

THE
INTERDENOMINATIONAL
HOLINESS BEREAN
THE GOD OF PEACE HIMSELF
SANCTIFY YOU WHOLLY.

Vol. XII.

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No. 10.

Editorial.

I. McD. K.

Unfurl the banner faithfully!

The BEREAN is still lifting up the standard.

There is abundance of room everywhere for holy men and women.

We found a great effectual door open in California for the proclamation of the whole truth

The people are hungry for that which satisfies, and satisfaction can only be found by those who abandon themselves to Christ.

In San Jose, Los Angeles, and Redlands there were many seekers after full spiritual life.

O my Christian brother, cease asking for power till you have cried to God for purity, and have been made every whit whole.—S. Baker, D. D.

We attended one service at the Nazarene church of which Dr. Breeze is pastor and it was like a red-hot furnace where all dross is eliminated.

God is looking for vessels that have been emptied and cleansed, that He may use them for His glory. Are you willing to be such a vessel placed at the disposal of your Lord?

Two gave a plain, simple account of the manner wherein God had cleansed their hearts, so that they now felt no anger, pride, or self-will, but continually love, and prayer, and praise.

We sometimes feel like flying all around the world telling the wonderful story of deliverance from sin, and power and liberty in the Holy Ghost, but, we cannot fly, nor at present go, but we can send the BEREAN. Will you help us?

A certain Baptist minister at the Nazarene church thrilled all hearts by his marvellous testimony as to how God fully sanctified his soul. We believed he had it, as we heard him.

My chief conception of heaven, said Robert Hall, is "perfect rest," and my idea, said Wilberforce, is "perfect love." Hall was nearly always suffering from bodily pain. Wilberforce enjoyed life and was all amiability, both combined give us a perfect conception of heaven.

It is wholly in your own power to make yourselves nests of pleasant thoughts. None of us yet know, for none of us yet have been taught in early youth, what fairy palaces we may construct of beautiful thought—proof against all adversity. Bright fancies, satisfied memories, noble histories, faithful sayings, treasure-bearers of precious and restful thoughts, which care cannot disturb, nor pain make gloomy, nor poverty take away from us—houses built without hands for our souls to live in.—Rushin.

"It makes a vast difference in our soul freedom whether we are under the reign of him who makes and executes the law of sin and death, or of the ruler who framed the laws of life. We are sure that the land whose officers are peace and whose executors are righteousness and whose constitution is the law of life, possesses superior inducements than the wilderness of sin whose law is death, and whose governor is Satan. Thank God there is a country which the vulture's eye hath not seen nor the lion's whelp hath trod. 'Tis the paradise of Canaan through which runs the highway of holiness."

John Wesley used to spend a large amount of his money in helping those less fortunate than himself. On one occasion a poor minister received a very loving letter from him containing the words, "Trust in the Lord and do good and verily thou shalt be fed." The good founder of Methodism said, "I felt impressed to write and call your attention to this great promise, etc." He enclosed a five pound note, but said nothing in his letter of this. The answer from this minister has happily been preserved. "My dear Mr. Wesley, how can I

sufficiently thank you for your letter and gift. I have often read that verse and many expositions of it, but this is the best expository note I have ever seen."

"The soul, or seat of intellect, emotion, and sensibility itself, must be sanctified; the thoughts, ideas, opinions, judgments and ways of thinking, must all be brought into captivity to the obedience of Christ. The imagination must become subject to His holy touch and wait to carry on its wing His messages, and to paint with its magic hand only His pictures in the chambers of the soul. The memory must forget its old images, and hold His words and thoughts and wait as the handmaid of service with its stores of truth and promise. The emotions and sensibilities must turn from their capricious wandering and unregulated license and follow the bidding of conscience, will and the love of God. The affections must fall in line with God's great love, and yield all their tender vines and tendrils to be trained on the walls of His temple in His sweet order and beauty, and live only in Him and for Him. The faculties must cease to work for their own gratification or pride, and become the handmaid of Christ in all His will."

Holliness.

CHAS. WESLEY.

All things are possible to him
Who can in Jesus' name believe;
Lord, I no more Thy truth blaspheme,
Thy truth I lovingly receive;
I can, I do believe in Thee,
All things are possible to me.

The most impossible of all
Is that I e'er from sin should cease;
Yet, shall it be? I know it shall;
Jesus, I look to Thy faithfulness.
If nothing is too hard for Thee,
All things are possible to me.

When Thou the work of faith hast wrought,
I here shall in Thine image shine,
Nor sin in deed, or word, or thought;
Let men exclaim, and friends repine;
They cannot break the firm decree:
All things are possible to me.

