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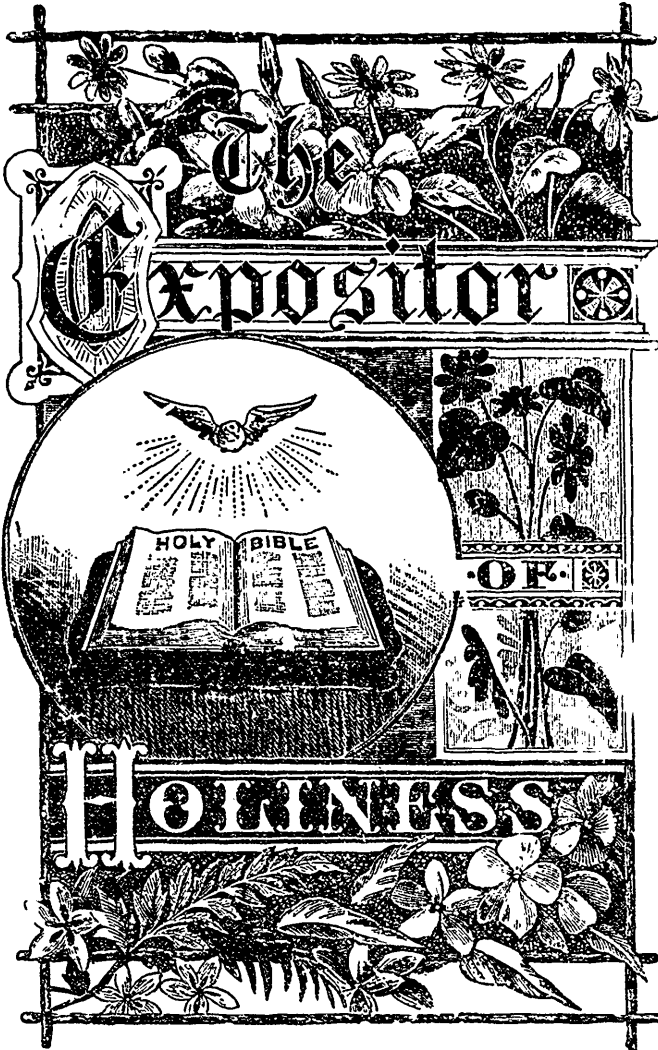
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CALENDAR OF HOLINESS MEETINGS.

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

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

Every Saturday, at 7.30 p.m., at Dundas Street Church.

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

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

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

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

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

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

THE
Expositor of Holiness

AND

BAND WORKER.

Vol. V.

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ALLELUIA !

—

The strain praise
 Of joy and praise,
 Alleluia !
 To the glory of their King,
 Shall the ransomed people sing
 Alleluia !
 And the choirs that dwell on high,
 Shall re-echo through the sky
 Alleluia !

They through the fields of Paradise that
 roam, [home,
 The blessed ones, repeat through that bright
 Alleluia !

The planets glittering on their heavenly way,
 The shining constellations join and say
 Alleluia !

Ye clouds that onward sweep !
 Ye winds on pinions light !
 Ye thunders, echoing loud and deep !
 Ye lightnings wildly bright !
 In sweet content unite your
 Alleluia !

Ye floods and ocean billows !
 Ye storms and winter snow !
 Ye days of cloudless beauty !
 Hoar frost and summer glow !
 Ye groves that wave in spring !
 And glorious forests, sing
 Alleluia !

O let the birds with painted plumage gay,
 Exalt their great Creator's praise, and say,
 Alleluia !

Then let the beasts of earth with varying
 strain
 Join in Creation's hymn, and cry again
 Alleluia ! [sonorous,
 Here let the mountains thunder forth
 Alleluia !

There let the valleys ring in gentler chorus,
 Alleluia !

Thou jubilant abyss of ocean, cry
 Alleluia !

Ye tracts of earth and continents, reply
 Alleluia !

To God who all creation made,
 The glorious hymn be ever paid ;
 Alleluia !
 This is the strain, the eternal strain,
 The Lord of all things loves ;
 Alleluia !
 This is the song, the heavenly song,
 That Christ Himself approves ;
 Alleluia ! [awaking,
 Therefore we sing with heart and voice
 Alleluia !

And children's voices echo, answer making,
 Alleluia !

From all voices be outpoured
 Alleluia to the Lord ;
 King of kings let all adore,
 Alleluia evermore,
 Alleluia ! Alleluia !
 Alleluia !

—By Godescalcus.

VISIONS.

A most difficult subject to handle, but not on that account to be passed by. It was said, in prophecy concerning the present dispensation of the Spirit that, "your young men shall see visions." Provision is then clearly made for such mental and spiritual phenomena in the Gospel, they have their assigned place. What that place is is a legitimate subject for close investigation.

What they are not.—It is clear that they do not occupy the same place as in the former dispensations. In the prophetic times they were used of God to communicate to His prophets revelations of His will for the people. Through them He taught ultimate truth for all. But in these times, it is distinctly shown that *all* should be taught of God, and that therefore teaching through visions

can only come to the individual and for the individual, and no one can through visions, however multiplied, become a kind of oracle for others. Christ Himself has spoken to us in these last times, and the race of teachers who formerly stood between God and the people, as recipients and communicators of His will, passed away, never to be utilized again, for each may now have the unction from the Holy One, and so be possessed of all needed spiritual knowledge. Hence, we maintain that no new revelations of God's will to man can be looked for through the visions of any one individual.

If this simple scriptural truth be kept in mind, nearly all the dangers connected with the subject pass away, whilst the possible benefits are retained.

What they are.—They are amongst the many means whereby God communicates His will to individual man. For just as the Holy Spirit uses judgment, reason, the senses of the body, and the faculties of the mind, to guide us into all truth, and to confer upon us the rich blessings of the New Covenant, so visions are utilized now and again for the same beneficent object. In the make-up of a full-orbed Christian no part of our being is left out: body, spirit, soul, with all their powers, are indwelt of the Spirit, and are used to the utmost to secure the fulfilment of the promise to each one, "No good thing will He withhold from them that walk uprightly."

When the Christian, who has claimed his privilege of walking in the Spirit, is the subject of one of these impressive visitations, how natural for him in his perplexity as to whereunto it tends, to submit the whole matter to his Divine, ever-present Guide, to be taught of God concerning it. Then, if there is some lesson of instruction or warning in it, he with certainty secures it, and is the richer for it. If not, it is relegated to the things to be forgotten, and so ends the matter.

How different the history of one, whether professed Christian or not, who does not lean in perfect confidence on the Guide Divine, for just in proportion to the startling character of the vision experienced, so is he the prey of harassing uncertainty, and is ever liable to weary himself in his efforts at forced indifference, or to

rush off into milder or more pronounced forms of fanaticism. For we maintain that even emphasizing scriptural truth in its application to others by the relation of visions, dreams, or trances is of the essence of fanaticism.

God can use visions to the spiritual profit of the individual, and often does, but so soon as this individual, or any other, uses such incidents in Christian life to teach or even impress the teachings of Christ, the realm of danger has been entered.

The vision of Peter, just before his call to open the door of the Church to Gentile converts, was evidently needed to break down his strong Jewish prejudices. The voice of the Spirit, which was quite sufficient for his guidance after this was done, would not have accomplished the purpose. It was simply to prepare the apostle to accept the fulfilment of Christ's previously revealed will concerning pardon, purity, and the gift of the Holy Ghost for all, both Jew and Gentile.

In leading Paul in his preaching tours, the Holy Ghost evidently used just what means were necessary to accomplish the desired result. Hence he was simply forbidden of the Spirit to preach or go to certain places, but when the exact place was to be indicated a vision was vouchsafed. But whether it was a voice, an impression, or a vision, it was simply the Holy Ghost guiding him into all truth.

Just so in our Christian lives, when the circumstances demand it, God, to secure for us the fulfilment of His promises, and to enable us to do His will, "on earth as it is done in heaven," teaches us, not only through our reason, and our affections, but through visions and dreams of the night. But just as we need, moment by moment, the guidance of the Spirit in the use of the more ordinary powers of our being, so do we need His guidance in the extraordinary.

EVIDENCES OF CHRIST'S PRESENCE.—
"You ask me how I came to know that the Word was near? Would you know this? Because He is living and efficacious; and, at the moment that He entered into my soul, He moved, softened, wounded my hard, sick and stony heart.—*St. Bernard.*

THE ATTITUDE OF OBEDIENCE.

"They also serve who only stand and wait."

—Milton.

Impatience is the bane of many a Christian life. To learn to wait on God seems most difficult. Being engaged in active service, or what may appear to be it, gives ready satisfaction to most. And yet, if proper thought be given to the subject, it will be seen that, in the activities of Christian life, liability to err is even greater than when called to *stand and wait*; for the flow of animal spirits, ever attendant on bodily or mental activity, can easily be mistaken for Divine approval.

There are many substitutes in this life for the "Well done" of the Master. The approval of man, of the Church, of self, all may be substituted for the witness of the Spirit that we please God. Then the opposition engendered by political activity, or labors in moral reforms, may be accepted as proof that we are obeying God in all things. For example, let a Christian minister awaken the hostility of those engaged in the liquor traffic by his open advocacy of prohibition, and it is an easy matter for him to make that fact a sufficient proof that his whole life as a Christian is approved of God. And yet his associate laborer, who is not even a professor of religion, may secure like op-probrium.

Again, two men, the one a professor of religion, and the other not, heeding some urgent call to relieve distress, part with their last dollar, and both alike share in the approval of conscience for these self-denying acts. But whilst the one simply accepts the glow of self-satisfaction as the reward of virtuous action, the other is apt to go beyond this, and make it a proof that his whole religious life is right, wherein lurks, as all may see, a very subtle form of danger. Hence we argue that there are special forms of danger to the Christian in active life which are absent when in repose. But when in the *attitude* of obedience, and simply heeding the command to stand still and see the salvation of God, he has the desirable opportunity of listening for the voice of Divine approval, undistracted by many of the various counterfeits of that voice.

If, therefore, the consciousness of this approval is not as vivid, is not as satisfactory, when thus all the powers of mind and body are inactive, (we refer not now to the times of needed rest for recuperation, but to forced inactivity, when apparently wasted energies clamor for employment,) we may well give heed to the apostolic caution, "Examine yourselves whether ye be in the faith: Prove your own selves, know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates." Hence we infer that if we have times of dissatisfaction with our Christian life, because of lack of active mental or physical exertion in our service of the Master, the call is not for undue haste in rushing heedlessly, as the unthinking horse, into the battle, but for close examination as to our standing before God. Is Christ Jesus formed in us? If so the conscious joys of salvation cannot be wanting. His smile of approval is as easily realized without the knowledge of open success. If we are not abiding in Him, no rushing into labors many can secure the coveted experience. This union with Christ is ever attendant on faith, and is a possible experience any moment, as in absolute self-surrender we recognize and accept our blood-bought privilege in the Gospel. Therefore we claim that the attitude of obedience is satisfactory, when moment by moment we honestly present our bodies to Him as a living sacrifice, and believe that it is holy and accepted. Then, as we in the present moment restfully stand in Him, and are conscious that the blessed Spirit not only abides in us, but witnesses clearly that we are pleasing to God, so we are ready, at His slightest intimation, to walk in Him, and in His strength to go into all active labors, abounding therein with thanksgiving.

Reader, have you the witness that you please God as distinctly, as satisfactorily, when times of forced inactivity are upon you, as when engaged in more active employment in Christ's vineyard? In other words, is your attitude of obedience a healthy, scriptural one?

Perhaps in answering this question you may get a wholesome rule as to the best way of eliminating self from your labors for Christ.

"AT MY BEST FOR CHRIST."

A WORKER'S NEW YEAR'S ADDRESS TO HIMSELF.

BY REV. H. J. FOSTER.

I ought to be at my best for Christ. My life is for Him, if I am a Christian at all. If I am to be all and to do all He meant when His grace made me a Christian, my life ought to be at its best for Him. I am a WITNESS for Him by what I say, by what I am. Then, when I speak my testimony, I ought to be at my best for delivering it. When I am myself the testimony, I ought to be as telling a fact as His grace can make of me. I am a WORKER for Him, and with Him. Then I ought not to cumber the roll as a non-effective, nor even to stand in the way as only half efficient. I am an INSTRUMENT in His hand. Then I ought to be the best, of my material, that He can make me; the best, of my pattern, for His purpose through me.

