

tory of our work, but was distinct and pronounced from its very inception.

Its last act, in publishing the lengthy attacks of Rev. Mr. Irvine, and suppressing our main reply, is in harmony with its attitude to the work of the Association all along.

Certainly, such prominence given in its columns to the writings of opponents of our work, without permitting proper explanations from the parties aggrieved, humanly speaking, tends to damage our work and prevent more rapid success. But to the eye of faith all these things work together for good to them that love God. We may properly grieve over such intense, persistent antagonism to our work for their sakes who do the wrong; but, neither in our personal rest of soul, nor yet in our successful labors in the Lord, need we admit to ourselves, much less realize, failure.

We believe that this work is of God, and is indestructible as far as outward foes are concerned. Its only danger is from within. If we still walk in the Spirit we shall still, as individuals, exhibit to opponents the spirit of the Master, and in the very midst of all opposition continue to spread Scriptural holiness in the world.

OUR FINANCIAL STORY.

A PERSONAL EXPERIENCE.

It seems only right, and due to the friends of this magazine, to allude to some personal financial experiences, especially since it is known that when we commenced the work of editing the EXPOSITOR we were burdened with a load of financial obligations, from which there seemed no escape.

The wisdom of accepting our prominent place in this holiness movement, under such entanglements, was questioned by many besides ourselves. But now that these obligations have been met, and the burden of debt lifted from off our shoulders, it seems highly proper that we should review the whole matter, and publish, for the benefit of others, the experiences and lessons gained by this painful ordeal.

We would not trouble the passing curiosity of the reader with an account of how we became involved in debt, and how extricated, if there was not a distinct spiritual experience or history running through the whole, and so linking it to our present work as to make it really and truly a part thereof.

When teaching the St. Thomas High School the subject of tithing our income was pressed upon our attention strongly, and the conviction came to us that it was a duty incumbent on all Christians. We thought and prayed much over the matter, but the outcome was, as is too often the case, a compromise. We admitted the obligation. But in consideration of the fact that a large part of our income was given to relatives needing our assistance, we judged it right only to tithe that part which we ourselves used.

But, even then, we were surprised to find that the amount set apart for the Lord was greatly in advance of former years, and so decidedly exceeded the givings of others that, simply to prevent unpleasant conspicuousness, we had to conceal from the public much of what we then gave.

The time spent in the ministry on probation secured for us so small an income that the ordinary claims on benevolence exceeded the tenth of the income received, so there was no conflict with conscience on this score during these four years.

But, when again we were forced to return to the school-room and a teacher's salary, then the old battle on the subject of tithing was revived. To add to the difficulties of its settlement were now the claims of a family. Like the vast majority of Christians, we hesitated and temporized for a time. But God came to our help, and by a strange mistake on our part, permitted us, for six months, whilst teaching in the town of Milton, to have our income reduced to the small sum of five hundred dollars per annum.

Whilst in this unpleasant position, and meditating a removal, suddenly, whilst in the secret closet of prayer, the matter of reduced income seemed to connect itself so distinctly and vividly with our failure to tithe, that we took our