

creeds which they proclaim to be theirs because, and only because, they have faith in the men who taught them?

Protestants point, without hesitation, to the doctrine of transubstantiation as an illustration of this kind of faith, and pity the poor dupes who try to believe that the wafer they eat is the real body of Christ. But many of the doctrines which they themselves affect to believe, when questioned at close quarters, leave them little space for boasting. Indeed, many of the spiritual struggles of sincere Christians are really and truly efforts to believe what they feel cannot be true.

CAN'T BE DONE.

What a pity the Rev. A. Truax who has been suspended from the Methodist church in Canada could not have made his issue with the church on the straight line of entire sanctification."—*The Witness*.

THE writer of this squib could not get up an issue in any branch of the great Methodist church on this doctrinal point. It is only when one begins to practise as he preaches that issues are joined.

Mr. Truax was suspended because he preached and *illustrated* righteousness. The only difference between his preaching, years before his trial, and now, was in the absence of personal illustration of "entire sanctification."

So long also as Mr. McDonald preaches "entire sanctification," and declares those who illustrate it to be of the devil, so long will he be unable to raise the square issue which the founder of Christianity aid in his day.

A STRANGE CREED.

Here is the creed of thousands of preachers and tens of thousands of professed Christians. Read it ; see what it means :

A HOLY GOD ; his "children" all unholy.
A HOLY SAVIOUR ; his "saints" all unholy.
A HOLY SPIRIT ; his "temples" all unholy.
A HOLY BIBLE ; its followers all unholy.
A HOLY SABBATH ; its observers all unholy.
A HOLY HEAVEN ; its pilgrim seekers unholy.

Is it any wonder that the religion of Jesus should spread so slowly with its preachers and professors teaching and living such an unscriptural set of principles?—*India Watchman*.

BUT the strangest of all strange creeds is the one held by this same critic, for it requires him, because of faith in doctrine, to assume that he is holy, whilst confessing daily to sin. "Forgive us our trespasses" doubtless was uttered by him the very day this was written. Nay, he would write him down a heretic who would dare say that he lived a life so holy that it would be a sin against the truth to utter prayerful confession.

Jesus, in his day, talked of some who were unable to see motes in the eyes of others because of beams in their own eyes, and this history often repeats itself.

IT IS OF NO USE.

A class of evangelists has arisen, who, abandoning the common term "holiness," have adopted the supposedly more agreeable and acceptable term "Pentecostal." We fear their motive has been to escape the "offence of the cross." The term "holiness" as applied to meetings and evangelists was offensive to certain fastidious ears. The opponents of holiness are, however, no better satisfied. They do not believe in "Pentecostal" blessings, or workers if it is implied that anything separate or distinct from conversion is meant.

The great Wesleyan churches are very soon to repudiate the whole "second blessing" doctrine and consequent experience. What then? Why simply this, that God will raise up a new people, who will defend, preach and foster it. Multitudes of all denominations read the "second blessing," in the Bible and enjoy it as an experience, and, moreover, the early literature of the Methodist movement abounds with plain and unmistakable explanations and enforcements of the subject. Under these circumstances, we may as well try to force back the sea with a pitchfork, as to stay the spiritual tide involved in the "second blessing" tidal wave. Two hundred years from now the Methodist reader of history will stand as much amazed at the folly of letting the holiness people slip out of the church, as the friends of the English church at the loss of the early Methodists.—*Witness*.

SEVERAL years ago we came to the conclusion that the holiness movement in the States was a "mother of sects," and that the legitimate outcome of