the one hundred and twenty who were gathered together in waiting attitude, were of *one accord*. We say *hastily* adopted, for if time had been taken to search the other writings of St. Luke, it would have been found that he made the same statement of them as true during the whole interval between the Ascension and Pentecost. So that whatever was the reason of this delay this, according to the plain letter of Scripture, was not it.

The fact is, that any reason given by any one to account for this interval of patient waiting must be purely speculative. Scripture gives no clue to it. If the Apostles themselves knew, they have not taken us into their confidence concerning the matter. Therefore all opinions promulgated by writers or teachers concerning this thing must be looked upon as *their* unauthorized statements of what is not known, and what cannot, short of a direct revelation from Heaven, be now known. The reason

is as likely* to be Heavenly as earthly for we may not know what formalities, requiring time, were gone through with after Christ's departure from the earth in His triumphant sweep through the universe to the central home of God; in His reception there; and in the leaving of the Holy Ghost before descending to earth as *the promise of the Father*.

One may with reverential delight and profit speculate on this theme, provided it is with the admission that it must ever be while on earth concerning the unknowable.

We have delayed here, not simply to combat a fancy, but because this humar dogma has been made to do service in obstructing the way to the reception of the Pentecostal blessing, as will appear further on.

All, then, we know is, that the disciples were asked to tarry at Jerusalem till the promised blessing came, and that that tarrying was, for reasons unknown to us, prolonged to ten days.

But we would call attention to the fact that this waiting incident nowhere in the Bible is given as an example to be imitated. Waiting upon God as an act of devotion is recommended, it is true, but waiting for the Pentecostal baptism of the Holy Ghost is nowhere commanded, or even recommended. One might as well teach that it was essential to be in a large upper room to obtain the promise of the Father, as teach that waiting for ten days, or any fraction of that time, was really necessary to secure the coveted blessing. Scripture does not make these things examples; and it becomes not mortals to be wise above, or beyond, what is written.

Now, we have the six score disciples on the day of Pentecost, welded together by this one thought of waiting God's time to fulfil for them His distinct promise of some new blessing, never before realized by mortal, but which when once it came was to be a possible experience for all to the end of time.

Notice here the conditions to be complied with by the disciples for its being fulfilled. It was simply faith in the promise of Christ that it would be given

them. Their faith, therefore, differed from that which is required of us. It was not that appropriating faith which at once accepted a gift offered in the present tense, but was simple confidence in the promise of their Master that, if they carried out to the letter His instructions, at some future time the desired good would be received. All, therefore, they were required to do to prove their faith genuine was tarrying at Jerusalem in expectant frame of mind.

In this, we repeat, they differ from us, for to us is no command to tarry, and, therefore, waiting for *our* Pentecost, seeing it has no basis of faith in the directions of the Saviour, cannot be even helpful in securing the desired blessing. We will not be misunderstood here, we trust, by sincere lovers of truth, when we maintain that, whilst searching the Scriptures to obtain light concerning this thing is commendable, and that the use of every legitimate means, such as conversation and prayer with those in the experience, and the prayerful study of the writings of others on the subject is right, that waiting for it, after the manner of the disciples during the ten days before its reception, is not only not helpful, but is apt to be hurtful.

Christ proclaimed the fact that when once the Comforter came He was to remain—to abide with us forever—and hence we argue that this waiting experience has no virtue in it when repeated.

In the case of these disciples, it required no prayerful importunity, no straining effort. Any intense fervency in prayer, or more ardent desire, on the part of one, secured no additional advantage, when God's time came for its advent; for they were all *filled* with the Holy Ghost. Their happiness and prayerful spirit was evidently the result of their obedience, and love for Jesus, and their perfect faith and loyalty to Him, together with the blessed memories connected with His life, resurrection, and ascension; and further, we have no right to assume that importunity of prayer, on their part, or ardency of desire, could have shortened the time of waiting, or intensified the

blessing when received. Their simple work was to tarry at Jerusalem, and when this was attended to, all was being done on their part that was required, and God attended to all the rest.

We have been particular on these points, because so many attempts have been made to fence around, and make difficult the reception of the promise of the Father, by presuming many things concerning the disciples which are not written of them in the Bible.

But when the day of Pentecost was *fully* come, that is, when God's time was come, their waiting on Him was rewarded by the reception of the promised blessing. Then, in accordance with God's eternal purpose, the then present dispensation, whether called the Mosaic or Baptistical, passed away, or rather was merged into the present dispensation of the Spirit.

As at the beginning of former dispensations sensible tokens were given to mark the line of separation and strengthen faith, so in the present they were not wanting. Hence the sound from Heaven, the cloven tongues, and the gift of tongues.

Whatever was wrapped up in the promise of the Father was now a realized fact, and it is a legitimate method of studying the grand subject by comparing the experiences of the disciples after Pentecost with the promises and descriptions of Christ and the prophets concerning it. But this we will make the theme of another article.

Not belief but conversion is what Christ requires of you. Show that your flesh is Christ's flesh, and your blood is His blood. Show that your life is His life, and your character His character. Otherwise you are not a Christian according to Christ.

There must be a clear turning-point in our career. This turning-point is Faith. Once brought to this point the heart of man undergoes a marvellous change—not a superficial change in his outward pursuits or habits of thought and feeling, but a constitutional and organic change in the root of his being.

THE GUIDANCE OF THE SPIRIT IN CARING FOR OUR BODIES.

There are practical tests given to those who accept the doctrine of Divine guidance which, if properly used, will show to us whether or no our faith is a reality or a mere sentiment.

If we are filled with the Spirit, and by Him guided into *all* truth, then in such apparently trivial matters connected with the welfare of our bodies, as eating and drinking, we do all things heartily as to the Lord. That is, we have the witness of the Spirit that in these things we please God; for how can we do them heartily as to the Lord if we are doubtful if our eating and drinking is in accordance with His will. The element of confident faith must come in here, bringing the positive knowledge of the mind of the Spirit in these things, else we come under the lash of a guilty conscience, for he that doubteth is condemned if he eat; for whatsoever is not of faith is sin.

He, then, that is indwelt of the Spirit, and guided by Him into all truth, in these matters, obtains the best conditions possible for him concerning health and strength of body.

But when we, or our friends, come under the power of sickness, then some of the clearest tests of our faith in the work of the Holy Spirit as guide come upon us, and often we discover to our dismay that our faith in the fact of His presence and guidance is very small indeed. What remedy shall we take, or shall we take any? What physician shall we consult, or shall we consult any? Whom shall we ask to pray for us, or shall we ask any? We may find ourselves at sea concerning some or all of such lines of action, and the question may then be asked, with strange significance, "Where is our faith in our Divine Guide?" Has He suddenly shrunk from His infinite proportions to finite dimensions, and that too just as He was specially needed.

How can we truthfully talk of being led of the Spirit, if at such times we take remedies or leave them alone, if we accept or refuse the educated skill of another, or call for, or fail to ask for

the prayers of others on general principles, that is, with doubtful mind.

Amidst these mazes he, who is walking in the Spirit in these things, moves on with joyous and confident step, and does nothing in which the element of doubt enters. One can turn away from his faith in Divine guidance in these things, in the simple act of asking the prayers of another for a definite object, as completely as in refusing so to do at the dictation of the voice of the Spirit.

He who professes to believe that the Father and Son sent the Holy Ghost to guide us into all truth, should act out his faith in times of sickness, or else cease to testify publicly concerning the matter, and acknowledge to himself his want of faith, otherwise he will damage the truth of God before men, and jeopardize his own religious experience. Nothing is so dangerous to ourselves and others as want of harmony between profession and practice.

We readily admit that the tests of faith in these things may be severe, and it is because of this very thing that they are valuable. Take a case for illustration. A child is sick; it is not an acute attack, and does not call for prompt action, and yet there is ground for very serious fears concerning its future. A variety of remedies is suggested by friends. Different doctors are recommended. It is a time of supreme anxiety. To take the wrong course may not only aggravate the disease, it may mean death; whilst inactivity may be equally disastrous. Now, Divine guidance, if it is of any practical value, means that we may know just what to do amidst such uncertainties and clashing views. But it is just possible that the right course to pursue, when made known to us, may run counter to the advice of friends. Then it is no small test to move on kindly, gently, but firmly, conscious that we will glorify God, whether by life or by death.

And so, if we ourselves are the habitation of disease; if our faith is sure and steadfast, and we wait patiently on Him, we shall have a "thus saith the Lord" for whatever *course* is best for us

to take, and shall not walk in darkness concerning this thing. It would be a weak faith indeed that would lean on our Guide for health when the body was sound, but at the least threatened danger would forsake Him for some other guide.

Let us no longer be children in this matter, tossed to and fro by every adverse wind, but, whilst we profess to be indwelt by the Comforter Divine, let us show our faith by our works, that is, by our treatment of the temples of the Holy Ghost, both in sickness and health.

WHEN IS AFFLICTION DISCIPLINARY?

Of course, we do not undertake to crowd into one short article what might very properly fill a volume.

There is a class of afflictions which is connected with failure to obey minutely the voice of the Spirit, and to these we call special attention at the present time. We think they can be very readily known. There are certain characteristics, which, as far as our observation, backed by personal experience, goes, seem to be common to them all. For example, the patient is, in his own mind, uncertain as to the meaning of the discipline. He may try to connect it with that which is lacking of the afflictions of Christ, which we fill up for His body's sake, which is the Church, but in every attempt to do so he is conscious of failure—he cannot get past himself in this thing. After every failure to secure permanent relief a species of discouragement steals over him, which affects, not only his animal spirits, but threatens darkness in things spiritual; indeed it does seem to affect his spiritual experience more or less, and either prompts to passing despair, or to unusually strong testimony, in which there is a dash of recklessness.

Again, often when at the mercy-seat it may suddenly connect itself with some definite impression, once felt, but which, after an elaborate process of argumentation, he had decided not to be the voice of the Spirit. Now this ex-

perience may be many months or years old, nevertheless it will come up to the recollection with all the freshness of a recent event. But then the consequences of changing his former decision would be so compromising to his judgment, and all intervening acts, that by an effort of will power it is at once dismissed; still in its momentary visit he is conscious of a passing cloud on his spirits.

The impulse just then is to fly from the altar of prayer. Of course it is not yielded to, for this would be acknowledging that his former reasoning was faulty, therefore he remains, and fights it out on the old lines until he again succeeds, by sheer will power, in establishing himself in his former belief.

What mountains of difficulties we can put between us and the right interpretation of the voice of God. We may pursue a course as the result of sincere conviction on our part, and then to admit it to be wrong would give others, whom we have privately or publicly denounced, the chance to triumph over us, and so trail our spiritual and intellectual pride in the very dust, and the humiliation made more bitter to us from the consciousness of their acknowledged inferiority to us in all respects.

What wonder that under such circumstances our Heavenly Father has to chastize us with scorpions before we are willing, in meek submission, to say, in His loved presence, concerning this thing, "Before I was afflicted I went astray."

Then again others may be somewhat involved in our acts, and the admission of having taken a wrong course on our part might plunge them into great perplexity, and really injure their spiritual life, and hence a plausible argument is built on solicitude for another's welfare against submitting the matter in question unconditionally to the Guide Divine.

Another symptom is often made manifest when the matter itself or anything immediately or remotely connected with it is alluded to, either in private or public. A species of apprehension of impending evil seems to shadow the spirit whilst it lasts, and a sense of relief is realized when it is past. This, although distinctly felt, we carefully avoid putting

in language, either in accepting it as a trial in the coming, or in thanksgiving when past: for this would be admitting the thin end of the wedge which might pry us from our confidence that our former conclusion was right.