As many men, so many ways of saying this. "I ought to be seeking always a higher life, the highest life which grace makes possible. He came that I might have life MORE ABUNDANTLY. How should I like it, if I had been toiling and saving and planning and denying myself, to procure some love-gift for my friend, and after all, when I give it, he thanks me indeed, but with a voice that falters with disappointment or with indifference to my gift? How should I like it if he never used, and only occasionally took out and looked at, what cost me so much, what meant giving my whole heart to him? I ought to respond by appropriating and enjoying to its fullest what cost Him His life to make a gift to me. Thus one. Another says: "I ought to be living a life of entire consecration. Nothing less is His right in me. I ought to be seeking and to be satisfied with nothing less than entire sanctification. God hates sin, and can be satisfied with nothing less. His Son died to put away sin; His purpose is not accomplished in anything less. The desire, the work, the very nature of the Sanctifier, the Spirit, all suffer Him to be content with nothing that falls short of this. I ought to fall in with the march and movement of the will of God, as it urges its way onward to the perfect holiness of His people, 'conformed to the image of His Son.'"

All true, and all forceful. But let me now rather recollect that sanctification is for service—for SERVICEABLENESS. And I come back to my first way of putting it. I ought

to be as serviceable to Him as I possibly can be. My life will, I trust, be this year serviceable to others. He said, "I am the Light of the world." He said, "Ye are the light of the world." His people take His place, and take up His work, now that He is withdrawn from this lower firmament. Then, for the sake of the dark world, for the sake of the dark souls groping their way to Him, or, alas! simply stumbling along in the darkness, with the everlasting darkness before them, let me give out all the light there is in me, or that I can catch from Him. Let me shine my steadiest and brightest. But I will shine my best for them for His sake—FOR HIM.

"My best." The man with one talent might have been as "good and faithful" as the man with five. The man with two was as faithful as the man with five—as faithful, endowed as he was with only two. He was at his best for his master. The man whose five won five more was only at his best, and won no higher praise from his lord than his fellow servant. My Divine Master knows what are my "talents" and what is my "best." I can do something my neighbour cannot in His service. I have capabilities he lacks; I lack some he possesses. I have my stronger points, and my weaknesses. My Lord knows my measure exactly. He knows the field, He knows the enemy. He knows where to post me, His soldier, so that my strength may best serve, and my weakness least hinder, His victory. He knows exactly how to use me to the best advantage, who knows the field so well, and the plan of the campaign. He knows the work, and He knows His worker, so as best to utilize me to fulfil His great design. If I will simply let Him do it, He will this year put me where my strong points will most advantage Him and where my weakness will least hinder the work. Something will be done towards being at my best for Him, if I am content this year that He shall move me hither and thither, shall set me to this or that, just as He judges best, who knows so well every worker and his capabilities, and all the work and its requirements. I will not distress myself because I am not successful after another man's pattern. His work gets done, just because he balances one worker against another. "Put me where Thou wilt. Put me to what Thou wilt. Doing, suffering; employed for Thee, laid aside—FOR THEE. Preaching, class-leading, working busily; flung upon my back, silenced, helpless, suffering, it will only mean that my work is changed, not ended. He has

utilized the hale man ; He now best utilizes the invalid.

And at my best when I am in my best place ; at the best possible task for me, and wholly up to my task. The tool has not always had on its best edge. Has anything like this been His experience in using me, "If the iron be blunt, and he do not whet the edge, then must he put to more strength" (Eccles. x. 10)? The mirror has often sadly distorted the image of Him which I gave back. I have not been "a vaster," not fit either for sale or use, but I have often been a very imperfect article, a poor sample of my pattern of tool. I have shown a poor, childish copy of Him. The eye that loves me sees what I am trying to exhibit: the untaught or unwilling world fastens on the ill-drawn lines, the caricatured feature, the plain blemish. The ear that is in sympathy can catch in my poor stammering testimony the true message; but the unkindred world catches at the stammer or mocks at the blunder or the fall. When shall the testimony of my life to be clear !

And how many things grace might have remedied ! "Shortcomings." Yet there lay unappropriated the grace to supply them.

And then if He has deigned, and been able, to use me, and to glorify Himself by me, I being what I am, and no holier or more earnest and faithful, what if I had oftener, and all along, been at my best ? If I had only, *if I will only*, let grace bring me to my best !

"OUGHT !" "Oh yes, of course. There is no disputing that." But I want to give more than the "yes" of assent, which makes its courteous bow to the truth, and then passes on, and ignores it; more than the "yes" of a heart that will not dispute because it does not care enough about the matter to discuss. "*Ought*." God speed me on my way into the new year with the thought, a very strong man armed entering into the inmost citadel of my soul and compelling all to its service ! I want to be a "possessed" man, possessed with this "*ought*." I want it a truth flung blazing into my soul by the blessed Spirit, and setting my whole life on fire. I want the "*ought*" made a living truth, with all the energy of life to rule and stir and thrill within me, leaving me no rest except in holy devotion and activity to Him. FOR HIM." "THE LOVE OF CHRIST CONSTRAINETH ME."—*The King's Highway*.

REMARKS ON THE ABOVE.

"At my best for Christ," is the aspiration

of every honest servant of the Master; but how to so live is the great question. The writer of the above is evidently a good representative of live, active Christians, but one who, from the tone of the article, is conscious that he has not lived up to this ideal during the previous year. Looking over the past twelve months, he would shrink from making the statement that he had, during the entire year, as measured out by months, weeks, days, hours, and moments, walked *worthy of God unto all pleasing*. That is, in some parts of the year, if not during the whole, he has failed to be "at his best for Christ."

Now multitudes of similar workers for Christ have, at the beginning of this year, resolved, like this brother, to live henceforth at their very best for Christ.

But do they really expect to ? Do they look forward to the end of this year in the confident hope that at its close, if spared, they will be able to look back over the entire year, and not behold one hour in which they have not lived their very best for Christ ? Many, if persuaded to look at the matter in this business way, will be forced to admit to themselves that they only expect to approximate closer and closer to this, to them, ideal life, and that they would look upon one who claimed to have lived an entire year at his very best for Christ, as a dangerous propagator of errors.

We fear, however, whilst such persons may not hesitate to condemn positive experience and teaching of this kind in others, they will shrink from having their own experiences and teaching put in positive, definite form. Does it not show that these persons who have failed to be "at their best for Christ" during the past year, are really guilty of sin before God, and that they need to take their place beside the publican, crying, "God be merciful to me a sinner." And who can measure the guilt of their sins of omission, to say nothing of their sins of commission. Possibly there have been souls thrown under their influence for salvation who, by their failure to talk to them about Christ and His salvation, or to pray sufficiently definite for them, are still in sin or, perhaps, in perdition, but who might have been, had they been faithful

to improve *every* opportunity, on the way to, or in, heaven. And these might have been, in their turn, influencing others to their eternal good, in place of influencing them to their eternal ruin. To have let slip one opportunity for definite work for Christ involves all these possibilities, which makes a shudder run through the soul, and causes the very blackness of darkness to gather around the spirits, until the language of Wesley's hymn seems not too strong to voice the feelings of the heart:

"Guilty I stand before Thy face,
On me I feel Thy wrath abide,
'Tis just the sentence should take place,
'Tis just, but O, Thy son hath died."

Yes, and were it not for the last thought, it would be felt to be the blackness of darkness *forever*. But just as the sinner, seeking pardon for the first time, so they take refuge in the wondrous provision made for sin in the death of Christ.

But at the beginning of a new year, having confessed the sins of the previous year, and again experienced the forgiveness of God, and the cleansing of the blood of Jesus Christ, what is the ground of hope that the close of this year will not find them again as sinners guilty before God and needing pardon and cleansing. Does not the creed of many Christians, and even of the majority of professors of holiness, take in such a recurring experience as an absolute necessity?

But, alas, our observation shows us that, sooner or later, Christians grow weary of making good resolutions, which fail to be carried out, and either give up the business altogether, or else adopt it as one of the mere formalities of a religious life.

Why not look squarely at this mighty question? A Christian either can just now live at his best for Christ, or he cannot. If he cannot, let him say so and have done with the matter. Or if it is an admitted fact that it promotes piety to admit that he cannot so live, and yet aim at it, then let this creed be definitely stated and defended. But if it is possible, this moment, and during all succeeding moments, to live our very best for Christ, and be conscious of the fact, so that we can witness to it to ourselves, to others, and before God, then our supreme business is to attend to this definite matter.

If we live this moment *just right*, there will be the best prospect possible for the next moment, and, if all the successive moments see us at our best for Christ, the year will take care of itself.

The result of our careful study of the Bible is, that living at our best for Christ by the year—all the time—is the normal state of the Christian, and that it is only accomplished when we receive the "promise of the Father," which is the Holy Ghost, into our lives in Pentecostal power, and He becomes the one and only law of life. Any other way must be followed at the close of the year with a sense of *partial*, if not entire failure; is what St. Paul denominates the law of sin and death, for it always eventuates in sin and the death of our highest aspirations. But the law of the spirit of life in Christ Jesus makes free from this law of sin and death. *Rom. viii. 2.*

We know by personal acquaintance a goodly number who, with the writer, can look back over the past year as a test of this law of the Spirit, and the result is entire satisfaction. We look back upon a year spent at *our best for Christ*. Glory be to His name.

INCIDENTS BY THE WAY.

THE POWER OF TESTIMONY.—At one of the Wednesday prayer-meetings, visited by the Band, an official member of the Church, after listening to the volume of testimony for some time, told us that if he had known that this was to be a holiness meeting, he would not have come, but now said he, I am glad I came, and if it will be any encouragement to the friends who have visited us, I wish to say to them that I will never rest till I obtain this very experience they have been witnessing to. It is what my soul craves. I have always been in favor of holiness, but I can see now that some professors of this blessing, with whom I came in contact, did not in their conduct commend it to my judgment, and so prejudiced me somewhat against it.

WHY SO FEARFUL.—Why is it that so many sincere Christians, who are panting after a satisfactory experience, are so very

shy of meetings which go by the name of *holiness meetings*? Is it not often because, whenever the subject comes up for thought, immediately the form of some one professor of holiness comes up before them who gives character to all their opinions concerning the whole matter? And this person may have been a very defective representative of the subject, one who, for example, cultivated holiness on the self-denying line, and who, therefore, could not present anything other than a distorted and repellent aspect of the subject. For such representatives are generally not wanting in most communities.

HERMETICALLY SEALED.—We know of places where one or two of this sort have, for the time being, virtually closed up every avenue of access to the church or churches against teaching this experience. So soon as the subject is mentioned in a definite form, it is presumed by all that that form of holiness represented by these ascetics was meant, and so prejudice at once closes up every door of access.

ALLOWANCE SHOULD BE MADE.—These prejudices in the way of spreading the definite experience of holy living should be treated with the utmost consideration. We remember how serious was the influence of some such professors of holiness upon ourselves, at certain times in our Christian history, and feel positive that, but for the fact of our experiencing the blessing early in our Christian life, we would, in all probability, have surrounded ourselves with an impenetrable wall of prejudice against the whole subject. Therefore, we maintain that those who have entered into this experience should be extremely patient and lenient in their judgment towards those who antagonize them and their teaching. In most cases it will be found that they are, through haste and misunderstanding, antagonizing some ideal of holiness which is really not scriptural.

MEN OF STRAW.—Again and again have we heard from the pulpit, and from some who have criticized us in holiness meetings, what has proved to us that they were fighting men of straw of their own creation. They have, by some means or other, perhaps by catching at some isolated sentence or second-hand story,

obtained a false notion of our teaching and fought this scarecrow as if they would earn the lasting gratitude of the ages in effectually demolishing what was but the creation of their own fancy. But this is being done in all sincerity and good faith on their part. So, we must simply wait patiently till they discover their error.

A BETTER WAY.—Of course, the better way for these would-be-champions of the truth, would be a closer study of the writings and lives of those whom they unintentionally misrepresent. We know of sincere searchers after truth, who, if they would take the trouble to attend a half-dozen holiness meetings we could name, or spend a few hours in conversation with some professors of holiness we could mention, would, in all likelihood, have their present views about some persons and things materially altered, and thereby save themselves much needless mental agitation and unnecessary championing.

AN UNWELCOME CHALLENGE.—It is needless to say that we do not expect to have this challenge taken up to any great extent. To some minds it is a mark of smartness, to say nothing of ability, to form their opinions on the veriest smattering of knowledge concerning the facts of the case. Just as the geologist prides himself on designating the species and class, with a full description of the appearance and habits of some extinct animal, from the small data of a single tooth, or a scrap of the skeleton, preserved in some ancient rocky formation, so these experts seem to pride themselves in reproducing monstrous forms of holiness on the smallest possible data. But, unfortunately, unlike the scientist, they give modern names to these extinct, resurrected species. We call for a closer study of facts, and a less tendency to roam in the regions of fancy.