Reader, if the slightest suspicion darts into your mind that possibly this article describes even partially your present experience, don't, we beseech you, fight the thought in your own strength, but absolutely give it over into the hands of your loving Saviour to decide for you. And if the suspicion still haunts you that the article is designed of the Holy Spirit for your benefit, then, with perfect self-abandonment of all your previous reasonings to Him, spring into His loving arms, that He, through the Eternal Spirit, may cut His work short in righteousness and make an end of sin. How can the discipline be continued if glad submission on your part is evinced? Now, no affliction seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness to them that are exercised thereby, or, as it may be read, to them that bare their bosoms to it.

MOUNTAIN-REMOVING FAITH.

GEORGE THOMPSON.

In one place the Saviour said if they had "faith as a grain of mustard seed," they might say to a mountain, "Remove hence to yonder place, and it shall remove." (Matt. xvii. 20.) A very similar declaration is in Matt. xxi. 21. And in Mark xi. 23: "Whosoever shall say to this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith."

Is this possible now? or was it a special promise to the apostles? That word "whosoever" is too comprehensive to be confined to them alone, or to the primitive Christians. A different word would have been used, if it had been thus limited. The Saviour was not careless in the use of language, as men are.

And if this "whosoever" is to be limited in its application, why not the other, "Whosoever will, let him come?" But all agree that this latter has no limitation except non-compliance with the conditions. This word is even more positive and personal than if one's *own name* had been used, for there are often many persons of the same name, and who could be assured that *he*, among all, were meant? But now no one need have a doubt; "*whosoever*" surely means *me*, and everyone. This promise, therefore, is for *this* age, and for *all* time, and for *all* who can fulfil the conditions. It must be just as true now as it was in Christ's time, and so will be to the end of the world.

What does it mean? Not that a *literal* mountain can be removed. There is no reason for such an application. No special good would be accomplished by such a work, no one benefited. But it means that any difficulty in our way, though it may seem as great and immovable as a mountain, may be overcome, or removed, by such *faith* as the Master describes. Can it mean anything less? He does not say *all can*, or that any *will* fulfil the conditions, but "*whosoever*" *does*, "he shall have whatsoever he saith." Now we must not doubt this, the Saviour *said* it and it *must be so*. He knew what He said. Notice the *condition* of this promise: "And shall *not doubt in his heart*, but shall *believe* that those things which He saith shall come to pass." It is something unusual, not often seen. It is not merely a *desire* or *wish* but an *undoubting heart-assurance* of the thing.

The same idea is presented by the Saviour in other places. He said to the father, "If thou canst *believe*, all things are possible to him that believeth." (Mark ix. 28.) And to Martha, "Said I not unto thee, that if thou wouldest *believe*, thou shouldest see the glory of God?" (John xi. 40.) And to the Centurion, "As thou hast *believed*, so be it done unto thee." (Matt. viii. 13.) And to the disciples: "And all things, whatsoever ye shall ask in prayer, *believing*, ye shall receive." (Matt. xxi. 22.)

Whence comes this confidence, this heart-assurance, this mountain-remov-

ing faith? How shall we rise or come to 't? Not by simply *willing* it; nor by saying the words "I believe;" nor by working ourselves up into a frenzy of excitement; nor by *reasoning* on the subject merely. It is of *divine* origin, and man cannot work himself up into it. Common faith may be belief induced by clear *evidence*, or proof. But this faith is not "of earth;" it is the gift of God, and is always in-wrought by the *Spirit*, who knows what is in accordance with the will of God, and what will be for His glory; and the faith that He works in the soul will always be honored. There can be no failure. The next verse (Mark xi. 24) repeats the assurance as a general principle, for all time. "Therefore I say unto you, what things soever ye desire, when ye pray, BELIEVE THAT YE RECEIVE THEM and ye shall have them." This is plain, and there will be no exception to the rule.

Many may *wish, desire, and ask* for things but have no faith, or assurance, or hardly a hope that they will get them. Certainly they do not *expect* what they pray for, and would be greatly astonished if the prayer should be answered. Such prayers do not avail. The *condition* is not met.

What is requisite on our part that we may receive this divine help of the Spirit, to teach us "what to pray for as we ought," that we may "believe that we receive the things we ask," and that mountain difficulties may vanish before our mighty faith?

First: There must be a hearty submission to God of the whole being—the motive, desire, and will. Self must be crucified, and the *glory of God* be our ruling aim. "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. x. 31.)

Second: There must be a spiritual, vital union of our souls with Christ. "Abide in me and I in you." "If ye abide in Me, and My words abide in you, ye shall ask *what ye will*, and it shall be done unto you." (John xv. 7.)

Third: We must study His Word and promise, to learn His will, and faithfulness, and willingness to bless His people. "Search the scriptures." "Thy word is truth." The promises are "exceedingly

great, and precious," but will be of no avail to us if we do not *know* and learn to use them, by turning them into prayer. The soul must *take hold of* and rest on them, with childlike assurance. If God is faithful and truth, He cannot deny His word. "He is faithful who promised." "Think on these things," till the soul can "take God at His word," as a little child.

Fourth: We must be sure that the thing we ask or desire is in harmony with the *will of God*, and will be for *His glory*, and that such a motive actuates us. But *can* we know that the thing we ask is for the glory of God, and consistent with His will? Some things are positively *promised*, on specified conditions; *e.g.*, the Spirit's help, needed wisdom, divine guidance, comfort and support in trials, and triumph in death. To claim such promises (and all spiritual blessings), we must be "willing and obedient," and believe that He is a "rewarder of those who diligently seek Him," and rest trustingly, confidently, and expectantly, on His faithful word. To such He has never said, "Seek ye Me in vain." They shall be rewarded.

But there are many things respecting which we cannot know, from the word, or by study, or from human counsellors, whether they will be best for us, or for the glory of God or according to His will; *e.g.*, wealth, honor, good reputation, freedom from trials, recovery from sickness, or any specified worldly good. How can this assured faith be had respecting such things? There is but one way, *viz.*, the *Spirit of God must reveal it unto us*. "He maketh intercession for the saints according to the will of God," and can never mistake. And when this conviction or assurance is wrought into my soul, he may lay his prayer at Jesus' feet, and rest, with confidence that he shall receive the things he asked.

Fifth: To this end we must "live in the Spirit," "walk in the Spirit," and "pray in the Holy Ghost." We must ever be humble and teachable, so that the Spirit can lead and work in us, and help our infirmities; as otherwise "we know not what we should pray for as we ought." And when prayer thus in-

duced is offered for any object, we shall please and honor Him, "*believing* that we receive the thing we ask for." So the Saviour teaches. Impossibilities to human view are nothing to God. He can "help, whether with many or with them that have no power." Therefore let us cry with Asa: "Help us, O Lord our God, for we rest on Thee." (2 Chron. xiv. 11.) And with Asaph: "Help us, O God of our salvation, for the glory of Thy name." (Psalms lxxix. 9.) Let us "come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need." (Heb. iv. 16.) "In me is Thine help." (Hos. xiii. 9.)

Sixth: To obtain this faith we should *pray* much and earnestly for it. The apostles prayed for an increase of faith, and were not rebuked. (Luke xvii. 5.) Another cried, "Lord, help Thou mine unbelief." (Mark ix. 24.) Peter said that the faith which healed the lame man was from Christ. (Acts iii. 16.) And He is called "the author and finisher of our faith." (Heb. xii. 2.) Paul says, "according as God hath dealt to every man the measures of faith." (Rom. xii. 3.) "To another faith by the same Spirit." (1 Cor. xii. 9.) And in Gal. v. 22, He says that faith is a "fruit of the Spirit." And in Eph. vi. 23, "Faith, from God the Father and the Lord Jesus Christ." And in Eph. ii. 8, "Faith; . . . it is the gift of God." We are thus taught that the faith we are speaking of is the fruit of the *Spirit* and the *gift of God*. Then is it proper to pray for such an *increase* of it—such a "*baptism of the Holy Ghost*,"—as will honor God, and fit us for His will? If we be "filled with the Spirit" we shall not be likely to go or "ask amiss."

Lord, teach us to pray; Holy Ghost indite our petitions, and help our unbelief, for the glory of God's name.—*Times of Refreshing.*

It is much easier to persuade men that God cares for certain observances, than that He cares for simple honesty and truth, and gentleness, and loving-kindness.

HOLINESS A CONSERVATOR OF REVIVAL.

BY S. A. KEEN.

Transience is often a lamentable feature of revival. This does not always arise from want of genuineness in the work. A true revival may soon fade, both as to its spirit and fruits, and that, too, after pastors and churches have made an earnest effort to avert such an issue.

The cause of this evanescence is in some cases the *incompleteness* of the revival; it was not fully developed—"The good seed fell on stony ground, where there was not much depth of earth;" it effected a beginning of salvation in the souls of the converts, and quickened believers, but did not reach its consummation. It progressed in the converts to a stage characterised by no condemnation, no fear, no darkness; but did not proceed to that stage of full salvation that is indispensable, would the soul maintain the position whereunto it has attained?

Nothing so conserves revival fruits and efficiency as a work of holiness carried on parallel with the awakening or supplementary to it. It is what hardening is to the steel; what ballast is to the ship; what the striking of roots deep in the earth is to the tree. A revival will have permanence just in the measure that there is blended with it a work of entire satisfaction. The great revivals of the past will abide in their results and power just so far as they have been pervaded by the spirit of holiness.

1. *Holiness perpetuates the fruit of revivals by establishing the converts.* Conversion and quickening are the immediate results of revival. These are the initial state of redemption. The soul instinctively feels this. The spontaneous cry of the new-born or quickening soul is, "Let us go on unto perfection." Certainly "There's more to follow." "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." And the soul anticipates, at least, so much more as will satisfy its longings. Should it not be taught what this satisfactory portion is that it craves for, and the way thereto,

the soul becomes so dissatisfied, that, dismayed or discouraged, it casts away the beginning of its confidence. We believe that more souls backslide from a conscious lack of the satisfaction which full salvation would give, than from all other causes. The symptoms of this dissatisfaction begin to develop early among new converts. They are heard to say, "I don't feel right," "I don't enjoy myself," "I am so weak," "I am so tempted," etc.; all of which are an unconscious confession of a need of the "more to follow."

It is speciously said, "Talk to new converts about holiness, and you will discourage them." The very reverse of this is true; not to talk to them about full salvation is to dishearten them. When the subsidence of the initial joy of pardon has come, leaving them single-handed and alone to wrestle with the uncancelled carnality of their hearts, whence arises this dissatisfaction, is to abandon them to almost certain and hopeless defeat. This is the spiritual Thermopylae when so many hungry souls are wounded and slain.

During the first seven years of my ministry, which the Lord was pleased to favor with gracious revivals, although enjoying entire sanctification myself, I did not apprehend the necessity of making it a concomitant of revival, especially in the interest of new converts. But ten years ago I woke up to the reasonableness of expecting the sanctification of believers simultaneously with the conversion of sinners, and perceived that new converts were well prepared, if rightly instructed, to go on to perfection at once. Since then, the fruit of our revivals in conversions has been more permanent than in former years, and a larger number have continued faithful, and have become more useful.