THE REAL ISSUE.—In this modern revival of the experience of holiness, our appeal is to the facts of every-day life. The aim is and should be to live a holy life, in any and every station, to measure up to the full Scripture standard in holy living. Specimens in increasing quantities are being constantly brought to the front, and they are legitimate subjects for close, but courteously honest examination, either in their public testimony or in

their every-day lives. We maintain that never was the power of the Gospel better illustrated in holy living than it is to-day, and, mindful of the words of their great Captain, to whom is all the glory of the results witnessed, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven," they do not hesitate to say to all, Come and see for yourselves, that you may with us glorify our Father which is in heaven.

I'D GIVE MY LIFE FOR SUCH AN EXPERIENCE.—At one of the meetings visited by the Band, a brother said, "I came here several months ago, whilst somewhat under the influence of liquor, but came under the power of the Spirit, in conviction for sin. I sought and obtained pardon, and since then I have been a saved man, but I would give my life to have such an experience as I hear these friends speak of. I notice one or two connect in some way giving up the use of tobacco with their improved experience. Well, I gave up liquor when I was converted, and have not touched it since, but did not give up the pipe. If that will help matters any I will, and do give it up now. Pray for me that I may get like grace, for I would give or do anything to secure it.

HE CORNERED ME.—A brother, who has recently entered the King's highway, told us that the last step was taken when making a call on another brother. In our conversation, said he, he made it so plain that I must either accept or go back altogether. The fact is, he cornered me. Meanwhile the Spirit used his words to bring home to me some habits I was clinging to that must be given up at once. I felt if I went out of that house without yielding up everything, it would be terrible in its consequences to me. So I yielded all and reserved nothing whatever. Since then the blessed Holy Spirit has taken up His abode in me, and I know that in everything, by simply obeying Him in all things, temporal and spiritual, I please God all the time, and am perfectly happy and satisfied in Christ Jesus. Blessed be His name.

VISITORS FROM A DISTANCE.—From time to time the Master sends to our meetings hungry souls from a distance,

and it is thrillingly interesting to notice with what avidity they partake of the blessings presented to their faith.

Said one sister, I feel so thankful that I have come to this meeting before leaving Toronto, for here I have found experience and teaching that appeal to a felt want of my life. I can see that I have been led of the Spirit during these past years of strange Christian experiences, but I did not definitely recognize the voice divine: have not been intimately acquainted as I see it now to be my glad privilege. I have come in contact with many of the prominent holiness people in the States, but for some reason I have not hitherto seen my full privilege of restful, joyous acceptance of the Holy Ghost as my indweller, empowerer, and guide.

REV. J. E. HUNTER.—Brother Hunter writes us a short note concerning the wonderful revival services lately held in Picton, where he claims upwards of a thousand professed conversion. We rejoice greatly in the glorious success vouchsafed him and his co-laborer, Bro. Crossley. They were laboring, at the time of writing, at Windsor, and with gratifying results. We trust our friends follow these evangelists with prayerful gratitude because of their successful labors in the Lord's vineyard.

PRAY FOR THE BANDS IN QUEBEC.—At the Tilsonburg convention, whilst in the midst of the testimony of the last and largest gathering of the convention, we requested the audience to join with us in special prayer for the Band work in the eastern Provinces. During this season of devotion, a prayer of strange significance was given us, that many in the Romish Church, who were in love for the truth but prevented by human organizations from finding it, might by some means, through the Band movement, have the opportunity of receiving it. Surely there must be some embryo Luthers and Malancthons who, if but a glimmer of light reaches them, will receive it in the love of it, and read in twain that most mediæval form of the Roman Catholic Church now in existence. Can we not unite in believing prayer that deluded souls within its pale, struggling honestly for the light, may, in some way, find it?

BOOK NOTICE.

The Life of Mrs. James Written by her son, Rev. J. H. JAMES, and published by Palmer & Hughes, 62 and 64 Bible House, New York. Price \$1.

The subject of this memoir readily comes to the recollection of habitual readers of Holiness literature, especially of *The Guide*, as Mary D. James, the authoress of "Fifty Years Walk with Jesus." We have just finished the perusal of the work with great satisfaction, and hasten to recommend it to our readers.

Mrs. James was every way a remarkable person, not only taking a prominent place amongst Christians by her rich, personal experience and helpful ministry to others, in abundant labors in the Lord's vineyard, but as a person of peculiarly rich intellectual endowments.

The authoress of the following well-known hymns, of which we give below the first stanzas, could not be ordinary in gifts and spiritual graces :

"My body, soul, and spirit,
Jesus, I give to Thee,
A consecrated offering,
Thine evermore to be."

Again—

"O blessed fellowship divine,
O joy supremely sweet,
Companionship with Jesus here
Make life with bliss replete.
In union with the purest One,
I find my heaven on earth begun ;
O wondrous bliss, O joy sublime,
I've Jesus with me all the time."

GOD'S SYMPATHY.

Sickness takes us aside and sets us alone with God. We are taken into His private chamber and there He converses with us face to face. The world is afar off, our relish for it is gone, and we are alone with God. Many are the words of grace and truth which He then speaks to us. All our former props are struck away and now we must learn of God alone. The things of earth are felt to be vanity, man's help useless. Man's sympathy deserts us, we are cast wholly upon God that we may learn that His praise and His sympathy are enough.—*Scl.*

CHOICE EXTRACTS FROM
VARIOUS AUTHORS.

I once heard a minister preaching upon the subject of the baptism of the Holy Ghost. He treated it as a reality, and when he came to the question of how it was to be obtained, he said truly that it was to be obtained as the Apostles obtained it on the day of Pentecost. I was much gratified, and listened eagerly to hear him press the obligation on his hearers to give themselves no rest till they had obtained it. But in this I was disappointed, for before he sat down he seemed to relieve the audience from the feeling of obligation to obtain the baptism, and left the impression that the matter was to be left to the discretion of God and said what appeared to imply a censure of those that vehemently and persistently urged upon God the fulfilment of the promise. Neither did he hold out to them the certainty of their obtaining the blessing if they fulfilled the conditions. The sermon was in most respects a good one ; but I think the audience left without any feeling of encouragement or sense of obligation to seek earnestly the baptism. This is a common fault of the sermons that I hear. There is much that is instructive in them ; but they fail to leave either a sense of obligation or a feeling of great encouragement, as to the use of means, upon the congregation. They are greatly defective in their winding up. They neither leave the conscience under a pressure nor the whole mind under the stimulus of hope. The doctrine is often good, but the "what then?" is often left out. Many ministers and professors of religion seem to be theorizing, criticising, and endeavouring to justify their neglect of this attainment. So did not the apostles and other Christians. It was not a question which they endeavored to grasp with their intellects before they embraced it with their hearts. It was with them, as it should be with us, a question of faith in a promise. I find many persons endeavoring to grasp with their intellect and settle as a theory questions of pure experience. They are puzzling themselves with endeavors to apprehend with the intellect that which is

to be received as a conscious experience through faith.—*Pres. C. G. Finney.*

WHAT IS WANTED.—When Garibaldi marshalled his troops for his illustrious campaign, a delegation of soldiers waited on him and asked him what reward or pay he would promise them. The reply was: "I can promise you nothing certain but exposure and hardship, possibly sickness, wounds, and death. But if we succeed, I promise you a free country." They retired to the army and stated the result. After consultation, they returned saying: "General, we are the men."
WANTED—More preachers to-day in the Methodist Church, who are willing to be stigmatized, misrepresented, and to forfeit ecclesiastical preferment in order to restore the purpose of the Wesleys "to raise up a holy people." The Lord Jesus Christ will not suffer such men to be failures in spiritual matters. It is just as true to-day as ever, that "He that saveth his life shall lose it."—*The Way of Life.*

ALL about us, in earth and air, wherever eye or ear can reach, there is a power ever breathing itself forth in signs, now in a daisy, now in a wind-waft, a cloud, a sunset; a power that holds constant and sweetest relations with the dark and silent world within us; that the same God who is in us, and upon whose tree we are the buds, if not yet the flowers, also is all about us—inside, the Spirit; outside, the Word. And the two are ever trying to meet in us; and when they meet, then the sign without and the longing within, become one in light, and the man no more walketh in darkness, but knoweth whither he goeth."—*Geo. McDonald.*

MRS. PHOEBE PALMER used often to make use of the expression, "Promise-ground," and it was full of spiritual significance. "Get on promise ground," she would say, "then you can trust." And until the feet do rest on "promise-ground," it is as useless to attempt to trust as to build castles in the air.—*India Watchman.*

HOW TO GET FAITH.—I hear a great many people say: "How am I to get faith? I would come to Christ, but I don't know how to get faith." It would

take months and years to get that. Now, I was a long time getting faith. I was anxious to work for the Lord, but wanted faith. I wanted to get faith, but I went about it in the wrong way. I prayed for it, and did nothing else. That ain't the way to get faith—to pray for it, and neglect the Word of God. The way to get faith is to know who God is; and I never knew a man or woman that was well acquainted with God that wanted faith. Some one said to a Scotch woman, "You are a woman of great faith." "No," she says, "I am a woman of little faith; but I have a great God." Now, would you just turn a moment to the 12th chapter of the Gospel of John, and the 31st verse: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." Now the whole Gospel of John was written for one purpose. John took up his pen, and he wrote that Gospel that we might believe that Jesus Christ was the Son of God, and that by believing we might have eternal life. And so, instead of praying for faith, and mourning because we haven't got faith, let us study the Word of God, and get acquainted with the God of Israel, and then we will have faith in Him. You can't find a man or woman that is acquainted with God, but that has strong faith in God.—*D. L. Moody.*

FANATICISM.—The genuine fanatic is not a hypocrite. He is sincere and earnest. His fundamental mistake is in being consecrated to his own will, and thinking it is consecration of God. "Am I not," he says, "always led by the Spirit to God? And can the Spirit of God lead one wrong?" He assumes that his will and the will of God are always the same. Whoever, therefore, opposes him, he takes it for granted is fighting against God! "Of course, he cannot be a Christian!"

This is the spirit that presided at the Inquisition, and kindled in all ages the fires of persecution. It is impatient of contradiction, cruel, and relentless.

The Spirit of God begets kindness and humility. It never, in its zeal for the truth, pursues any individual to his injury. It leaves the recompensing of evil to God,

to whom vengeance belongs. It never consigns a man to perdition till God sends him there.

Fanaticism, when restricted by law from violent persecution, seeks its compensation in severe judgments and fierce denunciations.

The fanatic is unyielding in his course; but they who are filled with the Spirit submit themselves one to another in the fear of God. Fanaticism is not always attended by extravagance of conduct. It may be very quiet outwardly, while malignant passions burn within. No degree of extravagance, while unaccompanied with malevolent passions, can constitute one a fanatic. Fanaticism is not wildness and extravagance merely; but its essence consists in substituting, for that love that beareth all things, unkind feeling and a furious zeal. The great enemy and sure preventive of fanaticism, is humble love.

Do not think that God will curse a church because you are not put forward; or withdraw His presence from a meeting because your voice is not lifted up in it. We are not of much consequence after all. God can get along very well without any of us.

Guard against an unteachable spirit. You do not know it all, and never will. Those who are behind you in some things can teach you in others. Let your place of rest be down at the feet of Jesus.—*Earnest Christian.*

“SIMPLY TRUST.”—This is a phrase in very common use at the present time. It is the oft-repeated counsel of Christian teachers to inquirers. Properly understood and properly applied it is beautifully expressive, and invested with wonderful power. It denotes an exercise on the part of the seeker of salvation which brings him to the joy of spiritual realization; it is at this point that he reaches the goal and grasps the prize.

But this phrase, so expressive and so potential in proper connections, in wrong connections is fatally delusive. Hence it needs to be wielded by skilful hands, otherwise souls may be terribly damaged, if not eternally ruined. Many, in obedience to ill-timed instruction of this sort, have essayed to “simply trust,” when

they had not the slightest ground for such exercise, and have subsequently discovered to their sorrow that they have been “trusting” at a point where they needed to have every prop knocked from under them, and to be reduced to a point of utter self-despair. Mrs. Phoebe Palmer used often to make use of the expression, “Promise-ground,” and it was full of spiritual significance. “Get on promise-ground!” she would say, “then you can trust!” And until the feet do rest on “promise-ground,” it is as useless to attempt to trust as to build castles in the air.—*India Watchman.*

HOLY GHOST PREACHING.

There are many preachers and much preaching which lacks but one element, the power of the Holy Ghost; but this one defect is fatal, the workman unskilled and the Word marred.

God has taught us in the history of His Church, and in the diviner revelation of Himself, this essential and ever new, ever old truth, that no array of human or material forces can make a true preacher and a true ministry: “Not by might, nor by power, but by my Spirit, saith the Lord of hosts.” We do not say, all things being equal, he that has the largest measure of God’s Spirit will be the most efficient preacher; but, whether things are equal or unequal, he that has the largest measure of God’s Spirit will be the truest and the best preacher. Without this all gifts and acquirements are vain; with it, the ministry is successful, though it lack these.