"After Revival, what?" is now a common inquiry. The scriptural answer is, a work of holiness, if the converts in considerable numbers are to become established. This was the apostolic plan. We find Peter, in the execution of the Master's order, "*Feed My lambs*," in the wake of the evangelist Philip, leading the converts of Samaria into the fulness of the Holy Spirit. Paul, within

two months of its planting, addresses to the infant Church at Thessalonica an epistle, teaching those new converts from heathenism that the will of God was their sanctification; concluding it with the gracious benediction, "May the very God of peace sanctify you *wholly*." These primitive examples evince that new converts are eligible to receive full salvation, and that their early experience of it is vital to stability in the religious life.

2. *Holiness perpetuates the spirit of revival.*

The spirit of revival, as well as its fruit, is often evanescent. The pillar of fire, which has rested through days, weeks, and months in the camp of the Church, sometimes retires; then there is the long waiting, weeping and working, until it reappears. The revival presence, once given, need not disappear; its effects may vary, but its spirit may remain.

Nothing so renders ineffaceable the revival power in a soul, a Church, or a community, as a work of holiness. The experience of holiness in the soul is an inextinguishable flame; inasmuch that it is noticeable that those who, like Carvosso, Fletcher, and Alfred Cookman, have the power of holiness, do not need to rekindle and fan themselves periodically into a revival fervour, but are portable revivals, emitting heat and fire wherever they go.

A Church that makes holiness a specialty is a burning bush the year round. Enter its prayer-meetings, its class-meetings, its public services, and they are strangely warm. The question whether it is normal to revival to be periodical or perpetual, is solved when holiness is put right into the heart of revival. Holiness is the grand conservator of all spiritual forces.—*Divine Life*.

Through love, Divinity and humanity exchange homes, so to say. Where is my God? In me. Where am I? In my God. So says the true believer. The Father comes down from heaven to abide in the heart of the child, making him and his possessions all His own; while the child forsaking everything he has, even his own self, goes and dwells in heaven, lost in the bosom of his Father.

TALKING WITH JESUS
ABOUT IT.

The subject, partially elucidated in a late number, is of such infinite importance to all who would enter into and walk in the light of God, that I will call special attention to it again. The subject referred, as the reader will recollect, is "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 objects of thought, and of heart and closet prayer." I will endeavor to accomplish the object I have in view by a reference to two more specific examples.

The first that occurs to my mind is the case of the French pastors and delegates at the Brighton Convention. As they began to mingle in the exercises of this Convention they all found in their hearts sentiments of bitterness and repellant towards the brethren who were present from Germany—sentiments which the subjects could by no efforts of their own suppress—sentiments which rendered intercommunion and profitable worship and prayer impossible, and which were very likely to disturb the harmony of those hallowed exercises. What did these individuals do? Recognizing the sentiments referred to as wrong, recognizing also their own impotency to remove or correct such feelings, and calling to mind the precept, "Confess your faults one to another, and pray one for another, that ye may be healed," they came before the congregation, stated the facts as they were, and requested specific and special prayer that those bitter feelings and sentiments might not only be wholly suppressed and annihilated, but supplanted by the spirit of genuine brotherly love, in respect not only to German brethren, but to all who "do the will of God."

The case was thus put just where all our exigencies should be put—into the hands of Jesus. Nor was it long there before a baptism of love flooded, not only the hearts of the subjects of prayer, but of the whole assembly, a baptism in which all sentiments of bitterness and repellant were swallowed up and lost,

and perfect love blended all hearts into one. In none of our meetings was "the unity of the Spirit in the bonds of peace" more manifest than in the subsequent meetings of the Continental pastors; and the baptism of love vouchsafed in the circumstances stated constituted one of the main causes which imparted such a divine character to that Conference.

There were, aside from the course adopted, two others, either of which those pastors might have pursued relatively to the feelings and sentiments referred to. They might, as is too commonly done in similar circumstances, have entered into a direct conflict with those feelings, and attempted their repression by dint of their own mental determinations. In that case, they would have met with a disastrous defeat, and "Satan would have sifted them as wheat." Or they might have concealed those feelings, and mingled in the exercises as if possessed of the spirit of "brotherly love." In that case they would have made themselves "mockers and their bands would have become strong," and all the influences around them would have had a blighting effect upon all their Christian virtues. There was but one thing to be done at the time and under the circumstances then existing, namely, to put the case, as they did, into the hands of Jesus.

Let the facts before us teach the reader this life-lesson, viz., whenever any mental state, any fact of experience, or any event of Providence, perplexes you, do not stop to bewilder yourself about what has occurred, nor attempt for a moment to adjust or regulate the case yourself. Talk with Jesus about it, and put it at once and wholly into His hands. Then, without fail, two results will follow—deliverance full and complete from the existing perplexity; and great enlargement such as you never experienced before. We are never so near a great enlargement as when brought into great perplexity, provided the case is at once, with "full assurance of faith," put into the hands of Christ.

A friend of mine, many years ago, lost suddenly the wife of his youth. Few have loved as he had done, and the agony

of bereavement made him the wonder of all who knew him. When told that God had bereaved him in wisdom and love, his reply was, "I suppose it is so, but I can't see it. None but God can make this event plain to my mind, and I shall hold my case before Him until He clears away this horror of great darkness." He accordingly "went and told Jesus" about his bereavement, and how much he was suffering from it, and what a mystery it was to him. While thus employed this passage came with ineffable force and sweetness to his mind: "Thy Maker is thy husband; the Lord of Hosts is his name, and thy Redeemer is the Holy One of Israel."

Knowing that that passage was written for all bereaved hearts in common, he said at once, "Well, that will do. If the Lord my Redeemer will come, and Himself occupy the place made void in my heart by the taking from me 'the desire of my eyes,' that will be more than satisfactory, and will clear away the mystery in which this case is involved. I shall then know the purpose for which I was bereaved—that 'God might be to me an everlasting light, and my God my glory.'"

The Lord did come to him, and not only filled that void, but flooded his whole being with the consciousness of the Divine presence and love. His great sorrow was supplanted by "everlasting consolations and good hope through grace." As he began to tell others of his new-born joy the church was revived, and many sinners were converted through his influence in the place where he resided. Nor did his mission stop there. He became a lay evangelist to all the churches round, and before his death many believers found enlargement, and many hundreds of sinners were "added to the Lord" through his direct instrumentality."

We are always in the immediate presence of great enlargement and eternally enduring joys and consolations, when any cares or sorrows, any great cares or sorrows especially, press upon our hearts. Jesus will turn our darkness into eternal sunlight provided our cares and sorrows are told and committed to Him.

I might to any extent multiply cases in illustration of the principle under consideration. These, however, will suffice. Bear this in mind, that whatever you commit to Christ will be adjusted to His and your full satisfaction; and that whatever you shall perplex yourself about or attempt to manage yourself will be fatally marred in your hands.

You see how it is that many who enter into the Rest of Faith lose "the blessedness they spake of." Some new state of mind arises, or some unexpected and perplexing providence occurs. Instead of talking with Jesus about the matter, and instantly putting the case into His hands, they "take thought about it, perplex themselves about it," and finally "cast away their confidence." Take this thought with you as you go abroad, and let it be omnipresent in your heart, that the admonition, "casting all your care upon Him, for He careth for you," includes all cares, all perplexities, all concerns, great and small, and requires that each case, as it arises, and at the moment of its occurrence, shall be committed to Christ. Thus living, thus trusting, "your peace will be as a river, and your righteousness as the waves of the sea."—*A. Mahan, in Divine Life.*

BE CALM.

There are times when it is your pre-eminent business to "possess your souls in patience," to keep very quiet and still all through your entire being, until the rumbling cohort of ill-favored circumstances is passed. At times you find yourself so shut in, so hedged about, so tied hand and foot, that you cannot move; and if you attempt to move, you only scratch and bruise yourself. It may be that for weeks and months everything seems to go against you, all of your interests seemed hurled into a fearful wreck; in spite of yourself, your business is torn and tangled in the most embarrassing manner, you are perplexed beyond measure; nearly every mail brings ill news; for some unaccountable reason, your friends seem to lose interest

in you; everything you touch seems to be blighted. In your personal experience, you feel stupid and half stunned as by a blow on the head; you hardly know how to pray or what to pray for; one day you may be as hard and dry as rock, the next you feel like weeping all day. At such periods you may be tempted to bitterness of spirit, tempted to murmur at God, tempted to do something rash, tempted to take matters in your own hands and violently tear yourself away from the circumstantial prison your soul is in; but you see that to yield to any of these would only be to pierce yourself through with sharp thorns. Your only safety is in "quietly waiting on God." You do not imagine how things will open up before you; you cannot shout, and you dare not rebel; you are not very communicative, all the faculties of your soul must be kept calm and serene, till the tangled net-work around you is broken. At such times it is no use to recriminate yourself no use to work yourself in an agony of prayer, no use to lacerate your body or mind; you have enough to bear already, you must keep very quiet in spirit; you are tied, you are in prison, and must patiently wait for God or His angel to open the door or untie the hard knot.—*G. D. W. in Christian Witness.*

CORRESPONDENCE.

BUFFALO, 5th May.

Dear Bro. Burns,—I have been wishing for some time to get a few items together concerning Mrs. Gordon's work amongst the outcasts of this city, but continued indisposition on my part has prevented me hitherto. But yesterday I was enabled to pay her a visit, and learn from herself of all the marvellous things the good Lord has done for her during the year.

She gives all glory to God in the first place, but wishes to express her gratitude to Him for sending Bro. Burns to the cars that day when she was passing by the Falls on her way west, and for your kind and profitable advice, which has seemed to give her not only a new

idea in reference to the care of the body, but a new impetus to work for the Master.

In answer to prayer she has had many valuable gifts for the better accomplishing the work given her to do, amongst which is an organ to assist in the service of song.

Her husband's health is much better, so that he can now do his part in helping to support the Mission.

In the prosecution of her work she has been the means of closing one saloon near her, and of breaking up one unruly house. Her influence over the rough element all about her is very marked. Children who had never heard of Jesus and His love are being gathered from the highways and the hedges, and trained in Sabbath-schools; rough, unruly families own her sway and submit to her *taming* influence. Indeed, her work in all its parts shows the mighty power of the gospel of Christ, when it exhibits itself in one, however lowly, who illustrates its burning zeal, its sympathy and love.

All her temporal wants have been supplied in answer to prayer, so that at the present time she has enough and to spare.

Now, I have only just touched at some small portions of her work and labor of love. She will soon take some needed rest, hoping to spend a portion of the time at Wesley Park, as she did last summer. I hope a goodly number of our Buffalo friends will be able to get there also. If you could know, as I do, the good that has come to us as the result of the instructions gained at those precious meetings, you would be encouraged to prosecute your work of holiness and love. Some have been enabled to overcome habits that troubled them, and others have been brought into the light and possession of a full salvation—a precious rest.

M. BRIDGEMAN.

Life is not a series of chances, with a few providences sprinkled between to keep up a justly-failing belief, but one providence of God.

Dear Bro.,—You will find enclosed \$1.25 for THE EXPOSITOR. I do thank God that Bro. Dyer ever put it in my hands. I value it next my Bible; it brought me to see how I could get nearer the Master. I can now say that the blood of Christ does cleanse from all sin, and keeps me each day. Oh, how simple it is when we can see God in all things. It is a pleasure to serve Him now, when before it was part duty. Now, I am rejoicing night and day. If trouble comes I know where to carry it; but, thank God, the days of brightness and joy far outnumber those when trial and trouble abound.

May God keep me till the end, and bless you in your labor. MRS. BUSBY.

Oakville, April 15th.

CHRISTIAN EXPERIENCE.

Harrow Circuit, April 10, 1886.