In theory we recognize the necessity of His presence, but in practice we are prone to deny it. We take it for granted that if we put labor and thought on our sermons, make them strictly orthodox, the Holy Ghost will have nothing to do but apply it. This is a serious mistake.

The Holy Ghost must be sought, His absence deplored; we must be careful to remove all obstructions to His full operation. We must deeply feel the hopelessness of the case; our weakness and utter inability for the work without Him.

The Holy Ghost makes preaching a different thing from an ordinary speech.

He makes a different thing of the same sermon. He transforms, burnishes, quickens, until the dead and tame utterances glow and sparkle, inflame, and become contagious.

The New Testament elements of ministerial success are simplicity simplified—a man speaking by the authority of the Holy Ghost; that authority not received from human hands, not lodged in moldy forms and musty parchments, but in the consciousness of God's power on him, immediate and personal.

Holy Ghost preaching, while it looks like the ordinary preaching, differs from it, but differs only in power, the same body; in one case, shapely but dead, in the other, animate with the mysterious and hidden power of life.

Holy Ghost preaching is plain preaching—practical, earnest, direct. It has neither time nor taste to beautify. It is equally removed from slovenliness and tawdriness—too much in earnest to stop to elaborately arrange or ornate. Holy Ghost preaching is simple in taste; it cannot approve a flounced, ruffled, jewelled style lest the Cross be of none effect.

Holy Ghost preaching is brave preaching. Paul was afraid he would become a coward; he prayed for courage; beseeched others to pray that he might be brave. Passion and temper are not courage: a coward may rant and rave and scold without the Holy Ghost; certainly it would not be done if He were present. A preacher may be a man of courage and not do brave speaking. Peter was a brave man, but he did cowardly preaching without the Holy Ghost. We need courage in our pulpits to-day—Holy Ghost courage.

Holy Ghost preaching is severe preaching—the severity of gentleness; the severity of a tender, delicate, yet searching inquisition. The pain of evil abashed by the presence of good; the severe benignity of the light on a diseased eye.

Holy Ghost preaching has point and edge and pain; it comes as a sword, foreign but friendly, seeking the secret places to probe, expose and cure. It does not revel in theories, nor play with fancies, but goes to the conscience on the most solemn and commanding errand. Like quicksilver, it searches through every

course for life, and finds it or brings death.

Holy Ghost preaching is orthodox preaching. The old ways are the true ways. The paths trodden by the elect, and blazed out by them, are the right ways. Holy Ghost preaching is not disposed to make new routes for the Spirit to go in. He finds the way ready and well made—made by the prayers, tears and toils of the men of God in all the past.

Holy Ghost preaching is edifying preaching. It builds up. Spiritual improvements are felt and seen. It does not simply please, create a good feeling, touch tender sympathies, but it builds up—puts good material into spiritual buildings. Spiritual temples by it arise on every hand. Christians are made strong, and by it they go from strength to strength. Holy Ghost preaching makes living, strong and beautiful buildings, solid, adorned and complete.

Holy Ghost preaching is aggressive. It attacks and antagonizes. It makes advances into the regions of sin and the world, creates enmities, awakens conflicts, arouses opposition. Its power and genuineness is attested as well by the strength and number of its opponents as by the number of and strength of its adherents. It has no timid conversation. It takes no defensive position. It is radical and offensive.

Holy Ghost preaching is not very common. Other agencies have been substituted to give our preaching force. He has been left in the background, or formally recognized and His presence withdrawn.

Our great lack is Holy Ghost power in preaching. Let us seek it, and cry in helpless despair:

“Here I will unwearied lie,
Till thou Thy Spirit give.”

—*St. Louis Advocate.*

If you are really consecrated to God, you will ask, “How little can I do for myself; how much for Christ?” We want very little in this world. Let us give all up to the Lord Jesus. Is your money consecrated? How carefully you will spend every penny! How anxiously you will look that home and foreign

missions prosper! I said to a lady, who was going to do some costly thing for my work, "It will cost so much." She replied, "It will only be the price of a new dress."—*George Holland.*

TRUST.

I cannot see with my small human sight
Why God should lead this way or that for
me;

I only know He saith, "Child, follow me!"
But I can trust.

I know not why my path should be at times
So straitly hedged, so strangely barred
before;

I only know God could keep wide the door,
But I can trust.

I often wonder, as with trembling hand
I cast the seed along the furrowed ground,
If ripened fruit for God will there be found;
But I can trust.

I cannot know why suddenly the storm
Should rage so fiercely round me with its
wrath;

But this I know, God watches all my path,
And I can trust.

I may not draw aside the mystic veil
That hides the unknown future from my
sight;

Nor know if for me waits the dark or light;
But I can trust.

I have no power to look across the tide,
To know, while here, the land beyond the
river;

But this I know, I shall be God's forever,
So I can trust.—*Sel.*

HINTS TO SEEKERS AFTER HEART PURITY.

BY REV. S. L. BRENGLE.

Against the entire sanctification of believers, Satan brings to bear all his devices, his sophistical arguments, and the full force of his powerful will; but the resolute soul, determined to be all the Lord's, will find him a conquered foe, with no power but to deceive. The way to surely overcome him is to *will* to steadfastly believe and agree with God, in spite of all Satan's suggested doubts.

In the fifteenth chapter of Genesis we have an account of Abraham's sacrifice, that

is very suggestive to the seeker after full salvation.

Abraham took certain beasts and birds and offered them to God; but after he had made the offering, and while he was waiting for the witness of God's acceptance, birds of prey came to snatch away the sacrifice, but Abraham drove them away. This continued until the evening, and then the fire of God consumed the offering.

Just so he that would be entirely sanctified must make an unreserved offering of himself to God. This act must be real, not imaginary; a real transfer of self, with all hopes, plans, prospects, property, powers of body and mind, time, cares, burdens, joys, sorrows, reputation, friends, to God, in a "perpetual covenant not to be forgotten." When he has thus given himself to God to be anything or nothing, go anywhere or stay anywhere for Jesus, he must, like Abraham, patiently, trustingly, *expectantly* wait for God to witness that he is accepted.

"If the vision tarry, wait for it; because it will surely come, it will not tarry; . . . but the just shall live by faith" (Hab. ii. 3, 4).

Now, during this short or long period of waiting, the devil will surely send his birds of prey to snatch away the offering.

He will say, "You ought to feel different if you have given yourself wholly to God." Remember, that is the devil's bird of prey: drive it away. Feeling is always produced by some appropriate object. To have the feeling of love, I must think of some loved one; but the very moment I get my thoughts off the object of my love, and begin to examine the state of my feelings, that moment my feelings subside.

Look unto Jesus, and pay no attention to your emotions; they are involuntary, but will soon adjust themselves to the fixed habit of your faith and will.

"But maybe your consecration is not complete: go over it again, and be sure."

Another evil bird of prey: drive it away. Satan becomes exceedingly pious just at this point, and wants to keep you eternally on the tread-mill of consecration, knowing that as long as he can keep you examining your consecration you will not get your eyes on the promise of God, and consequently will not believe, and without faith that your offering is *now* accepted, it is only so much dead works.

"But you don't have the joy, the deep and powerful emotions that others say that they have." That is another bird of prey: drive it away.

A sister recently said to me, "I have given up all, but I haven't the happiness I expected."

"Ah, sister," said I, "the promise is not unto them that seek happiness, but to them 'which hunger and thirst after righteousness, they shall be filled.' Seek righteousness, not happiness."

She did so, and in a few moments she was satisfied, for with righteousness came fullness of joy.

"But faith is such an incomprehensible something, you can't exercise it; pray to God to help your unbelief."

The devil's bird of prey: drive it away.

Faith is almost too simple to be defined. It is trust in the word of Jesus, simple confidence that He means just what He says in all the promises, and that He means all the promises for you. Beware of being "corrupted from the simplicity that is in Christ" (2 Cor. xi. 3).

I tell you, dear seeker, everything that is contrary to present faith in the promise of God for full salvation, is one of the devil's birds of prey, and you must resolutely drive it away if you ever get saved.

Quit reasoning with the devil. "Cast down reasonings (margin 2 Cor. x. 5), and every high thing that exalteth itself against the knowledge of God," and trust. Reason with God. "Come now, and let us reason together, saith the Lord" (Isa. i. 18). At the late watch-night service, a brother knelt at the altar with quite a number of others, seeking a clean heart. He was told to give himself wholly to God and trust. Finally he began to pray, and then he said, "I do give myself to God, and now I am going to live and work for Him with what power I have, and let Him give me the fulness of the blessing and power just when He chooses. He has promised to give it to me, and He will do it, won't He?"

"Yes, my brother, He has promised, and He will surely perform," I replied.

"Yes, yes, He has promised it," said the brother. Just then light shot through his soul, and his next words were, "Praise the Lord! Glory to God!" He reasoned together with God, and looking to the promise, was saved. Others about him reasoned with the devil, looked to their feelings, and were not saved.

But after you have taken the step of faith, God's plan is for you to talk your faith. The men of character, of force, and influence, are the men who put themselves on record. The man who has convictions and who is not afraid to announce them to the world,

and defend them, is the man who has true stability; it is so in politics, in business, in all moral reforms, in salvation. There is a universal law underlying the declaration, "With the mouth confession is made unto salvation." If you get saved and keep saved, you must at the earliest opportunity put yourself on record before all the devils in hell, and all your acquaintances on earth, and all the angels in heaven. You must stand out before the world as a professor and a possessor of heart purity, of "Holiness unto the Lord." Only in this way can you burn all the bridges behind you, and until they are destroyed you are not safe.

The other day a lady said to me: "I have always hesitated to say, 'The Lord sanctifies me wholly,' but not until recently did I see the reason. I now see I secretly desired a bridge behind me, that I might escape back from my position without injury to myself. If I profess sanctification I must be careful lest I bring myself into disrepute, but if I do not profess it, I can do questionable things and then shield myself by saying: 'I don't profess to be perfect.'" Ah, that is the secret! Be careful, dear seeker, or you will become a religious fence-rider, and the devil will get you; for all who are astride the fence are really on the devil's side. "He that is not for me is against me." Get away over on God's side by a definite profession of your faith.

But the devil will say: "You had better not say anything about this till you find out whether you will be able to keep it. Be careful lest you do more harm than good."

Drive that bird of prey away quickly, or all you have done thus far will be of no avail. That bird has devoured tens of thousands of offerings that were just as honestly made as ours. You are not to keep the blessing at all, but you are to boldly assert your faith in the blesser and He will keep you. Glory to God!

Only yesterday a dear brother said to me: "When I sought this experience, I gave myself definitely and fully to God, and told Him I would trust Him, but I felt as dry as that post. Shortly after this a friend asked me if I were sanctified, and before I had time to examine my feelings, I said Yes! and God that minute blessed me and filled me full of His Spirit, and since then He has sweetly kept me."

He talked his faith and agreed with God.

"But you want to be honest, and not claim more than you possess," says Satan. A bird of prey.

You must assert that you believe God to

be honest, and He promised that "Whatever ye desire when ye pray, believe that ye receive, and ye shall have." Count God faithful.

A former parishioner gave herself to God, but didn't feel any difference, and so hesitated to say that God had sanctified her wholly. "But," she said, "I began to reason over the matter thus: I know I have given myself wholly to God. I am willing to be anything, do anything, suffer anything for Jesus. I am willing to forego all pleasure, honor, and all my cherished hopes and plans for His sake, but I don't feel that God sanctifies me; and yet He promises to do so on the simple condition that I give myself to Him and believe His word. Knowing that I have given myself to Him, I must believe or make Him a liar; I will believe that He does now sanctify me. "But," said she, "I did not get any witness that the work was done just then. However, I rested in God, and some days after this I went to one of the holiness conventions, and there, while a number were testifying, I thought I would rise and tell them God sanctified me. I did so, and between rising up and sitting down, God came and witnessed that it was done. Now I know I am sanctified." And the shining face of the sister was a sufficient evidence to the beholder that the work was indeed done.

Dear one, "resist the devil and he will flee from you." Give yourself wholly to God, trust Him, then confess your faith. "And the Lord whom you seek, shall suddenly come to his temple, even the Messenger of the Covenant whom you delight in; behold he shall come, saith the Lord of hosts." God bless you. Amen.—*The Christian Witness.*

OUR PREACHERS ARE FALLEN.