In the month of April, 1858, I resolved to forsake my sins and set out in the service of the Lord. I was baptized and united with the Baptist Church. I did not receive satisfactory evidence of my acceptance with God till some time after. Well do I remember the moment when all was changed from darkness to the glorious light and liberty of the children of God. I was married October 1, 1860, my wife being a member of the Methodist Church.

The Baptist church then being in a very low state, and having no regular pastor, I began attending the Methodist church, along with my wife. I soon cast in my lot with them, and have had a name among them ever since, but, I am sorry to say, a great part of the time it was a name only.

In the year 1863 I commenced a Diary of my religious experience. This I wrote on scraps of paper and some in small blank books. In December, 1884, I undertook to re-write it all in a large book so as to have it altogether. While so doing I was so overwhelmed with shame and condemnation at the many "ups and downs," and the many times I had most grievously sinned against God by neglect of duty, and by murmuring and com-

plaining at the dealings of God with me, that I threw down my pen, and with streaming eyes, heart-felt sorrow, and anguish of soul, cried out, "My God, is there nothing better than this for me. Yes, Lord, I do believe from the teaching of the Bible, and from reading the experience of others, that there is a better experience than this, and by Thy help, O my God, I will never rest till I obtain it." I then deliberately gathered all my little books and scraps together and put them in the fire, and while they were being reduced to ashes, I rushed to my closet, fell upon my knees, asked and received forgiveness of all my past sins and transgressions. I then asked God to take me and lead me up into the highway of Holiness.

I have for several years been a reader of the *Guide to Holiness*, and often while reading the rich and glorious experience of those who were wholly sanctified, my heart would yearn for a holy life, and I often wished I could hear such experience told by those who professed to have it. Praise the Lord, this wish was granted, and proved to be a very great blessing to me.

In the month of August, 1885, I attended a Camp Meeting, held by the Free Methodist Church, at Waltz, Wayne County, Michigan. There I heard many such testimonies as I had long wished to hear. I went to the altar as a seeker of full salvation. I received a richer experience, but was not fully satisfied. I returned home and remained in much the same state till January, 1886. At that time Brother Z. S. Fleming commenced evangelistic services at Oxley church, of which I am a member. There, on that never-to-be-forgotten night, January 22nd, while at the altar praying for seekers, I was baptized with the Holy Spirit. I fell prostrate on the floor shouting "Glory, glory to God; praise God forever." Since that time I have had many, very many happy seasons.

Now I am walking in the King's highway, praise God, and have almost uninterrupted peace and joy unspeakable and full of glory.

"I am drinking at the fountain
Where I ever would abide;
For I've tasted life's pure river
And my soul is satisfied."

I am now a member of the Oxley Band of Christian Workers. I intend, by the help of God, to be a worker. My constant prayer is that God would direct, control, and use me to the honor and glory of His name that I may be instrumental in bringing many to Christ.

Brother Z. S. Fleming was indeed a God-send to Harrow Circuit. Eternity alone will reveal all the good that has been accomplished.

C. N. TOFFLEMIRE.

WHAT IS REQUIRED OF US.

This, reader, is required of us, that Christ shall dwell in us, while we shall abide in the flesh, as the Father abode in Him, while He dwelt in the flesh, and that we shall be in the world as He was in the world. Either Christ prayed for that which is not in accordance with the Divine will, or our experience in both these respects may be a copy of His. "As Thou, Father, art in Me, and I in Thee, that they may be one in Us." "I in them, and Thou in Me, that they may be made perfect in one, and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me."

How, the reader may ask, is this possible? How, we ask in reply, was it that the Father ever dwelt in Christ, and dwelt in Him so completely as to fill and occupy His entire being to that degree that the very words which Christ uttered, "He spake not of Himself, but the Father that dwelt in Him, He did the work?" How does God dwell in my mind? "Through the Spirit." "Ye are builded for an habitation of God through the Spirit." How can we thus obtain the Spirit? Christ told His disciples, and thus affirms the same truth to us, that God is more willing to give the Holy Spirit to them that ask Him than earthly parents are to give bread to their hungry children who ask them. Christ had absolute confidence in the verity of His own words, and regarded them as being as applicable to Himself, dwelling as man amongst men, as they are to us, while we are in the world. This He believed, and when the time came for Him

to enter upon His public ministry, He went to Jordan, and there, in the ordinance of baptism, set Himself apart for the service to which He was called. And when He came out of the water, what did He do? He lifted up His heart and soul to God and prayed; and the Holy Ghost, while and as He prayed, came upon Him. "Now, when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, "Thou art My beloved Son; in Thee I am well pleased." Then, we are told, that Jesus, "full of the Holy Ghost," was led "by the Spirit into the wilderness," and having remained there in fasting and prayer "forty days and forty nights, tempted of the devil," He came out of the wilderness, and went forth on His heavenly mission "in the power of the Spirit."

Through the Spirit the Father dwelt in Christ and Christ in the Father. Do we desire to have Christ dwell in us as the Father dwelt in Him, to fill us as He filled Him with the Holy Ghost, and thus to endure us with the same power with which he was endowed?

We must first of all set ourselves apart for our work, and do so as fully as He set Himself apart for His. This, if we have not taken it before, is our first step. We must, then, as did the apostles and brethren at Jerusalem, wait the promise of the Father, until we, as they were, are "filled with the Holy Ghost." Then Christ, with the Father, will, "through the Spirit," come to us, and make His abode with us; and "we being rooted and grounded in love, shall be able to comprehend, with all saints, what is the breadth, and depth, and length, and height, and shall know the love of Christ, which passeth knowledge." Then we, as Christ was, "shall be filled with all the fulness of God." It will then be the easiest thing in the world for us to be in the world as Christ was, to copy His example, to exercise the same love to God, to love men, to love the brethren, and to love righteousness and hate iniquity as He did. "Nothing will be impossible unto us." "God will

be our everlasting light, and the days of our mourning shall be ended."—*Divine Life.*

INTERNATIONAL BRIDGE.

The evangelistic services conducted by the Board, under the leadership and supervision of Mr. J. Jones, have been productive of great good in the conversion of sinners and the upbuilding of believers. The most discouraging circumstances met them at the outset, but these were successfully met, and the result is glorious. Some of the brethren who have not been living in Christian unity for months have been cemented together by the strong ties of brotherly love. An amicable adjustment of such difficulties has been a characteristic of these services. Though this is good in its place, we have had something that far surpassed that, viz., the conversion of very wicked men—men whose blasphemous utterances would almost make a person's blood curdle, are now reconciled to the Saviour, and they are using their tongues for the glory of God and the good of their fellow-men. The work was principally among railway men, and now it is not of unfrequent occurrence to hear of them having a prayer-meeting in the round-house or workshops.

About fifty can be counted on as having fully accepted Christ as their Saviour. It is really a foretaste of heaven to hear those men and women testifying that the blood of Jesus Christ cleanseth them from all sin. We expect to commence at Fort Erie next week.

Pray that God may make us eminently successful in bringing souls to Christ for the cleansing power.

Yours in the work,
T. J. BROWN, Pastor.

The third Convention of the C. W. Bands will (D.V.) be held in Cookstown, Wednesday and Thursday, 2nd and 3rd of June. We trust every Band will avail themselves of this privilege by sending representatives. A most cordial invitation is extended to other Christian workers—whether in Bands

or otherwise—to be present. The hospitalities of the village are most cordially extended throughout. If persons intending to come will kindly communicate with me, by card, comfortable billets will be provided.

T. H. DIMSDALE.

Cookstown, Ont.

INCIDENTS BY THE WAY.

WESLEY PARK.—We attended the semi-annual meeting of the directors of the Park during the past month. Preparations are being made for the gatherings of the summer, which include Bro. Savage's Band Camp-Meeting, fully announced on another page; Missionary, Temperance and International Camp-Meetings; and last, but not least, one of the National Holiness Camp-Meetings, presided over by Rev. Mr. McDonald, successor to the late Rev. Mr. Inskip. As some of our readers are aware, we had the great privilege of attending one of these meetings four summers ago, at Round Lake, N.Y. We can therefore speak from a delightful and profitable experience concerning these meetings. They have stirred up the United States to the consideration and experience of the definite blessing of holiness as few other agencies have done. We advise our readers to peruse attentively all announcements concerning this gathering, and, if possible, put it on the programme for this summer's Christian work or privilege.

WELLAND.—On our way to the Falls we had the privilege of spending the Sabbath with the Secretary of our Association. We found him, as was to be expected, gradually mastering the situation. At his Sabbath morning holiness meeting, held for the hour and a half just before the preaching service, a large number was present, and we had a season of rich blessing. Some of the experiences were very satisfactory, and reminded us of some of the best at our Toronto meetings.

BRANTFORD.—We received our instructions to go to this city, and as such a course, according to our judgment,

would jeopardize the financial interest of the magazine, we felt called on to exercise unusual care in coming to a right conclusion concerning it. The Master was pleased to meet our expressed desires here, and give a clear, undoubted conviction that this was to be our destination; and so, without any misgivings, to Brantford we came.

INTENSE SATISFACTION.—How grand the sense of complete satisfaction in following Him, our Guide, when we hear His voice and obey, "My sheep know My voice and they follow Me." No fearfulness troubles the mind concerning results or consequences, for

*"The voice that rolls the stars along
Speaks all the promises."*

We found Bro. Galloway, whom we have for some time believed God has raised up to be the centre of the holiness revival in that region, in good health of body and soul, and working for the Master as opportunity afforded; and yet, upon close inquiry, we found that his faith had weakened somewhat before opposing forces. As a consequence, the holiness meeting which he had started some time previously had been broken up. He then tried to work after the Band pattern in the Church; but although the beginning was hopeful and encouraging, it did not last. The fact is, that when we undertake to work on a plane a little lower down than that which God requires us to move in, satisfactory success is impossible.

We had some informal holiness meetings whilst there, at which the presence of the Spirit was realized in a marked degree. Our brother, in yielding himself to God to be taught of the Spirit concerning his work, obtained clear light concerning the past, and especially concerning his privilege of welcoming the Comforter as his abiding guest in Pentecostal fulness and power, and so was enabled to reconsecrate himself to the work of spreading scriptural holiness.

Now, we do not, in speaking thus minutely, wish it to be understood as depreciating the rich Christian experience and the successful work which he was doing for the Master, especially in his private influence exerted upon single

individuals. What we wish to say is, and we draw attention to it for the possible advantage of others similarly placed, that a minute following of the Holy One in the path which He marks out for us is absolutely necessary, in order to have perfect satisfaction in our life work.

When God reveals to us, by His Divine call, some form of work which He commits to our trust, then it is a part of our religion to have unwavering faith in that call, even as Abraham believed God, and it was counted to him for righteousness.

Reader, have you, at any time in your history, heard the voice of God calling you to some particular form of work in His service? If so, none but the great Head of the Church can annul that commission. As you are true to your Master in this respect, so will your life be satisfactory, but as you diverge less or more from it, so will you become the heir to outward disaster and soul unrest.

We are conscious that we illustrate this position in our own experience, for just in proportion to our obedience to the voice of the Spirit in calling us to special work for the Master, so has our life been satisfactory, and wherever we have swerved from that path, and, alas! the instances have been far too frequent, the result has been dissatisfaction and disaster.

We had the great pleasure of assisting in re-establishing the holiness meeting in West Brantford, and confidently hope the other in the main part of the city started afresh, and trust that they will not only continue, but be the prolific mother of a numerous similar offspring.

Since returning home we received a characteristic letter from Bro. Galloway, full of confidence, and running over with spiritual joy and satisfaction, a few extracts from which we take the liberty of transcribing, with the remark that it is our conviction that it is a part of our brother's work, from time to time, to report to the EXPOSITOR concerning the progress of the work committed to his charge, with notes and comments, as the Master may direct.

Our brother wields a facile pen, and we are sure his writings will always be welcomed by the readers of our magazine. He writes as follows:—

Dear Bro. Burns,—My Pentecost has indeed arrived. I *know it*, men and devils to the contrary. Glory to God, my entire being is filled and thrilled with holy power. I stand now where I can say, I can do all things through Christ, which strengthens me. Why didn't I see it before? Praise God there is no vacancy not filled. The Comforter has moved in, and it is no more I that speak, but the Holy Ghost who dwelleth in me. What a luxury to be a tabernacle for God, every room of the blood-redeemed temple occupied with God. Twelve days of Pentecostal gladness and fulness! How easy is His yoke! How light is His burden. . . . Sunday was a glorious day. How I revelled in the thought and assurance that I was walking worthy of the Lord unto all pleasing. Glory to the Lamb. My citizenship is in Heaven.

“On Christ the solid rock I stand,
All other ground is sinking sand.”

We have not had time to obtain formal leave from the writer to quote the above, but we feel assured that, despite his known sensitiveness concerning publicity, he would not deny to others some of the pleasure which we have experienced in reading these heart-felt utterances.

THE CITY MEETINGS.—These have been going on with their wonted regularity, and with ever-increasing interest and power. Marvellous growth in grace is witnessed in the lives and experience of those who are walking in the fulness of gospel blessing, and ever and anon others, who stretch out their hands for sympathy and prayer, obtain their heart's desire, and join the company of rejoicing ones—rejoicing in completeness in Christ Jesus.

FAITH-HEALING.—This subject has received a marked impetus by the presence of Bro. Ryder. A number of instances of faith-healing have been reported, and, indeed, personal testimony on this subject has mingled with other

testimonies at several of the meetings, not excepting the Union Love-feast, held in Sherbourne Street Church last Good Friday. We rejoice in all this, and hesitate not to exhort all to press after all temporal as well as spiritual blessings within their reach. Having a personal testimony concerning the power of Christ to put His healing hand on the body in answer to the prayer of faith, and having the conviction that many are kept from their privilege in this matter by failing to let the Comforter Divine take full possession of His own, we would urge increased attention to this subject. Of course, our readers know our views of the teaching of the Bible concerning this thing. These views, which, after careful deliberation and study, we have enunciated in THE EXPOSITOR, are only made stronger by what we hear and observe concerning this question. We expect before long to review the whole question again. In the meantime, we would say to any whose attention is particularly drawn towards this subject, Hesitate not to look at it squarely, to investigate it closely, and with the desire, not simply to gratify curiosity, but to be benefited and claim whatever of blessing is for you in it by faith. True, there is a danger element connected with it, but that is not necessarily avoided by totally ignoring the whole matter. Narrowness and bigotry will show their true character whatever the nature of the creed clung to, and Christ-likeness will manifest its divine right of way in spite of heterodoxy on the faith-healing question.

THE FINANCES OF THE "EXPOSITOR."

We propose as heretofore to take our readers into our complete confidence in this matter.

Our subscription list now counts up to 1,675, an increase since January of 140. There is due by subscribers upwards of \$900, but whilst we write we have been delayed for three days in giving the order for printing the number for the current month, from the want of \$25. The present contract with our

publishers is on a cash basis; that is, paying for the last issue before we give the order to begin work on the next.

We are not, in presenting these facts, finding fault with our patrons, for we are inclined to think that payment on the part of the subscribers to THE EXPOSITOR has been as prompt as with similar magazines; but we wish in the first place, to let it be an apology, if one be needed, for any delay in publication, and, in the next place, that all may know how intimately connected they are with the monthly publication of the magazine.

We hope, with your thoughtful help, dear friends, to get back as soon as possible to the middle of the month in mailing THE EXPOSITOR. We prefer the middle of the month as the date of issue for two reasons: it gives us the advantage of a better selection of articles from our exchanges, and comes in between other monthlies, proving a convenience to many of our subscribers.

"WAIT PATIENTLY FOR HIM."

God doth not bid thee wait
To disappoint at last;
A golden promise, fair and great,
In precept-mould is cast.
Soon shall the morning gild
The dark horizon rim;
Thy heart's desire shall be fulfilled;
"Wait patiently for Him."

The weary waiting-times
Are but the muffled peals,
Low preluding celestial chimes
That hail His chariot-wheels.
Trust Him to tune thy voice
To blend with seraphim;
His "Wait" shall issue in "Rejoice!"
"Wait PATIENTLY for Him."

He doth not bid thee wait,
Like driftwood on the wave,
For fickle chance or fixed fate
To ruin or to save.
Thine eyes shall surely see,
No distant hope or dim,
The Lord thy God arise for thee;
"Wait patiently FOR HIM."

—Frances Ridley Havergal.

A CHINESE SAUL.

In a recent issue of *China's Millions*, our dear friend, Mr. Tomalin, furnishes the following intensely interesting account of the conversion of Mr. Ts'u, and of a visit to his Chinese home :

In the early part of July I paid a visit to the home of a well-to-do Christian, thirty miles distant from Gan-k'ing. He is a scholar whom I baptized in June, 1883, at Ku-cheng-tsih, the village in this province where a remarkable work of grace had been going on.

I should like to say a few words about this man's conversion. He is the owner of farm-lands and houses occupied by many of the Christians in Ku-cheng-tsih. He himself, one of the *literati*, was deeply prejudiced against the foreign religion ; and on hearing of the conversion of some of his relatives and tenants, set about persecuting them in every way he could. He set out to visit them, like Saul of old, breathing out threatenings against the disciples of Jesus, and vowing to turn them out from his farms unless they renounced "this way." An elder brother had preceded him to the place, arriving some days before him ; but the gospel was so presented to him that he accepted it and received the witness of the Spirit. Great was the surprise and indignation of the learned brother, on his arrival, to find that another had fallen into the delusion. He cursed his brother for being so easily deceived, till the poor fellow was nigh broken-hearted.

THE BIBLE AND THE CLASSICS.

The Christians could not bear this, and turning to the prosecutor, asked his *reasons* for objecting to the gospel. "Have you examined the doctrines?" said they. "You cling to Confucius. What do his doctrines teach of God, of life, or of the way of salvation? Come and make comparison." He answered, "Bring forth your Testament, and I will bring my classics ; let us compare them, and I will show you your errors." But he found it not so easy to do this. The Christians, though not learned, had studied the Word of God, and knew how to cry for help to wield that sword of the Spirit, and before night was over the proud Confucianist was convinced, and went away to humbly study the Scriptures for himself. The next day found him joining himself to those whom aforetime he had persecuted.

Great was the joy of the believers in that place, and now their prayer was that I

might be sent to them at this interesting period, with the evangelist who had been the means of blessing to them. Judge, too, of our mutual joy on arriving in the place within two days or so of the above incident. How their faith in the prayer-answering God was strengthened, and we were led to adore the guidings of God's hand in our movements. "The best of all is, God is with us," exclaimed the dying Wesley ; but it is not only a truth for the death-bed, but the guiding pillar for God's people, the watchword for His army, and the source of rest and joy to His servants doing His bidding.

We baptized nineteen converts in that place on this occasion. It is distant from Gan-k'ing between 200 and 300 miles. More than twelve months have passed over, and the changed persecutor has, during that period, had to bear much persecution. On his return to his home, which is much nearer Gan-k'ing than Ku-cheng-tsih is, he confessed the change that had come over him. At first his friends and relatives were filled with grief, and many came to reason with him, and persuade him to give up these new notions. "Was he not a man of learning and reputation in their midst, looked up to and respected by all? How could he think of bringing disgrace on the family, and forfeiting the esteem of learned men?"

ENDURING PERSECUTION.

But these entreaties failed, and then came threats and persecutions ; however, he still stood his ground alone. Formerly he had been a leader in the clan (numbering some 10,000), a kind of priest for the family, the honor of officiating at the yearly sacrifices in the ancestral hall devolving upon him. These ceremonies he could no longer attend, much less conduct. Now they counted him mad, his friends and family rejected him ; even his wife and other members of the family refused to speak to him, and so hot did the persecution grow, that he could not show his head outside his own door.

But God was with him, and gave him His eldest Son as a fruit of His testimony. He came to visit me near the end of last year, and spent a fortnight or so studying in the Scriptures with such help as I could afford him ; the result was he returned greatly strengthened in faith, and now boldly witnessed that Jesus is the Christ. He has wonderfully grown in grace, and his daily walk and conversation are most exemplary. His earnest desire is the salvation of his family, and already there are six inquirers—

relatives and neighbors—several of whom give good evidence of a work of grace having been begun in their hearts.

I was sadly needing a change on account of health, and they were anxious for me to visit them, and so I accepted an invitation. Two inquirers came to carry me down in a light cane chair, and another took my luggage. The distance, though comparatively short, took us two days and a half, owing to the state of the roads. I would gladly have relieved them by walking barefoot as they did, but was too ill to stand, and in great pain the whole of the second day. It was touching to me, however, to see that they not only rendered their services willingly, but were most concerned for my comfort, and could not do enough to show their gratitude; they seemed to feel I was enduring extra suffering and hardship on their account.

I spent eight days with my friend, and was most hospitably entertained. Large numbers came daily, from far and near, to see the stranger—no foreigner having been there before—and many opportunities were thus offered for preaching the Gospel, of which "mine host" and myself took advantage. My visit must have been an expensive affair for him, for many relatives he had to entertain, some staying several days. He seemed only too glad to be able to do something to advance the Gospel.—*Divine Life.*

SUBMISSION AND TRUST.

REV. R. T. ROBINSON.

It is a hard lesson to learn, but when once learned, the great struggle of life is over. Then comes peace, "the peace of God which passeth all understanding." "Not my will, but Thine be done." It is the mount of vision, though the scene may be Gethsemane. Whatever may be endured, is light when weighed in the balance over this great blessing. We are thankful for it when it comes, cost what it may.

To some it comes late in life, when the shadows are lengthening across the plain. Then they let go their grasp of the world, and take hold on God. To others it comes earlier, and they have long years of happy experience of trusting in God for everything. They find the promise true, "They that wait on the Lord, shall renew their strength." "The meek shall inherit the earth." Their path is as "the shining light, which shineth more and more unto the perfect day." They

walk as over "enchanted ground." They dwell in the land Beulah, "where they hear continually the singing of birds and see every day the flowers appear in the earth, and hear the voice of the turtle in the land." Everything is beautiful in their eyes, and they have a foretaste of the bliss of Heaven.

Now what is the secret of their happiness? Is it not simply this—they have submitted their will to the divine will? They have really done what every Christian professes to do, yielded up all to God. "Since I have lost my will," Payson once said, "I have found happiness." And no one was ever happy who has not reached that point. This is "the philosopher's stone" that turns everything into gold. It is a great thing when one can say with the dying Charles Simeon, "He cannot do anything against my will;" but when one can say this from the heart, then the Kingdom of Heaven has come unto him.—*Words of Faith.*

TO SEEKERS OF HOLINESS.