Mr. Wesley wrote to Alexander Mather, in a letter not found in Wesley's works, but quoted by Tyerman: No, Aleck, no! The danger of ruin to Methodism does not lie here. It springs from quite a different quarter. Our preachers many of them are fallen. They are not spiritual. They are not alive to God. They are soft, enervated, fearful of shame, toil, hardship. They have not the spirit which God gave to Thomas Lee at Patley Bridge, or to you at Boston. Give me one hundred preachers who fear nothing but sin, and desire nothing but God, and I care not a straw whether they be clergymen or laymen. Such alone will shake the gates of hell, and set up the kingdom of heaven upon earth.—*Sc.*

SUBSTITUTES FOR THE HOLY GHOST.

The many things which are substituted for the Holy Ghost should be cause of serious alarm. In conversation with a popular preacher as to the fitness of a brother preacher for a certain prominent church pastorate, the man we recommended was a man of strong faith, elevated piety, full of sympathy and zeal for souls, painstaking, industrious and faithful in all pastoral care, a good preacher. Our brother exclaimed, with an impatient air, "He will not do at all, he lacks snap." We were stunned by the reply. We had never heard the word used in that sense, or with any spiritual meaning. For an unsanctified and debased quality to come in and declare as unfit for the pastoral charge a man so eminently fitted for it, was shocking to every moral and spiritual sensibility. When we had time to recover we replied, "The Church is not run by snap, but faith and prayer and holiness." Since that time, seated with one of our Bishops during a Conference occasion, he said, "I am sick and tired of the worldly tendencies in some of our churches in their estimate of pastors. They are continually demanding snap as the qualification for their pastor. Things are getting low spiritually when this idea prevails."

We confess that this condition pains us; such irreverent, blind views, so unscriptural and worldly, are omens of ill.

The spiritual graces are ignored and positively discounted when push and snap and all kinds of devices which the genius, tact, eccentricity and worldliness of men can invent, are paraded to give inspiration and attraction to the ministry. For this ministry of snap, spiritual qualifications are a hindrance and a bar. No man called and anointed of the Holy Ghost, as Paul was, and as every true minister must be, can run this system of snap, because it is a system of sham and hypocrisy, a system from which the divine has been eliminated.

We are pained beyond measure to know that any Methodist preacher or church had fallen so low in their views of Church life and spiritual operations. The ministry is no longer to be judged by their spiritual gifts and graces, by the purity of their lives and the strength of their faith, but by their possession of that questionable article, snap. We are not the apologists for a dead ministry who go the weary and deadening round of routine, and who have none of the inspiration and attraction of life. We deplore the

existence of such a ministry, but we protest against the foisting on us of the ministry of snap to displace this. Rather let us seek the presence and power of the Holy Ghost, quit our shams and have a true gospel ministry with gifts and graces bestowed by God—a ministry with each of “whom is the covenant of our God and who has souls given to him for the fear wherewith he feared me, and was afraid before my name, and the law of truth in his mouth and iniquity was not found in his lips, he walked with me in equity and did turn many away from iniquity.” This is the ministry which God approves and which blesses the Church.—*St. Louis Advocate.*

MR. MOODY ON THE HOLY GHOST.

Before Jesus ascended to heaven He commanded the disciples to tarry at Jerusalem until they were endued with power from on high. They might have said, “Lord, are you not mistaken? Did you not breathe on us some time ago?” Yes, He had done this. But still they were to tarry until they received a more high anointing—the special promise of the Father—the endowment of such power as they did receive in conversion, or had not thus far received since their conversion. When we have this power we often do more for God in one day than we did before in five years. Oh, see the glorious result of these disciples obeying the command of Christ, and patiently waiting and praying for this Divine anointing! What a mighty revival of religion followed! And do you ask how long the revival lasted? Why, more than eighteen hundred years! The world still feels the effect of that tarrying at Jerusalem by the disciples of the Lord.

Many Christians know very little about the Holy Spirit. It would be a good thing if ministers would ask persons desiring to join the Church, “Have you received the Holy Ghost since you believed?” Some might ask, “Is not this great blessing of the fulness of the Spirit for ministers only?” No. It is for all God’s people. The mother needs this same blessing to do her duty toward her children as much as the minister needs it to preach. The command to all is, “Be filled with the Spirit.” All need the power of the Holy Ghost. We sometimes hear people talk about being satisfied with the crumbs that fall from the Master’s table. Oh, my friends, let us go for the whole loaf!

When I was in England, and gave a Bible

reading on the Holy Spirit, I saw a minister bury his face in his hands. I did not know what it meant, and noticed that the man did not return to the meeting for several days. Afterward, in relating his experience, this preacher remarked that on hearing that preaching he was so deeply impressed with his need of the fulness of the Spirit that he resolved to tarry at home in consecration and wrestling prayer until he had received it. And, on returning to the meeting, he told the people, with great rejoicing, of the new and blessed experience he had received. There was a new glow in his countenance. Every one could see that a marvellous change had taken place in him. Before this, that minister’s church was hardly half full; now it is crowded. And he received many invitations to preach elsewhere, so that soon could not respond to nearly all these calls.

It at once became the means of leading scores and hundreds of souls to Christ. And thus he is continuing to this day, all as the result of this special anointing from on high.

Oh, we make a great mistake if we do not wait on God until the Holy Ghost comes upon us in mighty power—until we receive this special endowment and unction, which is the fulfilment of the promise of the Father to the Church.

MORE NEW METHODS.

Praise God, these days are prolific in new methods for spreading salvation, and compelling men to see and hear about it, whether they will or not. We hail every new project that contains any element of usefulness in this direction. We are not of that cast-iron sort of workers that get into an old stiff, narrow rut and stay there forever. God help us to get into the “large place” the Psalmist speaks of, where we can have the benefit of the fresh breezes right from heaven, and where we can reach out and link our souls with everybody that has any effective methods by which to turn this world right side up. We have called attention to “The Gospel on wheels,” now we have the gospel on the rocks, or “sermons in stones,” as will be seen by the following extract taken from the *Living Epistle*:—

An eccentric salvation genius is now painting such sentences as “Prepare for eternity,” and “Repent and believe” on the roadside rocks of the Northern States. He is a German named George Mayer. He says that he has thus preached 2,700 sermons in stone since January last. He devotes his time travelling about with paint and brush. He is not paid by anyone.

So here is a new faith-missionary, having a new commission, marking out a new path, and having a new plan by which to make people see into eternity, and think about their souls. Who shall say that he is not effectually preaching to the multitudes that throng the highways? The rocks have been too long pre-empted by medicine men, now let them talk salvation. We pray that our God will grant George Mayer a commission this side the Rocky Mountains. Here is a magnificent field for his "new method" of warning and appeal, especially in Nevada and Arizona where the rocks and mountains of God's grand cathedral are towering up everywhere. This is a good way in addition to all others of spreading holiness. Who has a new commission with paint and brush to go forth and picture on the wayside rocks, and fences also if permitted to do so, such sentences as these: "Holiness unto the Lord;" "Be ye holy;" "We must be holy;" "The very God of peace sanctify you wholly;" "The blood of Jesus cleanseth from all sin;" "Blessed are the pure in heart;" "Behold I come quickly;" "Be ye also ready," etc. This would be literally (and letterly) the fulfilment of the last commission to go out into the highways and hedges with the last invitation to the great supper feast of the redeemed. But only those who have on the white, spotless wedding robes of Christ's purity can have a part with him and his holy ones amid the splendors of that heavenly wedding feast. Who of us are ready this day, this hour, this moment to enter in and rejoice evermore? Those of us who can answer this heartily in the affirmative are missionaries of the apostolic and martyr stamp, reaching out everywhere by every possible method to rescue souls from the grasp of the destroyer, ere the Lord shall come.—*J. B. K., in Pacific Herald.*

DIVINE POSSIBILITIES.

"With God all things are possible." "All things are possible to him that believeth." Here are two possibilities. Believing, of course, signifies BELIEVING GOD; hence all things which God hath promised are possible to the man who believes God's promise, and embracing it asks in faith and receives.

These words link us to Him who is true and faithful, strong to redeem and mighty to save. They bid us cast on Him the cares that oppress us and the burdens that bear us down. With Him all things are possible. "Is there anything too hard for God?" In

the light of His promises, His providence, and His grace, we may ask, and expect, and receive great things at the hand of our heavenly Father.

But our faith must not be a mere fancy or notion; it must be that faith which "cometh by hearing, and hearing by the Word of God." It must be based upon, and controlled, and limited by the words of Him who cannot lie; and then believing, trusting, and following Him, we shall find that His strength is made perfect in our weakness, and that the power of the omnipotent God comes to the aid of His feeblest and humblest child. "The effectual, fervent prayer of a righteous man availeth much."

"Cast thy burden on the Lord,
Thy almighty Saviour;
He who death for thee endured,
Surely will deliver."

—*Selected.*

WHY NOT SPEAK TO THEM?

A young lady called to see a friend who was ill, and on leaving, one of the children, a sweet, intelligent little girl, took her down stairs. She was her own especial favorite and pet, and yet being naturally of an extremely reserved disposition, she had never spoken one word to her on the subject of religion. Looking down into the thoughtful, loving eyes, under a sudden impulse, she asked the question:

"Maude, my darling, do you love Jesus?"

To her astonishment the child stopped abruptly, and drawing her into a room which they were passing, she shut the door, and clinging closely to her burst into a flood of tears. Looking up at last with a glad happy smile, she said:

"Miss Alice, I have been *praying for six months that you would speak to me of Jesus*, and now you have! Every time I have been to your house I *hoped* you would say something, and I was beginning to think you never would." It was a keen reproach to her friend, and one that she never forgot. Little Maude is now an earnest young soldier in Christ's army. No one who knows her doubts the reality of her religion, and certainly it gives her character an attractive grace which nothing else could give.

How many poor, sad, seeking souls, like little Maude, wonder why Christians never speak to them of the things nearest their hearts? O Christians, why do you neglect to let your light shine, and guide these weary wanderers home to God?

THE UNFAILING ONE.

He who hath led, will lead
 All through the wilderness ;
 He who hath fed, will feed ;
 He who hath blessed, will bless ;
 He who hath heard thy cry
 Will never close His ear ;
 He who hath marked thy faintest sigh
 Will not forget thy tear.
 He loveth always, faileth never ;
 So rest on Him, to-day, forever !

He who hath made thee whole
 Will heal thee day by day ;
 He who hath spoken to thy soul,
 Hath many things to say.
 He who hath gently taught
 Yet more will make thee know ;
 He who so wondrously wrought,
 Yet greater things will show.
 He loveth always, faileth never ;
 So rest on Him, to-day, forever !

—*Frances Ridley Havergal.*

TWENTY-TWO QUESTIONS.

BY JOHN WESLEY.

Queries humbly proposed to those who deny Perfection to be attainable in this life:

1. Has there not been a larger measure of the Holy Spirit given under the Gospel than under the Jewish dispensation? If not, in what sense was the Spirit not given before Christ was glorified? John vii. 39.

2. Was that "glory which followed the sufferings of Christ" (1 Peter i. 11) an external glory, or an internal, namely, the glory of holiness?

3. Has God anywhere in Scripture commanded us more than He has promised to us?

4. Are the promises of God respecting holiness to be fulfilled in this life, or only in the next?

5. Is a Christian under any other laws than those which God promises to write in our hearts? Jer. xxxi. 31, etc.; Heb. viii. 10.

6. In what sense is "the righteousness of the law fulfilled in those who walk not after the flesh, but after the Spirit?" Rom. viii. 4.

7. Is it impossible for any one in this life to "love God with all the heart, and mind, and soul, and strength?" And is the Christian under any law which is not fulfilled in this love?

8. Does the soul's going out of the body effect its purification from indwelling sin?

9. If so, is it not something else, not "the

blood of Christ, which cleanseth" it from all sin?

10. If His blood cleanseth us from all sin while the soul and body are united, is it not in this life?

11. If when that union ceases, is it not in the next? And is not this too late?

12. If in the article of death, what situation is the soul in, when it is neither in the body nor out of it?

13. Has Christ anywhere taught us to pray for what He never designs to give?

14. Has He not taught us to pray, "Thy will be done on earth as it is done in heaven?" And is it not done perfectly in heaven?

15. If so, has He not taught us to pray for perfection on earth? Does He not, then, design to give it?

16. Did not St. Paul pray according to the will of God, when he prayed that the Thessalonians might be "sanctified wholly, and preserved" (in this world, not in the next, unless he was praying for the dead) "blameless in body, soul, and spirit, unto the coming of Jesus Christ?"

17. Do you sincerely desire to be freed from indwelling sin in this life?

18. If you do, did not God give you that desire?

19. If so, did He not give it to you to mock you, since it is impossible it should ever be fulfilled?

20. If you have not sincerity enough even to desire it, are you not disputing about matters too high for you?

21. Do you ever pray to God to "cleanse the thoughts of your heart, that you may perfectly love him?"

22. If you neither desire what you ask, nor believe it attainable, pray you not as a fool prayeth?

God help thee to consider these questions calmly and impartially.—*The Way of Life.*

LOVE'S COUNTERFEITS.