Don't go to those who oppose it for instruction. Don't search the Scriptures to see if you can find something that will conflict with the plain teachings on the doctrine of holiness. Don't look to those for examples in holiness whose lives are a libel on the profession. Don't counsel with those who know as little about it as you do; but go to those who really have the experience, whose lives are in harmony with their profession and with the Bible, and who teach the doctrine clearly, and in whom you have confidence; follow their direction, meet the conditions, believe God and you will get it. A holiness meeting conducted by God's free, holy people, is the best place to get either justified or sanctified, and also established in holiness.—*Pentecost.*

SAM SMALL'S EXPERIENCE.

Farther and farther, deeper and deeper I was sinking; I was getting hopeless for business, hopeless for all social standing, hopeless for all the temporal interests of this world, hopeless for eternity; and in the very madness of my disordered brain, and in my soul, there seemed at times no avenues of escape at all from the self-imposed bondage except through insularity on the one hand, and through suicide on the other.

I saw that my wife and children had given

up all hope; they did not know from day to day, how I would come home to them. They had seen me brought there, day after day, time after time, insensible and unable to recognize them from the influence of this deadly and poisonous drug. They had seen me when I was brought in and laid on my bed covered with blood, and it seemed as though my days were indeed numbered, and that I would soon fall in the midst of mine iniquity. They had seen me when I was brought home with the wounds of the knife and pistol on my body, and they had heard the rumors from the streets and dives of the dangers with which I had been constantly surrounded of late. To them it seemed as though there was no avenue, no loophole of escape for me from a terrible death. There was not the sign of hope or spirit beaming out from their beautiful faces. They knew not, from day to day, whether I would live to greet them another day. They knew not whether, if my life were prolonged, they would be able to procure the very necessities of life from day to day.

They knew not at what hour the very shelter that shielded them from the storm and from the heat would be removed from over their heads, and they removed from under its shelter. There were visions of uncertainty, of the sheriff to dispossess, of the heartless landlord to distraint for rent, of the creditor to come and take all. There was no future ahead of them, except a future of impenetrable gloom through which seemed to come nothing but warnings of deeper woe and agonies yet to come. O Lord, how good Thou wast to me! Thou hast given me relief from that bondage at my seeking.

At last there came a time when I seemed to have reached the limit. Something strange impelled me to take my little children, as a loving act—an act, it seemed to me, of reparation for neglects of weeks preceding—and to go upon the train to Cartersville, where Bro. Jones was preaching to immense audiences, and from whence the report had come that there were many and many hundreds, and even thousands who were coming back into harmony with God. And as I sat upon the platform endeavoring to take in stenography the words as they fell from his lips, it seemed to me that God inspired him to preach upon one certain line. He preached it with faith and fidelity, which are his distinguishing characteristics; he preached with the earnestness and with the conviction that broke down the casements of my heart, and went home to it. When he had finished those words of "Conscience!"

"Conscience!" "Conscience!" and of "Record!" "Record!" "Record!" God, the infinite, the all-seeing and ever-judging God, came home to me.

I went away from there troubled in mind and soul. I went home and back into the devious ways, back into the bar-room, back into the open highways, back to the maddening bari, in order to get away from the torments I was suffering from an awakened conscience. But they would not leave me. I could find no solace where I had often found insensibility. I could find no relief in potation, where I had often found indifference and capability to take on a cool exterior. There was nothing there to give me surcease from the sorrow of my bosom; and I went on and on until the second day, on Tuesday, at noon. I went into my library-room, fell upon my knees, buried my face in my hands; and I pleaded to Christ that He would let me cling to His cross, lay down all my burdens and sins there, and be rescued and saved by His compassion; that I might be washed in the stream of His blood, from His bleeding side; and that my sins, though they were scarlet, might be white as snow.

I wrestled for four long hours in as much agony as I ever suffered. At the end of that time, when I had reached a conclusion, and I had come to understand that there was nothing of earth to avail me—least of all with Christ—then I gave myself entirely to Him, made an unconditional surrender, and that moment He seized my soul. He dipped it in the stream which was white and pure, and the light of heaven shone in upon me.

In my new-found joy I rushed into the presence of my wife and children. I proclaimed the glad tidings to their astonished ears, and they could hardly believe it, though they saw that some great revolution had taken place. They knew not whether it was a surrender to Christ, or whether it had been a surrender to madness.

But when I went out that evening I had 3,000 circulars printed and distributed all over Atlanta, telling the people that I had found my Saviour; that I had made peace with God; and that I would live a life of righteousness ever after, and desired to make a proclamation for once and irrevocable. They gathered at 7 o'clock upon the public streets that night, and there before them I proclaimed the fact, and, blessed be God, I have been proclaiming it ever since with increasing joy, and with the certainty that my salvation is complete.

Returning home, I could see that Jesus had knocked at the tomb of my wife's life,

as he did at that of Lazarus, and had called it forth in all its pristine strength and beauty, and its bloom and blossom have been on my pathway ever since. I could see that my children had found tongue to sing the joy and praise, and their hearts had been set attuned, as they never had been before, to the melody of childhood, singing to the ears of fatherhood. I could see that there was gladness, wherever I went, upon the faces of friends and acquaintances, and when the news had gone abroad in the land, they who had known me abroad, sent me their glad congratulations and their encouragement.

Blessed be God, that from the day He reached down and lifted me up from the miry pit, and established my feet upon the rock of Christ that is higher than we, I have been going on from joy to joy, a bird of liberty, singing the praises of my Redeemer.

And so, having been thus saved and thus healed, I would call you who are in that terrible bondage, to seek relief of the same great Physician, and to draw your medicine from the same infallible Spring.—*Sel.*

A WARNING.

BY J. JONES.

I feel impressed to write a few lines regarding a former companion of mine. Before my conversion we were much together. He used to tell me how he had left his bright little home and started out in the world without a friend. Six months after I became a follower of the Lord, there was a series of meetings in progress in the city of London, Ont., where I then lived. Tom attended the services night after night, but apparently only to make a disturbance—very often he had to be spoken to. One Thursday night I was requested to remonstrate with him. I asked him kindly to be quiet. He said he would; but I had hardly taken my seat when he resumed his bad conduct. I went to him a second time, and a third time, but in vain. With an aching heart I then requested him to leave the place. He got angry at me, and muttered something about its taking a dozen like myself to put him out. My answer was, "Well, Tom, we don't want to do anything like that, but if we have to do it the dozen are on hand." He then snatched his hat and said, "Come outside and I'll show you a trick or two." He knew I would be the last to fight, but I passed out of the house with him. By this

time all the fight was out of poor Tom. With a heart full of sympathy I laid my hand on his shoulders, looked him in the face and said, "Tom, think of your soul and come to Christ." He answered, "Soul be d—," and with another oath went on his way.

The meetings continued. On the following Saturday night, not feeling well, I went home early. I had hardly entered my room when a knock at the street door startled me. A minute later a message was brought to my room that a young man wished to see me. Passing into the hall I met a stranger who stated that a young fellow who was lying ill wanted an interview with me, but he could not give me his name. I left the house with the stranger at once, and after a long walk reached a cottage where my guide said, "Here's the place." Entering, I was shown into a small room, where lay a young man suffering and prostrate with fever, who greeted me with "Oh, Jimmie, forgive me! I knew all the time that you were right." It was Tom, poor dear fellow; I hardly knew him. I shall never forget the scene. His body was like a burning coal; his eyes starting from his head; his mouth and lips parched. He tossed to and fro in his agony and hot tears coursed down his cheeks. I said, "Tom, shall I pray with you?" "Pray!" he cried in tones that rung through the small room, "Not a bit of use. It's *too late*. I only wanted you to forgive me; I knew you would." "Then how much more will God forgive?" I said. But again the reply came, "It's too late." I knelt down at his bedside and tried to pray. But the heavens were brass. My prayers seemed to rebound from the walls and ceiling of the room. I left with a promise to call again.

When I did so, it was to find him *wrestling with death*. Instead of the fiery glow of the fever, his face was white as the pillow and his eyes were sunken and hollow. As I passed in he looked at me and the tears started. I took his hand, no longer swollen and hot, but clammy and cold. He could hardly speak. I inquired, "Have you any hope?" His answer was, "It is too late for any hope." I spoke to my poor comrade of Jesus and His love, urged him to trust Christ, but all in vain. I stayed with the dear fellow for two hours, and now the end had come. With a countenance expressive of agony and despair he turned to me. My heart was too full for words, but I still tried to point him to the "Lamb of God that taketh away the sin of the world." For fully five minutes he just repeated, very

slowly, again and again, those awful words, "Too late—too late." His voice now failed him, but his lips continued moving. Bending my ear to him I caught, in faint whispers the same sad refrain. And still the lip, moved. Then came a dead stillness. Turning his eyes on me for the last time a shudder passed over his frame, a look of terror came into his face, and the spirit of poor Tom passed away to judgment.

Dear reader, are you, like my dead comrade, mistaking foolhardiness and bravado for courage? It may do as a pitiful makeshift while health and life lasts. But how will it be when death comes?

"You who have been turned aside,
What will you do?
Whither will you flee to hide,
What will you do?
Conscience will in terror rise,
And the worm that never dies,
When to God your spirit flies,
What will you do?"

Poor Tom! An awful comment was thy sad end—I felt it standing at the open grave—on those burning words, "The sting of death is sin." May it rather be the experience of both reader and writer in that supreme crisis of our being to say with the apostle:

"THANKS BE UNTO GOD, WHO GIVETH US THE VICTORY THROUGH OUR LORD JESUS CHRIST."

INTERNATIONAL BRIDGE.

HOW TO BE IN GOD'S POWER.

REV. E. H. HOPKINS.

We say how to be *in* it, rather than how to *get* it, because it is not a thing to be carried away, to be used and possessed apart from God. It is that which is to carry us—to use us. The reason why we do not enjoy this blessing in greater measure is to be found in certain hindrances that must be got rid of.

1. *Cease from self.*

How infinite are the forms in which self appears! Some are occupied with good self. They pride themselves on their excellencies. Others are just as much occupied with *bad* self. They are forever groaning over their imperfections, and struggling with the flesh as if they hoped in time to improve it. When shall we be convinced it is so utterly bad that it is beyond all recovery? Our experience upward in the power of God, is just in proportion to our experience, downward, in ceasing from self.

Is it, "Reckon yourself to be *weak* in reference to sin?" No; it is lower than that. Is it, "Reckon yourself to be *dying*?" No; lower still. "Reckon yourself to be *dead* indeed unto sin." Some believe they are very weak. But what does that imply? That they have *some* strength. But when a man is *dead* he has *no* strength. We must act on the assumption that we are *dead* in reference to sin.

We shall not then speak of difficulty as to resisting temptation in reference to ourselves. We shall take the lowest place, and say it is impossible. But we shall know that what is impossible with self is possible with God. We shall take our place on the resurrection side of the cross, and in so doing we leave behind the old self-life, which was crucified with Christ. The cross thus divides the old self-life from the new Christ-life. To live in Him who is the life, is to be in the power of God.

2. *Yield yourself wholly to God.*

We know what yielding to *sin* means. By so doing we have been brought under its power. Now yield to *God*, and you will know His power.

We have not to make it or to increase it, but to submit to be carried by it. For it is like a mighty tide that flows on with calm, but irresistible force. Imagine yourself in a little boat on some broad, but rapid river. The current flows on, but you remain in the same place. I ask you, "How is it you make no progress?" You say you cannot tell. You make great efforts by rowing hard to move along, but without success. At last I discover the cause—you are moored to the shore. What you want is not more efforts—more struggles at the oars—but being set free from the land. You need to let go your hold of the shore, and to yield yourself to the stream; to abandon yourself to the tide of His conquering power. There may be more than one anchor that needs to be pulled up. But every hindrance must be removed; every rope must be cut before you can know in your own experience the "power of His resurrection."