Love, real or supposed, for many things that may command attention in connection with the religion of the churches, is easily mistaken for the love of Christ. Even as love for persons who may be Christians is often thought to be love for the Christian as such, when really there is utter hatred to Christ and all that is like Him. "Ever yours fraternally," writes one man to another, belonging to the same society, order, or church. Association, mutual interests, and "publican" manners will beget a sympathetic love, and vows of mutual fidelity and defence will be quite likely to be held sacred as

though representing unselfish love; and yet there is no such love, and no knowledge of what it is. Sectarian love, or the special love of those of our church party, often strong and controlling, when there is little Christian love for God's children of other church parties, (and there is often hatred towards them because they are of other parties) is among the most deceiving and dangerous of love's counterfeits. And it is most astonishing and unseemly when associated with a profession of holiness or of perfect love.—*Banner of Holiness.*

QUALITY RATHER THAN QUANTITY.

We see many meetings reported, "and twenty-five joined the Church." This is too indefinite, when no other items are given. We do not want the idea to go abroad that we seek numbers as our chief aim. We want quality first, quantity second. We are certain this is right. Quality is the best factor for the production of quantity. The preacher laboring for a revival with a church of one hundred members, only ten of which are converted, has a hard job on hand. He has quantity but not quality, and because of this he fails. It is the bad quality of nominal Church membership that is the bane of advance. They choke down revivals, they set up false standards, they give an uncertain sound, they beguile into backsliding young converts, they create an untrue estimate, they introduce questionable measures, they have but little interest in real spiritual exercises, they hanker after a method of managing the Church similar to a lecture Literary Association, or a Lodge, they oppose holiness—in fine, are the great hindrances in the present Christianity.

Quality before quantity is our great need. Men who are prominent among such circles are pompously discussing "how to evangelize the masses," who persistently are set against the right method. Evangelize the Church and the world will soon be reached. Put a Church-membership into the world in which every name on our Church roll represents a truly justified or a sanctified soul, and the morals of the world will soon be reversed. It is the mission of the holiness movement to do this thing. Let us hew to the line. Keep it before the people. Keep at it ourselves. Purity first, then peace, or purity in order to peace. Purity the key to religious success. Thunder it all along the line.—*Highway (Editorial).*

"REJOICE."

Listen, oh, Christian, to thy Master's voice,
"Rejoice always, again I say, rejoice."

Phil. iv. 4.

Yes, so I may when all is bright before;—
Nay, but He says "Rejoice for evermore."

1 Thess. v. 16.

Not when the storm-clouds hover darkly
'round?

Under His sheltering wings may joy be
found.

Psa. lxxiii. 7.

When tempest-tossed and driven far from
land?

Fear not, He holds the billows in His hand.
Psa. xl. 12.

Can I rejoice when I my weakness see?
The Lord's own joy thy very strength will be.

Neh. viii. 10.

When harvests, flocks, and fruits untimely
die?

Rejoice, the Lord will all thy need supply.
Hab. iii. 17, 18.

Can I rejoice when other hearts are sad?
The upright heart may well be light and glad.

Psa. xcvi. 11.

When pressed by busy cares that will annoy?
Cares vanish in the fulness of His joy.

Psa. xvii. 11.

Fulness of joy! can this indeed be mine?
The Lord Himself has promised; it is thine.

John xvi. 24.

When strength and senses fail; life's lamp
burns dim?

Yet will the Lord sustain, rejoice in Him.
Acts xx. 24.

When waiting in death's dark and lonely
vale?

Rejoice, even here His presence will not fail.
Psa. xxiii. 4.

When in the glory of eternal day,
With joy unspeakable, rejoice for aye.

M. F. ROWE, Grass Valley.

—*Pacific Herald.*

Band Tidings.

NOTES OF WORK.

REV. D. SAVAGE.

After five months' absence from home I reached Tilsonburg at noon, on December 24, and spent just two weeks with my family. Several Band-workers met me for consultation regarding work in the West for

the balance of the winter. We began special services in our Tilsonburg church on Sunday, December 26. But the community was in the swirl of election excitements, municipal and provincial. This, with the distractions of holiday week, diverted public attention and hindered our work. Still the Lord was in His holy temple, and good was done. Bro. Mitchell followed up the services after we left, and with some measure of encouragement.

GANANOQUE.

Very poorly in body, I left home on Friday, January 7. Attended to some necessary business in Toronto that afternoon, and stayed all night at China Hall, accepting the hospitalities of my old friend and relative, Mr. Glover Harrison. Off in the morning for the east. Among the passengers on the train were Mrs. (Rev.) Hugh Johnston and two children *en route* for Montreal. Bitterly cold day, but comfortable temperature in our well-appointed through car. At Gananoque Junction Rev. W. Hall, M.A., met me, and we were soon seated at the cosy fire in the study of his comfortable home. This was the beginning of four weeks of hospitalities, which for thoughtful kindness and heartiness have been unsurpassed in my nearly forty years' experience of public life. The terrible storms and snow blockades of January were upon us, with, perhaps, the more chilling touch of a yet additional political campaign. Still, thank God, the interest of the movement was sustained throughout. Brother Hall had spared no pains by circular and hand-bill in appealing to the general public on behalf of the services. And they were well attended from first to last. The ingathering was not as extensive as we had all hoped for. But among those who come to Christ were some cases of exceptional interest.

NEW WORKERS.

Miss Hall joined me from Quebec on my arrival at Gananoque, and passed to her home at Guelph after nearly four weeks of faithful and most acceptable service. She needs rest and quiet. Bro. Mahood came on about the middle of the campaign to reinforce us. His help was welcome and timely. Our brother's reports of the work in the Province of Quebec were most cheering. The Lord is still extending the area of the work there and raising up workers to meet its demands. Here in eastern Ontario calls are coming in faster than we can fill them. To overtake these applications, Bro. Mahood

passed over to Farmersville, accompanied by two new workers, Sisters Stacey and Dugdale, of Kingston. On the same day, Feb. 5, the writer came on eastward to Lyn, accompanied by two volunteers from Gananoque. I write these notes in our Lyn parsonage, the home at present of Rev. J. E. Richardson, whose ministry has been chiefly spent in the Eastern Townships of Quebec, and who has shown practical sympathy with our work there. Yesterday was Quarterly Meeting. Good attendance and good spirit in the services. Bro. Winter, Evangelist of the Montreal Conference, was here a year ago, and the fruits of his work abide.

CONCLUSION.

In order to give readers of the EXPOSITOR a further *inside* view of the Band movement, a larger amount of correspondence than usual has just been passed over to the printer. The details which we have this month ventured to publish will not be deemed uninteresting to those who wish a fuller acquaintance with this now extensive movement. Among the letters in the department of "Correspondence" will be found one from the pen of Rev. W. J. Hewitt, formerly chairman of a district in what is now the Manitoba Conference. Bro. Hewitt had help on his own charge—Lancaster—in the early winter. Bros. Stacey and Mahood were with him for two weeks. As the result a local band was organized, and Bro. Hewitt is now afield, as will be seen, with some of these workers. At this writing, Band-workers affiliated with the movement represented by the EXPOSITOR, and who are, for the time being, given up wholly to this work, are operating at some fourteen points, not to speak of the work taken up by local Bands in, we know not how many, different localities. May we bespeak earnest prayer on behalf of the workers and their work from all readers of this magazine.

ONTARIO ITEMS.

Bro. Jones writes from Kintore, Jan. 17: We got here last Thursday, but have only been able to hold two meetings. We are snowed up. I never saw so much snow in Canada before. We are hoping the storm will soon have an end, but by present appearances it is a long time in coming.

Bro. McLachlan writes from Laskay, Jan. 21: We have had a very good time here, all things considered. Some thirty have professed here to find Jesus. And I believe that

quite a number who have not taken a stand in the meeting, have been blessed at home. Praise God. Keep lifting us to God. We don't forget you. Bro. Aikenhead sends love.

Bro. Tate writes from Lutcn, Jan. 24: I can truly say that the Lord is blessing me in this place. Sometimes I am almost overpowered by the presence of God. Old professors have been filled wit' the Spirit of God, and several precious souls have come to Christ. Last night the church was as full as it could hold, some driving over eight miles to get there. I am here alone with the minister. Bro. and Sister Conolly have not arrived yet. The Lord has been blessing them very much at Comber. I expect them here on Tuesday. Oh to be kept humble at the foot of the Cross. There is where we get strength. I believe there is going to be such a shaking in this place as has not been before. There are two fine ministers here. Love to all. Pray for us.

Bro. Chapman writes, Jan. 25: We had a good work at Wesley Church, Birr Circuit. Many precious souls were won for the kingdom. We closed there on Thursday night. Crossed over next day to Nissouri appointment on the Bryanston Circuit. We were working there three weeks ago, and we found those who gave their hearts to God at that time doing well. The pastor, Rev. W. Penhall, stated publicly that *not one* had gone back to the world. Praise God for the keeping power. We held two nights of service there with much blessing. Came over to Centenary Church for Sunday. It was one of the best days of my life. Oh the power of God that came down on the congregation. Quite a number started for the kingdom. After a wearisome day's travel yesterday we arrived at Sparta in time for the evening service. Found a good congregation awaiting our arrival and had a good meeting. Pray for us.

Bro. Tait writes from Grovesend, Jan. 31:—I can truly say God has verified His promise. I think there have been over forty precious souls who have given themselves to the Lord during the past week. This makes over fifty in all. It is such an awakening as has not been known in this place for many years. Yesterday the church was crowded, and the Lord was with us in converting and saving power. Though I am weak in body, I am full of love for precious souls. It is good to live at the foot of the cross. Bro. J. Conolly and wife got here on Saturday. Love to all comrades

Bro. Chapman writes from Sparta, Feb. 1. —We are having a heavy lift here; but God is leading us, sure. We will have victory. The Lord Jehovah is my strength. Many of the church members are at the altar seeking pardon; others are seeking holiness. Glory be to God!

Bro. Arthur Trott writes from Stromness:—The darkest hour is just before the dawn. Bros. J. Sargeant and Ourzon have come on to help me, and we are having powerful services.

QUEBEC ITEMS.

Bro. Mahood writes, Jan. 17: Bro. Stacey asks me to go west to Maitland on the 23rd. If you so wish, please let Maitland know and wire me here. Rev. C. J. Curtis wants help at West Brome, but I have made no engagement with him as yet. I am in need of a singer. Cannot get along without one. I am alone, and the work is heavy and important. We have had glorious times at Sutton, and the prospect here at Abercorn is good. Praise the Lord.

Bro. Bird writes from Granby, Jan. 19: The stormy weather still continues. No meetings at all yesterday, and doubt if we can have any to-day. The pastor went to Stanstead four days ago and is snowed up in train. On Sunday it cleared up nicely and the church was packed. We had a wonderful time. The after-meeting crowded, with the class-room full of anxious seekers—a deep and real work, which I trust will continue despite the inclement weather. Our Congregational friends are working with us well, and will share the results of this movement which will not be small. Thank God.

Bro. Ranton writes from Barnston, Jan. 27: I drove over from Holland yesterday. Our new church at Heath's Corners is to be dedicated to-day (Thursday). The Chairman, Bro. Chambers, of Stanstead, preaches at 2 p.m., and Bro. Flanders, of Coaticook, at 6.30. Then we hold a Band service. We have had blessing at Holland, although the weather has been very stormy. We have a ten days' campaign at Heath's Corners, beginning Feb. 1st. We have promised work about two months ahead, and calls are coming from Vermont and elsewhere.

Bro. Clemens writes from Lawrenceville, Jan. 30:—Have had a hard pull up to yesterday, when we had a melting time. Bless the Lord. Great blessing in the evening. Some of the leading men in the place are almost

persuaded. Believe they will be yet brought in. We expect to close here on Wednesday. O that the Lord would reveal Himself to the people before then! Will you pray that He may?

Bro. Stacey writes from West Brome, Feb. 1:—At Mystic the roads were bad, and hindered the people from coming to the meetings. Towards the close, however, they rallied, and came out in good force, and God gave us blessing. Arrived here last Sabbath. Good numbers out both morning and evening. There were eleven seekers at East Dunham in the afternoon; last night four. We are going to have a good work here.

Rev. Henry A. Young writes from Sutton, Feb. 2, to Bro. Mahood:—I was obliged to close the meetings abruptly at Abercorn, as I had rather a bad attack of rheumatism at the heart, which kept me indoors for a week. Bro. Stacey could not help me. He came on Saturday evening, on his way to West Brome, but left early on Sunday morning. I am particularly gratified with the work done at Abercorn. Go on, my dear brother, in your grand work, and may the Lord be with you!

Bro. Bird writes from Lawrenceville, Feb. 2:—Last Sunday afternoon we drove to the Zion appointment on this circuit. Had a blessed time. Several precious ones forward seeking Christ, and some backsliders coming home to their Father. Bro. Clemens and myself will visit the school and address the children to-day. We have Bible readings every afternoon at the various houses, which have been very profitable and helpful. This afternoon we meet at the pleasant home of Mr. Lawrence, where we have been so kindly entertained during our short stay. Notwithstanding two meetings a-day, it has been a time of quiet and rest. Nothing could exceed the kind and thoughtful attention to our every want shown by Mrs. Lawrence and our many friends here.

Bro. Bird writes from Farnham, Feb. 7: "I met Stacey yesterday, and arranged the work satisfactorily. John brings good tidings from Lawrenceville. The work still goes on there in power. How we have placarded and billed the whole town, and we run a free bass to the out-of-the-way church every night. As the result we have large congregations. Such crowds as the old church has not seen for many a year. And, thank God, there are signs of blessing. A few seekers were forward yesterday. We thank God and take courage.

Bro. W. G. Stephens, of Beeton, is on duty at Wallaceburg. Bro. S. passes into Band work on the heartiest recommendations from the ministers of his circuit and others. At first he was detailed for Stromness, where Bro. Arthur Trott is serving as ministerial supply until Conference; but a work of God broke out at Wallaceburg while Bro. Stephens was there awaiting orders, and the minister, the Rev. Chas. Smith, and his officials put in a plea for a longer stay and further service from their visitor, which was promptly arranged.

LINWOOD, ONT.—I enclose a card from Rev. W. Baugh, of Ripley. He wants help at once. Two good workers or more. There is plenty of work up this way for a good Band, through the spring and summer. Prospects at this place are good. There were some six or eight seeking last night. Pray for us.
J. H. SEDWEEK.

FARMERSVILLE, ONT.—Arrived at this place on Saturday evening. Prospects good. Crowded house at both services yesterday. Quarterly Meeting in the morning. Blessed time at the love-feast and sacrament—a very large number partaking of the memorials of Jesus' love. We had an evangelistic service in the Sabbath-school, with good results: there were over two hundred present. Had a powerful meeting at night—five hundred were said to be present; and we hope, by keeping at the feet of Jesus, for a grand week here. The pastor, Rev. George Rogers, is a man of fine spirit. Praise the Lord!
H. W. L. MAHOOD.

A Band-worker writes:—I want to ask advice: I feel led toward Foreign Mission Work. My heart yearns towards China and India more and more each day. I know it means much to go to a strange land; but O the millions that know not of Jesus! Have been making it a matter of prayer what course I should take. Pray for me. I am all in the dark about it. Is there any society under which I could be sent out? I know I am ignorant, but could learn. Would I need to be ordained first? Could you put me in communication with some person who will help me in this matter? We remember you daily at a throne of grace.

WEST FARNHAM.—I am sure you will rejoice with us in good news. As we hoped and prayed, our last meeting in Lawrenceville, on Wednesday evening, was our best. The Lord broke in upon the people, and several, for whom we had been praying much,

came to the Saviour. The altar was filled with seekers, most of whom testified to having received Christ and to be trusting in Him. We could not think of closing the services just at this juncture, and so Bro. Clemens remained for the rest of the week. I went alone to meet our friends at Granby again for one night: truly a night of great blessing. There was a very large congregation, the church was crowded, and, better still, so was the altar when the invitation was given to those who wished to seek the Lord. This morning I came on here, where we commence special meetings to-night, and look for John to join us to-morrow. We are trusting for the Master's presence and blessing. "Is there anything too hard for thee, Lord?" "O Lord, we rest on Thee, and in Thy Name we go against this people." With love in our Saviour, yours ever faithfully,
HANDLEY BIRD.

A SHARP EXPERIENCE.—A Band leader writes: We closed up at—*quick*. The people did not even give us an invitation to their homes; so we had to drive several miles after meeting, taking cold as the result. Brother H. has been under the doctor's care ever since—and I am good for nothing, completely worn out and must go home. I gave them a little straight English and then closed up.

PURPLEVILLE.—We have heavy lifting here. The church is small and but few members, but God is blessing the few. Some are testifying to having sought God like Jacob, and like him they have got the victory. Some five or six have been seeking since we opened, which was on last Sabbath afternoon. The friends from Laskay came over, also people from the adjoining circuit, so we had a good crowd in attendance. The people of the neighborhood do not turn out well, but we are holding on to God and looking for next week to bring us blessing.

GLEN H. MCLACHLAN.

DUNHAM, QUE.—God is blessing me here. According to the size of the village I think we have had larger congregations and better results than at any place where I have been since beginning work in this Province. Mine is the joy, all the glory is the Lord's. I feel more convinced than ever that unless the Holy Spirit endorse our words, though we speak with the tongues of men or angels, it will be in vain. Blessed be the Lord most mighty. I have felt for some time past that my work for God since my conversion is but

a training for something further. Oh, what an inestimable privilege to be a soul-winner! I have written to Farnham and expect to go there next.
W. STACEY.

MERRITTON.—Queenston meetings were a success. Opened at St. David's on Sunday morning. Stayed there three days only, as we could not endure driving through the severe cold three or four miles after service every night. Well received here. After a week of prayer and exhortation and constant use of the Gospel *curry-comb*, the whole choir, numbering about thirty, and all the membership of the Church were brought to see themselves in the Gospel mirror and came forward, and with many sinners gave themselves to God as a living sacrifice. Moody's sermon at that service was a most peculiar one, a sort of "hit and miss," or, as some might call it, "crazy work," but I think it was more hit than miss. Nothing like plain, unvarnished Gospel. Praise God forever.

J. A. HATHAWAY.

OSCODA, MICH.—Rev. J. I. Nickerson has had the assistance of Miss L. Boomer in revival work. He writes, Jan. 10: The Lord is blessing us. Over twenty have been at the altar. I could have sold fifty more Band books if I had had them. Miss B. sends remembrances. Last year we had two hundred conversions.

BIRR, ONT.—The dear Lord is greatly blessing us here. Souls are seeking the Lord in every service. We expected to close here to-morrow, Jan. 14, but we cannot and will go on over next Sunday, perhaps over next week, then to Sparta. Rev. E. Holmes, of London East, has written me to come with our Band to his church. Could you join us there?

J. W. CHAPMAN.

ST. MARYS.—I have the old story to tell you in connection with the meetings here. The neighborhood in which I am working had Band work previously; a great many had been converted and some had fallen back. We had a hard struggle to get things to move, but the people are coming in crowds. The altar railing is full night after night. I do hope God will use me more than ever. I want your prayers. I have a good deal to crush me and rob me of power, but I am struggling to get above it all. Calls are coming thick and fast, and I have more work than I could do in a year.

J. H. SEDWEEK.

GRANBY, QUE.—Have good news for you; in fact, the best of news, for what is better than seeing and hearing of precious souls coming to Christ? Last night the inquiry room was filled, and most of them found peace in trusting Christ. Have not the least idea how many have found the Saviour, but some have sought Him every night. Last Sunday the church was crowded. We close here to-night, Jan. 21, and go to Lawrenceville. Do not know how brother Stacey is, as we are completely snowed in. Have had no mail for three or four days. Remember me to comrades. Who have you with you?

J. H. CLEMENS.

GROVESEND, ONT.—I can truly say that the Lord is blessing us here. Last night was one of great power. It is long since I have seen such a stir in a meeting. Fathers, mothers, young men, young women and children weeping all over the church, and the altar was thronged with seekers. The Lord is shaking this place and sinners are coming home. I have just made a few calls this morning. At one place I found the mother of five children anxious about her soul. I talked to her, read and prayed with her, and she prayed, and, praise the Lord, He saved her. To God be all the glory.

J. C. TATE.

ENCOURAGEMENT.—A Band-worker writes: For a few days I felt very much depressed and downcast. The devil tried to make me believe that the Lord had no use for me and did not want me in His work. Just then a man dropped in to say that he was about leaving the place, and wanted to tell me before he went away that the Lord had blessed him through the singing of one of our pieces. He had been a backslider. He has gone to the lumber woods. He had some twenty men in his charge, and he says he will tell them of Jesus. All glory to God. It did cheer me very much. I do believe the Lord knows just when to encourage us. Oh to be a clean vessel, so He can use me. And may I be kept humble, for what glory has the instrument?

SECRET OF POWER.—A Band leader writes: I would not be doing right not to tell you how wondrously God has been blessing me in my own soul. The past three months have been the most blessed of my life. Oh, the power of God! I am filled with yearning for precious souls. Praise God forever and ever. Amen.

Reached Inkerman on Saturday, 5th inst. Quarterly meeting on Sabbath morning. A very powerful time indeed. A large number of both young and old entered into a solemn covenant to seek the higher life, and to work for Jesus. Some wept and prayed, while others shouted for joy. Came on here for night. House so crowded that I wilted under the heat and oppression. But a solemn feeling pervaded the congregation. This is going to be a hard spot to work. Several meetings have been held unsuccessfully and the people are hardened in sin. But the Lord is my hope and stay. Monday had two good meetings, but no move from the outside. Yesterday it rained all day. Still the people turned out. Last night there was great power in the church, and two young girls came forward who professed to get saved, while many young men were much impressed. We are writing, praying, and believing for a mighty outpouring of the Spirit here.

W. J. HEWITT.

Band Correspondence.

MAITLAND.—I do not know what to say with reference to the coming of Bro. Mahood and his helper on the 23rd ult. The church at which I purposed to commence the meetings is five miles distant from this place, north. At present the road leading to that place is utterly impassable. No mail has reached us from that point since Thursday of last week. Yesterday I was compelled to attend a funeral in that direction. I had to go on snow-shoes; there was no other way of reaching the place. Should the present weather continue, the meetings must prove a failure. The congregation at said church is exclusively a country one. Should the roads continue as they are, the people will not be able to reach the church. What is best to be done? Would it be better to defer the coming of these brethren for a little, in hopes that the roads will improve? I leave it with you, and may God the Holy Ghost guide you aright. Amen.

A. S. SHOREY.

COMPTON.—Received your letter last week. Glad to hear that you were having good work in Gananoque. God bless you, and give you power. Charlie is well. Mr. Porter sends love. Young people as well as usual. I am working in Mr. Craig's store, with Willie. I read a chapter from God's Word every night, and then we go to God

in prayer. We sleep in the store. I went to Waterville last Sunday evening with the local Band. I took the lesson and conducted the meeting. Had a good and blessed time. Thank God for giving me power—even me. The Waterville people want the Band to go there for a few nights next week. I think we will go. Pray for the work, and let me know where you are. May God bless you and all the workers. Your brother in Jesus, BURT TODD.

LAWRENCEVILLE, QUE.—The rain pours down, and our snow is fast disappearing. Before night there will be none left. We closed up at Granby on Friday with two crowded services and cheering results. The pastor had to be away the last week of our meetings, but yet, in spite of the storm, we had good times. As we sat in the station, waiting for the train, the pastor counted fifty converts, the majority of whom will unite with him. And the Congregational minister, who has been with us every night nearly, has been keeping track of his people, a number of whom have been converted. Others will join the Episcopal Church. We had no collections till the last evening, when they gave what the pastor made up to \$40, which, with the contributions of some who were not present, will make up our full claim for time and expenses for the four weeks. Here at Lawrenceville fifty people is the extreme limit of the congregation. Last night we had thirty-five—a good service, and three made a move for the first time. One man's start has greatly cheered our good friends, whose faith is expecting rich blessing to their little community. The Lord send it! I drove out over dreadful roads yesterday to another appointment five miles away, and found the church empty and locked. The people's religion would melt if they took it out in the rain. I have heard from Huntingdon, and we shall go there. John joins in sending love. We are praying for you and with you. Yours faithfully in Christ, HANDLEY BIRD.

MORDEN, MANITOBA.—I am gloriously blessed in evangelistic work at this place, in Southern Manitoba. I am 260 miles from my own mission. Two Presbyterian ministers (students) were with us a few days when we started last week, also Bro. Walker, late of Agnes Street Church, Toronto, who was Bro. Kerr's right-hand man, and who is now in charge of Morris mission. There was power from the first. Ten days of labor have been rewarded with

about thirty souls rejoicing in the salvation of Jesus, and a dozen more are seeking. Bro. Thos. Lawson is in charge, and he asked me to organize a Band. We have fifteen enrolled, and will drill a little to-day.