3. *Trust Him to supply all your need.*

A soul wholly yielded is a soul that finds no difficulty in believing. The hindrance to faith is the want of surrender. That hindrance being removed trust is no longer impossible. To trust is to rest, and to rest is not to carry—but to consent to be carried. It is as we rest in the Lord that we partake of His power, "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength."—*Words of Faith.*

PERFECT TRUST BRINGS PERFECT
PEACE.

Perfect peace ! O words, whose meaning
Stirs with hope the longing soul ;
Lures it onward, yearning ever,
Restless, till it reach the goal.
Long I sought this greater blessing,
Vainly strove and did not cease ;
Now upon my heart 'tis written,
Perfect trust brings perfect peace.

Not in struggling did I gain it,
Not by fasting or by tear,
Not by contrite self-abasement,
Nor soul-chastening severe ;
These but subtle substitutions
Of "good works" by souls oppress,
Hiding *faith*, God's grand requirement ;
Perfect trust brings perfect rest.

These all failing, near despairing,
"I can do no more," I said ;
Vain my struggles, service, effort,
Hope in works and self is dead.
Saviour, on Thy love I cast me,
Work, Thou, for my labors cease ;
Softly stealing came that whisper,
Perfect trust brings perfect peace.

Lord, I trust, I *all* surrender :
Work in me Thy will divine,
Cleanse me *now*, and sanctify me,
This is Thy will—it is mine.
Give or take of earthly blessing,
Since I'm Thine I must be blest ;
To Thyself abandoned wholly,
Perfect trust brings perfect rest.

Who will lose his life shall find it,
Self-life dead, the Christ-life gained ;
Satisfied, still ever pressing
After good not yet attained.
On from faith to faith He leadeth,
Resting in His will I'm blest,
Working, waiting, equal pleasure,
Perfect trust brings perfect rest.

—*Holiness Advocate.*

One who has realized God in his own soul. and has been inspired with enthusiastic love and fidelity towards Him, and who loves only His company and His service, lives in heaven though on earth ; and all that he says and does must be scoffed at as madness by those who live unregenerate in the flesh ; and though he may say—"I am not mad, most noble Festus, but speak forth the words of truth and soberness,"—his words avail not to convince the world.

Band Tidings.

BAND REUNION AND CAMP MEETING, WESLEY PARK, NIAGARA FALLS.—To commence on Friday evening, June 18th, and extending over the two following Sundays, June 20th and 27th. To close on the evening of July 1st, (Dominion Day.) Band Workers from all parts of Ontario, as well as from the United States, are expected to be present and take part in the services. Valuable assistance is expected from ministers from far and near. Tents can be rented at reasonable rates, and board by the day or week can be secured by application to REV. W. B. OSBORN, WESLEY PARK, NIAGARA FALLS, ONT. Arrangements have been made with all Canadian railways for return tickets at 1½ fare from all points west of Montreal. Full (single) fare to be paid at starting point, and certificate procured from the ticket agent. This certificate will be endorsed on the camp ground, entitling the holder to return at one-third fare. Reduced rates have also been secured for steamboat travel. These reduced rates of travel are available for those who stay for the whole or for only part of the Camp Meeting term. Our friends everywhere are cordially invited to share with us the joy of this, our annual Feast of Tabernacles, and special prayer is asked on behalf of the undertaking.

DAVID SAVAGE.

WALKERTON.—Band work in this town proved most satisfactory and encouraging. Some six workers, with Brother Sedwick as leader, had been busy for a week before I reached them. The pastor, Rev. J. Scott, who is also superintendent of the district, had been for some time pressing us to come to his help, and had the ground well prepared. I found the church crowded with people at the evening service, a number of converts ready with clear, bright testimonies, good singing, and a spirit of hearty co-operation abroad. No less than seven ministers' families are resident in Walkerton ; two of them of deceased ministers, Rev. J. B. Williams and W. McCann. The associations of long years ago,

were tenderly, and I trust not unprofitably, renewed with several of these dear families. The kindly spirit evinced by the people of this town towards their guests will not soon be forgotten—never, indeed, by some of us. Better than all, scores of souls came to Christ. Over a hundred professed renewing grace before the services closed. May they be kept by the power of God through faith unto salvation.
D. S.

BLUEVALE.—We came here on Monday last. God has been with us in power. Over twenty seekers. The spirit of conviction has rested heavily on the people. Bro. Cook is an earnest, live worker, and has, I am sure, a bright future before him. We are still pushing personal experience on the line of Holiness unto the Lord. To this, I believe, is largely due our success. For "them that honor Me I will honor." To-morrow is Quarterly Service. We are looking for a term of blessing.
FRANK WOODHULL.

VIENNA.—We came here on Saturday, after a few days of rest and visiting at Fairfield Plains. We rejoiced to find the dear converts there doing well. Nearly all standing firm Praise God. Indications here are favorable for a good work. God was with us yesterday in power. The dear comrades of my Band are well and living close to God. The Lord is greatly blessing us in our own souls. Praise God forever. We expect to be here till May 1st. Then to Port Stanley. We do not forget you in prayer.

J. W. CHAPMAN.

SUNSHINE.—We are having good meetings. Over eighty souls thus far. Praise God. House filled to overflowing at nearly every service. Yesterday, April 11, was a day long to be remembered. We had four services, 7 a.m., 10 a.m., 2.30 p.m. and 7 p.m., all well attended. For about six weeks I have had a 7 a.m. meeting, always a good attendance, and always a time of power. I am not well, but, thank God, am able to attend all the services and God blesses me. Expect to stay here another week. We are praying for you and the dear comrades. Love to all.

Yours, firm for Christ,
FRANK WOODHULL.

OHIO.—Over fifty persons came to Christ at our meetings in Lowell. A great work for that place. It was very similar to Pres-

ton in every respect. I am now sixty miles south, in Rutland, a small town. An interesting community, but indifferent to religion. Free-Will, Baptist and Campbellite churches. A number of Methodist people, but no church. There have been repeated efforts for a revival, but hitherto without success. I believe God is now going to pour out His Spirit upon the people.

ALEX. LAMB.

ALPENA, MICH.—Last night the church was packed, gallery and lecture-room. Too large a crowd to handle to advantage. We were obliged to dismiss the congregation in order to hold a prayer meeting. Quite a number of the church members are full of fire and zeal for God. Some thirty seekers for the week. This is a terribly wicked city. The devil seems to have possession of the place. Pray for us. Band all well and clinging to God for blessing.

J. MURDOCH.

HARRISTON.—We opened here under difficulties. The pastor, Rev. J. W. German, had just been led through the dark waters of a sore bereavement. Sister German had passed among the angels. Our brother had gone to Illinois for the relief of change and rest. So the people were not expecting us. All through the services—till just at the close—we missed the presence and good offices of the minister in charge. Other hindrances also met us. But the interest gradually rose, and some of the closing services were times of great power and blessing. The church was much quickened. Some influential members and adherents came into the light of a definite and clear experience, and about a score of persons professed conversion. Many hearty acknowledgments reached us of blessings received during the progress of the services. A local Band has done faithful service for about a year in this church. Bros. Sedwick, McLachlan and Powley were with us from the north for a few nights. Bro. Richard and "Ed," my boy worker, parted from us here, passing homeward to Toronto.
D. S.

BLUEVALE.—A pressing invitation from Bro. Woodhull, to attend a field meeting, took me to Bluevale for Sunday, May the 9th. But the weather proved unfavorable—not wet, but chilly, with a lowering sky. So we had indoor services. Church overcrowded, necessitating an overflow meeting in the Orange Hall for the

afternoon, and after that a young men's meeting, each time filling the hall. We arranged not to divide at night. But it was impossible to get the people into the church. Bro. Woodhull displayed good generalship in handling the crowds at the various services. Much blessing came to us through the day, about twenty persons making a start in the new life. I found that a good work had been going forward among the Christian people of the place in the line of holiness; many of them having entered into the experience of His grace. Thank God. The pastor, Rev. J. S. Cook, is in hearty sympathy with this line of teaching, and is intensely concerned for a general and powerful revival of religion over his field of labor. Bro. Woodhull's absence for a few days took me back to Bluevale for part of the week following. The work is still going forward.

D. S.

P. S.—Sabbath, May 16, was a day of days in Bluevale. Crowds of people; overflow meetings—one of them, of young men only, filled the adjoining hall. Great blessing in all the services. Some forty souls were seeking Christ through the day, nearly or quite all of whom went away trusting Him. Praise God! Bro. Woodhull returned from his hurried run home on Saturday night, and I left for Tilsonburg on Monday morning, after an absence of four months.

D. S.

PORT ELGIN.—After our farewell at Walkerton, Bros. Glen, Powley and myself, went on to Port Elgin for a four days' meeting. Found a gracious work there, and a spirit of revival abroad. The pastor, Rev. J. Green, and wife, had given much faithful labor to the place. Some of the lingering ones were brought fully into the light during our stay. The Lord perfected His work among the converts there. Passing on to Southampton, we found a very different element. We prayed with Habakkuk, "O Lord, revive Thy work." It seemed as though the Lord had to deal with us as He did with Ezekiel, setting us down in the midst of a valley full of bones, "and lo! they were very dry." But the Spirit came upon us and there was a "noise and a shaking." Some of the old Methodists of this place seemed to have religion "in spots," and worked by fits and starts. Others showed themselves to be established Christians. We left Southampton with feelings of encouragement. Some sixty had made a start for heaven. We farewelled on May 5th to open at Mildmay. Pray for us. J. SEDWICK.

ALPENA, MICH.—I write a few lines in regard to our trip to this place. Belle, Bessie, and Hugh met me at Point Edward on Saturday morning. We left the Point at 8 a.m. for Black River, arriving there about 9 p.m., tired enough. After a good rest we held two services on Sabbath. Had the pleasure of meeting Rev. Davis, Presiding Elder, at our evening service. He told the people of the success of our workers. Tawas and Cheboygan, and bade us God-speed in beginning work at Alpena. We intend giving this place a few services on returning. Monday p.m. we left Black River by stage, having to drive through mud, water, and corduroy roads. We feel the effects of our shaking to-day. We open to-night, looking to God for help. I believe He will help us. I am much encouraged this morning, from 2 Chron. xv. chap. 7 v., "Be ye strong, therefore, and let not your hands be weak, for your work shall be rewarded." Brother Scott has opened Band services in Armada. He has with him three workers from Point Edward. J. MURDOCH.

NORTH BAY.—After a journey of three days and a half from Gravenhurst by stage we reached this place. A lively town, but almost entirely in the hands of the enemy. We opened in the strength of Jesus. Worked here two weeks. Believers quickened and sinners converted. Men in various stages of intoxication seemed to be influenced by the Spirit of God. We then went to Thorncliffe and the Master was with us. Many hard hearts melted into tenderness—indeed the whole community was aroused. Some glorious conversions. We then went to Callendar. The people would not let us in the school-house. But the Lord opened the way. Engaged another building and began in the name of the King. In spite of opposition the Lord was with us in mighty power. Sinners weeping for their sins, who are now weeping for joy. We expect to open at Booth's Mills next week. We are believing for a good work. We expect to go to Mat-tawa soon. Would have written before, but we have been so busy among this dear people. Have a great deal of walking. We get real wearied. Charlie and I do love our work. I feel full of the Spirit this morning. It is hard fighting here, but, glory to God, He is with us. We want the prayers of all the Bands for this section of country. Oh, for the Spirit of the living God to fall on the people here, and may we all be kept low where the Master can use us. GEO. REID.