If it is possible for you to write me soon please do so, for the *Lord's sake* and His greater glory. I have faith that God is in this movement. We have been working along the old lines, but I have long been determined to shape more definitely as soon as I could. The time has come. If you can give me some advice and direction I would rejoice, and I would then speak and act more confidently. We are not despairing as to our ability to pay the expenses of your Band. Or if you can't come yourself, one of the most efficient ones you know of. Please tell me what are the average receipts of the bands in Ontario, and if you get reduced rates on railway.

You will please address me at Virden, for I return home next week. Bro. Lawson will come and join me in special services, and I want to organize a Band on my own mission as well.

My theme was Holiness both afternoon and evening yesterday, and many sinners were brought out as well as believers sanctified wholly, and what impresses me is the majesty of the truth. The Spirit reveals Christ to souls as the truth in its fulness is declared. God has been refining my spirit, and there is more above the horizon of both privilege and duty. I rejoice in the first and am undismayed at the second. O there is glory in my soul. May God strengthen you, body, soul, and spirit. It is indeed miraculous how you are supported, and again why should it not be so, as you claim your privilege of rank as the child of a King, and move on in the chariot of fire. I trust your family is in health and joy. Mrs. Joslyn is very weak. Father and mother are not so well, but we all enjoy more of grace. Pray for us, and I pray heartily, "The Lord Jesus Christ be with thy spirit."

J. H. L. JOSLYN, Virden, Man.

LUDLOW, PENN.—You may think it strange that I write you, being a complete stranger, still I feel constrained to do so. Bros. Moody and Hathaway, of your Band-workers, were with me, as the pastor of this charge, for three weeks, holding revival services at Swamp Lodge, where twenty-five souls were saved, which was about seventy-five per cent. of the number of unsaved that attended the meetings. This is only a little hamlet of about fourteen families. At Jo-Jo,

one of the most wicked places on the earth, fifty souls found Christ. A Sunday-school numbering seventy was organized. Prayer and holiness meetings are being held weekly, and order is coming out of chaos. The Sabbath is being respected, and glory given to God. Bros. Moody and Hathaway returned to their homes in Canada just before the Christmas holidays, after greatly endearing themselves to the people here. May God bless you and them in the work of saving souls.

I saw in our Church paper the question asked, "How can we supply the scriptural evangelistic work needed, that cannot be done alone by the pastor, whose labors in caring for the church and its varied interests make it impossible for him to do?" As I read it, the only solution to the problem, as I viewed it, was an organization similar to your "Band work" in Canada. I am sketching an article for publication on that subject. Will you give me some suggestions that will aid me in its preparation.

LANCASTER.—Inkerman has accepted offer for 6th February, and I will either go myself with one worker, or send on two, just as the Lord seems to direct. Maitland has not yet spoken, so I know nothing definite. I am quietly arranging to give you others for work, but am waiting to hear from you as to further openings. I have just had Bro. Sanderson, of Riceville, to see me for advice and help for a few nights in his new venture at Maxville, which you will see mentioned in this week's *Guardian*. I am going to him for a few days next week, and also to prospect with reference to opening up work just north of Lancaster. We are looking for great things at the Lord's hands both for here and elsewhere. The Lord be with you and with us in great sanctifying power. Yours in Jesus, W. J. HEWITT.

SHERBROOKE, QUE.—Many here have come out since you went away, showing that more were touched by the passing by of Jesus than were counted at the altar during your stay, and I would not think it strange if the number who gave witness of the striving of the Spirit should be doubled. I feel a change in the atmosphere of the whole church, which is an encouragement and an inspiration of good to me. I am sure all must feel it and be helped by it. M. S. B.

LASKAY, ONT.—Bro. Glen writes at a later date than elsewhere quoted: About eighty precious souls found peace in believing at

our meetings in Laskay. These made a bold stand for Christ. There were some fifteen more whose names we did not get. I hear these have given their names to the Presbyterian minister for membership in his Church. May God bless them. A call has come from Caledonia, but I had to decline it. The ministers on adjoining circuits are wanting work.

MOUNT CLEMENS.—I got here on the 12th of January. The Church was in a luke-warm condition, and the people almost asleep. God help us to arouse the sleepers ere death takes them. The meetings have been pretty well attended. Last night conviction was deep. Lord, deepen it more and more! I can hardly express myself with regard to sinners in this place, and the words of Dr. Alexander sound alarmingly in my ears:—

"There is a line by us unseen,
That crosses every path;
The hidden boundary between
God's patience and His wrath.

"To pass that limit is to die—
To die as if by stealth;
It does not quench the beaming eye,
Nor pale the glow of health.

"The conscience may be still at ease,
The spirits light and gay;
That which is pleasant still may please,
And care be thrust away.

"But on that forehead God has set
Indelibly a mark
Unseen by man, for man as yet
Is blind, and in the dark.

"Indeed the doomed one's path below
May bloom as Eden bloomed;
He did not, does not, will not know,
Or feel that he is doomed.

"He feels, perchance, that all is well,
And every fear is calmed:
He lives, he dies, he wakes in hell—
Not only *doomed* but *damned*.

"Oh! where is that mysterious bound
By which our path is crossed,
Beyond which God Himself hath sworn,
'That he who goes is lost?'"

Friday night's meeting, although very poorly attended, was one of great power. The altar was filled with Christian people re-consecrating themselves to God's service. Lord, help us to be true and real! Four sought Christ, and said they were blessed. The meeting on Saturday afternoon was a

searching one. I pray there was lasting work done for eternity. Sunday's sermons, delivered by the pastor, Rev. O. J. Perrin, were indeed powerful. The morning one was from the text, "They that are not for Me are against Me;" the evening, "What shall it profit a man if he gain the whole world and lose his own soul?"

I held a young ladies' meeting from 3 to 4 p.m., and the dear Saviour was with me. Eight young girls, from 10 to 18 years of age, came to Jesus. God bless them, and keep them faithful. The after-meeting was marked with the stillness of death. Souls were deciding for heaven or hell. I felt the "unseen line" was being neared by some. I was so burdened I could only shed tears of entreaty to sinners to decide for Christ. Since being engaged in Band work I've only been burdened in like manner twice before. I could not stand it, but got on my knees and laid the burden on Christ. How must our blessed Master have been burdened! I think He stood with outstretched arms and said "Come" to many a heart in that meeting. Oh, Jesus! and they turned Thee away! Spare them, they know not what they do.

Dear Bro. Savage, pray for us here; ask your people to pray for us. I feel I want the united prayers of *all* God's children. My heart is full to breaking sometimes; but Jesus is a Rock in a weary land. There are only about a dozen young men who profess Christ, and hundreds are wanderers. Satan has them bound hand and foot. Would to God they could sing, "Now the chains of sin are broken—I am free." I have been asking God for two hundred souls; help us to plead for them. BESSIE SCOTT.

LYN, ONT.—I am glad you are at work so near us; the Lord abundantly bless you in your labors. Could you not give us a couple of weeks at Lyn? I think the church here is ready for a revival; we have good meetings and have had some conversions in connection with the ordinary services. I should like to have seen you, and to have attended some of your meetings at Gananoque this week, but I have a funeral and a number of sick folks to attend, so that I cannot get away. Hoping you may see your way clear to visit even us also and at an early date. J. E. RICHARDSON.

LASKAY.—I am sure you will be glad to hear how the work is going on here. We are having very hard fighting, but the good Lord is on our side. There have been some

twenty-two or three seeking Christ, a number of whom have come out into clear light and liberty. Had a crowded house last night. About 300 present, and several of the young converts testified to the saving power of Christ. Had a powerful meeting, one seeking Christ.

We did intend closing the meetings here last night, but the minister and the people thought it would not do, so we are going on for another week. Bro. McLachlan and I are getting along very well together. The Lord is blessing us very much in our own souls, and giving us a very bright experience. I am sure we can both say—

"And the way has brighter grown
Since I've learned to trust Him more."

We pray every day for yourself and every member of the Band, that God will give us all wisdom and power to win souls. I believe He is answering prayer. "Glory to God."

There was a band of very hard young men here, and we have been praying for them for more than a week. The other night four of them came out and knelt at the penitent form, and asked God to save them, so that is quite encouraging.

We have had a call from Georgetown, and I think it likely we will be going there in about a month. Pray for us, dear brother, that God will use us for His honor and glory. JAS. R. AIKENHEAD.

COMPTON.—I hope this will find you well and resting happily with your family. We are all well and still feeling, with the whole country round about, the gracious influences of the labors of yourself and colleagues.

I enclose a card received this morning. The dear brother's idea about "men of tact and discretion" is one of the common blunders of worldly wisdom. What *He* wants, and *His Church*, is men baptized with the Holy Ghost. Courage, faith, patience, love of Christ and love of souls include all necessary "tact and discretion," or supply them. Don't you think so?

I hope you will be back in Quebec next summer. If you could visit the Conference at Kingston, so many would be delighted to see you again, and we could have a few rousing meetings that would give an impetus to Band work for next year.

With loving regards, in which Mrs. P. joins, very truly yours, G. H. PORTER.

MARQUETTE, MICH.—This is a very backward place, and, as far as church work goes, I think they all need a revival. But the

people here do not turn out to church as they should, especially if the preacher talks plainly to them. I am driving a team for a lumber man—we are twelve miles from the city of Marquette. I have only been in one Sunday since I came here. There is no church nearer than that. I have been trying to get a schoolhouse to hold meetings in, but the people here are nearly all Swedes and Dutch. I had a short talk with the pastor of the Methodist church in Marquette, and showed him my local preacher's license. He asked me to take one of his appointments, as his local preacher is sick. The place is about eight miles from where I live, and I would have to walk out there on Saturday night, and come back on Sunday night. I expect to take it for him soon; and, dear brother, I want to be an instrument in God's hands to lead many souls to the feet of Jesus. Please write and let me know how you are and how the work is going on. I do not expect to stop here very long as it is too lonesome for me. Give my love to all the Band-workers, and tell them to pray for me. Your boy in Jesus,

JOSEPH ORCHARD.

WOLFE ISLAND.—We have built, and yesterday dedicated a church for the worship of God, but are without a cause here except a very few members in the village and surrounding neighborhood. We need a mighty outpouring of the Holy Spirit for the awakening and conversion of sinners and the sanctification of believers. If you and some of your Band could come over and help us in this work, I believe God would honor the effort and much good might be done. Hoping and praying that the good Spirit may direct you so to do, I am, most sincerely yours in Christ,

W. W. MILLER.

P.S.—Whether you come or not, we earnestly solicit an interest in your prayers in this behalf.

W. W. M.

VALLACEBURG.—One week of hard fighting over. Weary in body, but blessed in spirit. We hold two meetings every day. At first they were poorly attended, but they are increasing in numbers and interest, and the Holy Spirit is at work amongst the people. We are believing and expecting to see Christians quickened and sinners saved. There are some consecrated people here. I am urging all believers to make a full consecration and enjoy the blessing of a full salvation. Although I speak very plainly on this line, they are taking it well knowing

it to be right, and I believe by their testimonies are giving themselves fully to the Lord. Thursday and Friday evenings quite a number of sinners signified their intention of turning from the service of Satan to serve the dear Lord. Pray for us that the dear Lord will give us showers of blessings. Oh, how I feel the burden of precious souls resting on me! There are many heads of families here living without God, they attending our meetings and under conviction. May God bless and save them, is the prayer of your brother in Christ,

W. G. STEPHENS.

GALT.—I am attending the Collegiate Institute in this town. While at Cobourg I took Lectures on Wesley's Sermons. Dr. Burwash is a grand man and very spiritual. His lectures on Wesley are, most of them, as good as, if not better, than the average sermon. The opening lecture was so deeply affecting that tears came to the eyes of many of the boys. The lectures throughout were not only instructive but spiritually helpful. Revs. Crossley and Hunter were six weeks in Cobourg, the work growing all the time. They are a wonderful combination. Each one is the complement of the other. Mr. Crossley's discourses are very deep and at the same time very practical. Dr. Nelles and the Professors generally spoke in high terms of them. The Church here in Galt is in a very good state. Prayer-meetings well attended and interesting. I think the prayer-meeting is the pulse of the Church. Fred. Lovett, who was converted when the Band was here, is a grand young Christian. Rev. W. C. Henderson is pastor here and is much liked. Love to all the workers. Night and morning I remember you at a throne of grace. Ever yours in Christ,

ALEX. W. CRAWFORD.

BURFORD.—Have been home a few days, and will likely remain for three weeks. Am not enjoying very good health and must undertake treatment for my throat. Have had several calls from ministers to help the singing in their revival services, but as the Lord has so wonderfully blessed Bro. Moody and myself in our united work, we do not want to separate. We had a very good work at Merritton. No great rush of converts, but the church members greatly quickened. Thank God for drawing me nearer to Himself. He is using me more and more. Pray for me. And may the Lord bless you in your work. Your brother in Christ,

J. H. HATHAWAY.

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