HARROW.—I came home yesterday, April 8th, after assisting Rev. W. W. Edwards eleven weeks. We made progress slowly, seekers coming forward two and three at a time. God gave us a "calmly fervent zeal," and about 180 have professed a change of heart, of which number some 130 have united with our Society. Some have not yet decided. Over thirty of the converts belong to Baptist families. I will not soon forget the kindness of this dear people. Praise God, from whom all blessings flow.

Z. S. FLEMING.

Band Correspondence.

LETTER FROM NIPISSING.

North Bay, Ont., April 2, 1886.

Rev. D. Savage,—

Dear Bro.,—You have doubtless looked for information from Bros. Reid and Sargeant since they came to me, but looked in vain, as I found it difficult, if not impossible, to give you such a report of their work as would prove satisfactory to you.

I have been highly pleased with the young men. Their undoubted piety and their indefatigable labours render them objects of admiration or hatred, according to the standpoint from which they are viewed. They have received the heartiest sympathy and support from the most pious people of the community, and they have met the most determined opposition from the proprietors of bar-rooms, billiard saloons, skating rinks, and gambling dens, and I am sorry to say that, some nominally Christian churches have disapproved and misrepresented their methods. The fight on North Bay continued for two weeks, and although the services were generally marked by gracious effusions of the Holy Spirit, which greatly quickened and purified working believers, the results, in respect to the number of conversions, were not what I expected. There were twelve persons who presented themselves as seekers, and I have reason to believe that seven or eight of the number were saved. The congregations in attendance were generally large, but only a few persons among them were present every night. This fact, together with the powerful opposition experienced, limited the success of our efforts.

After earnest prayer for Divine guidance it was decided that my colleague, Mr. McKechnie, should proceed to Thorncliffe, distant four miles, with the evangelists, and

commence operations there, while I should remain at North Bay to continue the services as Providence might indicate.

At Thorncliffe evidences of a gracious work were present from the beginning of their labours, and soon it developed into a glorious revival which resulted in the conversion of many interesting and influential persons, through whose consecrated lives and faithful testimony we trust God will save many others.

We intend, if God wills, to close this special service on Sunday night next, and on Monday to open a campaign at South East Bay, where we have been refused the use of the public school-house by trustees who represent denominations of Christians who have occupied our churches in this district in the absence of any of their own. Such conduct is not likely to promote organic union of the Churches in question with the Methodist body.

Some very earnest prayers were offered last night that God would open a door for his servants which no man should be able to shut. The labours of these dear young men have been attended with the most blessed results among the officers and members of our church, as well as among the people outside of the fold. And we look for better things to come.

The Rev. Mr. Somerville, of Mattawa, is in correspondence with me in view of securing their assistance on his charge later. I should like to have your approval before sending them to him. I am watching the progress of these evangelistic efforts with the deepest interest. Should God place on our hands, among these young converts, persons fitted for Band work, and call us to organize in the Montreal Conference a system of evangelism such as you have inaugurated, I should greatly rejoice.

In writing to you last I overlooked one point named in your letter. I was returned to this charge last Conference for a second term of three years, owing to the exceptional nature of the work and my supposed fitness for it. If, therefore, I should conduct myself properly I may remain here next year.

I shall be delighted to receive a visit from you next summer. I know of no place where a hard-worked minister could go "apart to rest a while" with greater advantage. I am expecting several to visit Lake Nipissing next summer. Why not have a representative gathering of evangelists here for consultation. Think about it.

Yours truly,

S. HUNTINGTON.

Point Edward, May 14, 1885.

Rev. and Dear Bro.—Having been engaged in Band work in Michigan for the past eight weeks, I thought that a report of the work would be of interest to you and others who are engaged in this glorious work of leading souls to Christ.

Eight weeks ago we commenced meetings in Marysville. We had with us three Band workers from Point Edward, Sisters Jack, Burgess and Crawford, and Bro. McKeown from Forest. After three weeks of faithful labor, we had the joy of seeing forty-five seeking and obtaining the pardon of sins. We organized a local Band before we left, who still hold meetings twice a week, and we are glad to learn that souls are still being saved.

From Marysville we went to Armada and we were not a little discouraged to find so few faithful followers of Christ, but having consecrated ourselves afresh to God we determined to fight for God and the truth, and while exhorting and inviting God's people to consecrate themselves anew to God many came to the altar and made a full surrender of all their powers to God, and the result has been that backsliders have been reclaimed, and many who never before professed faith in Christ have been savingly converted to God.

Some in Armada had given up all hope of ever seeing a revival in their midst, but in answer to the prayers of a faithful few, God has manifested himself in his saving power and fifty-four have in these meetings been brought to know their sins forgiven, and to-day can bear testimony to the fact that the blood of Jesus Christ, God's Son, cleanseth from all sin.

We formed a Band here also, sixty-four giving their names as willing workers for Christ.

Brother Jack, of Point Edward, visited us twice and rendered us good service. I shall be in Armada for some weeks, supplying for Brother McAllister who is to be absent for some time.

Yours in Christian work,
JOHN SCOTT.

Band Testimony Department.

FROM TAWAS CITY.—Since God for Christ's sake received me in my weakness and sinfulness, and made me clean and pure, I have avoided, both in private conversation and in public testimony, any direct reference to my past life. The blood of Jesus having cleansed me from all my sins, I hope that all

who have known my sinful life may cast the mantle of charity over the past.

On Sunday evening, December 5th, 1885, God mercifully heard my cry for help, and washed all my sins away in the blood of the Lamb. He gave me a new heart and I entered on a new life, and by this only, with God's help vouchsafed to me in the future, do I wish to be known and remembered. Still I am led to give some of God's leadings and dealings with me, involving, though it will, references that are painful and humbling to me. In early life I acquired a taste for intoxicating drinks. The habit grew on me with years until it became the ruling passion of my life, and had nearly ruined me soul and body. My father and mother had lived devoted Christian lives from their youth up, and I believe that in answer to their earnest, faithful prayers my unprofitable life was spared. Twelve years ago last December my mother called me to her bedside and, with her dying arms around me, prayed God to save her son. There and then I promised to meet her in heaven. But, alas! I went from bad to worse, till I was bound, hand and foot, in the chains of sin. Again and again have I struggled to get free. Repeatedly have I taken the pledge. I have walked the floor many a night wringing my hands in an agony of remorse and despair crying, "Is there no help? Must I perish miserably, and fill a drunkard's grave?" But all in vain. The devil seemed to own me, body and soul, and the insatiable thirst for liquor held absolute control of me. Friends have followed me to the saloon bar with pleading and warning that a few more drinks would end my life. I have grasped the glass and replied, "I must have it. I will have it if I am in hell before morning." For two years, at least, not a day passed without from three to twenty drinks. I could not live without it. Twelve hours without stimulants and I was wild. Many times I said, "Let death come, there is no hope for me." I was in the habit on Sunday of working, or taking my boys and with gun and fishrods spending the day in the woods or on the water, teaching my children to despise and sneer at the Church and Christian people.

I first met Brother Balmer last Fall at a funeral. He walked with me from the cemetery. Spoke to me earnestly and kindly, and won my respect and good will. The following Sunday evening I went to hear him preach. He spoke of a loving Father in heaven, of Jesus who died for all, and of a father's and mother's prayers. My head

dropped. I was carried back to my father's house. Then came to me a vision of my mother stealing softly into my room—thinking me asleep. Leaning over me tenderly she touched my hair and the tears dropped upon my face. In a voice of agony I heard her whisper, "O blessed Jesus save my boy." I felt those tear-drops burning into my flesh and heart. I could stand no more. Rising from my seat I left the church to drown all memory and thought in drink.

When the Band services began I went one evening just to hear the singing. Every word seemed directed to me, and when they sang, "Where is my wandering boy to-night?" terrible conviction seized me. Again my mother stood beside me with, oh, such a sad, grieved, accusing face. I cried, "Oh, God, let me die and quit this misery?" On reaching home I tried to read my Bible, but every word condemned me. I argued, cavilled, but truth stared me in the face. Two days and nights of suffering followed. Starting from troubled sleep I cried, "Too late, too late." All day Saturday I wandered from place to place, seeking rest and finding none. At night I passed over to the church, but did not go in. I was challenged a number of times on the strangeness of my appearance, but retorted in anger, and in my desperation denied Christ and the Bible. But fear and trembling seized me at my awful words.

On Sunday morning I hurried from home before my family was astir, not returning until after church at night. Standing at the saloon bar I was asked, "Are you sick?" "Are you under conviction?" I answered, "Yes, curse you! and I wish you were in my place." I left the place instantly. Towards evening I was sitting in a store with my most intimate friend. Suddenly I sprang to my feet exclaiming, "I'll do it." He said, "Do what?" I replied, "I am going over to the church to ask them to pray for me. Do you think they will? I do believe God can save me, but will He. If God does not have mercy on me, I am lost. I feel as if this was my last chance." I was advised to take some stimulants. But no. I had hell enough without any more. I went over to the church. Several persons came to me, but I paid little attention to their pleadings. I trembled as though seized with an attack of chills. I felt afraid of God and of His people. Rising to leave the church, Charlie Storey took my overcoat and insisted on my remaining. May God ever bless him. Miss Boomer, of the Band, came and told the Wandering Boy that Jesus loved him still. She led me like a little child to the altar. O

the despair of that hour! No friend in earth or heaven. My terrible life rose in judgment against me. How could I call on the Lord whom I had denied and blasphemed, upon Jesus whose name I had scorned. I said, "If justice must be visited upon me let it come here and now, even to the termination of my miserable life."

Brother Balmer and Brother Murdoch with others whispered words of hope and pointed me to Jesus and His blessed promises. O how little I knew of the loving Saviour then, and when those dear friends asked me if I was willing to forsake all my evil ways and surrender fully to God, how gladly I said "Yes, I am." With anguish I said, "Lord save me, save me. This is more than I can bear." I had by this time forgotten my surroundings, friends, family, all. *Suddenly a quiet peace came to me.* I can never explain it. I hardly understood it even then. But I was at rest. Hardly daring to look up, I whispered, "Yes, dear Jesus, I do believe in and trust you." Glory be to God. I will praise Him every day of my life. I will praise Him until I die.

How wonderful is the power of God. The people of God and the things of God, which I once hated, now I love. With Christian friends I am happy. With God's people I wish to live and die. I must not omit to put it on record that in the moment God, for Jesus' sake, gave peace to my soul, all thirst and desire for liquor was mysteriously taken away, and has not for one moment returned. Wonderful, wonderful! How can it be? I am a new man in Christ Jesus, and His precious blood has cleansed me from all sin.

My heavenly Father has truly opened the windows of heaven and poured out such a blessing that there is not room in my heart or home to contain it. My daughter Carrie, 21 years of age; Bertie, 20 years; George, 17 years; my wife and baby boy Lee, have all given their hearts to the Lord. And daily we read God's word, sing songs of praise, and unite in words of thanksgiving. We think we are the happiest family in the world. My heart goes out in love and gratitude to the dear friends whom God, as I believe, sent to Tawas City on a special mission of mercy to lead myself and family to the feet of the blessed Saviour. Tears of gratitude drop on the paper as I write. That we may all be preserved to meet and rejoice together in His heavenly kingdom is the prayer of your friend and brother,

SIBLEY G. TAYLOR.

Law and Abstract Office,

Tawas City, Mich.

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