All things are possible to God,
To Christ, the power of God in man;
To me, when I am all renewed,
When I in Christ am formed again;
And witness from all sin set free,
All things are possible to me.

—S. L.

The Love Unfailing.

BY LLEWELLYN A. MORRISON.

I praise the Lord who loves me
And doth my soul redeem;
His loving-kindness moves me
To give myself to Him;
I lay my life low at His feet
And all His perfectness entreat.

CHORUS.

O, the blood availing!
O, the love unfailing!
O, the grace prevailing for my soul!
Wondrous grace prevailing for my soul.

He won me by His greatness:
I was undone by sin,
But now in His completeness
I am complete within.
He undertook for me with God,
And for my ransom shed His blood.

My lips in song are voicing
The joy they vain would sing;
I walk with Him rejoicing
That I may serve the King;
He walks with me in shade and shine—
For I am His and He is mine.

From morn till starry even
And through the silent night
He makes my heart a heaven
Of gladness and delight;
No fears molest nor doubts dismay:
He is my Light along the way.

I love and am a debtor
To all, whate'er betide,
But Oh! I love Him better
Than anyone beside:
He loveth me; His mercies prove
The love of everlasting Love.

A Specimen Case.

A Chinaman, whose name is Tang, was recently seized by Chinese soldiers and bound. A sword was held to his throat and he was asked, "Are you a believer in Jesus Christ?" He answered, "Yes, I am a Christian." He escaped death, and when afterward he was asked how he could witness so boldly when his life was threatened, he said: "I have just been reading how Peter denied his Master and afterwards went out and wept bitterly; and how could I deny my Lord?" This man was not a member of a Christian church, although three times he had applied for membership. He had been refused baptism, on the ground that he had not sufficient knowledge of Christian faith to be received. And yet some claim that there are no genuine Christian converts.—*Christian Alliance*.

Rev John A Wood.

Through the kindness of Mr. Hill, of Los Angeles, a couple of automobiles were placed at our disposal and we had a most pleasant ride to South Pasadena, Cal. When opposite the great ostrich farm one of the machines gave out and we were at a stand still in the middle of the road. While contemplating what we should do, Rev. Jno. A. Wood drove past. Our hostess informed us that Bro. Wood was passing so we hailed him and after a short conversation received a very kind invitation to visit his home which happened to be near by. It was a pleasant surprise to us, for we had hoped to meet our brother on our Cal. trip, and now quite unexpectedly we were just at the threshold of his home. The table was soon spread

with the best of fruits from Bro. Wood's own garden, and for an hour we talked over that wonderful trip around the world with Inskip and McDonald.

Bro. Wood informed us that he had been seventeen times across the Continent without a wheel off.

He expressed the great delight to him it would be, to be a young man again to push the battle for God and holiness. Bro. Wood still supplies the pulpit for his brethren when he can, and takes great delight in preaching a full salvation.

He urged us on leaving his home to go in for God's best and be at our best for Jesus always. We had a most delightful time together in prayer, and felt glad that the machine broke just where it did that we might commune with our Bro. beloved.

Getting Ahead of Whom?

"Our business in life is not to get ahead of other people, but to get ahead of ourselves. To break our own record, to outstrip our yesterdays by to-days, to bear our trials more beautifully than we ever dreamed we could, to whip the tempter inside and out as we never whipped him before, to give as we never have given, to do our work with more force and a finer finish than ever—this is the true idea—to get ahead of ourselves.

To beat some one else in a game, or to be beaten, may mean much or little. To beat our own game means a great deal. Whether we win or not, we are playing better than we ever did before, and that's the point, after all to play a better game of life."

We make but a poor job of it if we are trying to conquer in our own strength. Let the mighty Christ destroy all our sin and reign in our hearts and lives and then in the true sense we shall get ahead of self.

All Glorious Within.

H. S. HALLMAN.

The King's daughters are all glorious within. The heart is the place where the adorning and beautifying should be done. History tells us of instances in the Middle Ages, when persecution broke out against the Jews, when the merchants among them were oppressed and robbed, where they saved themselves from destruction only by living a squalid life outside, and a princely life in the hidden quarters. It has been said: "You might follow an old merchant, spotted and stained with all the squalor of beggary upon him, through byways foul to the feet and offensive in every sense, and through some narrow lane enter what looks like the entrance of an ill-kept stable. Thence opens out a squalid hall of noisome odors. But ascending the steps you come to a secret passage, when, opening the door, you are blinded with the brilliancy that bursts upon you. You are in the palace of a prince. Rare tapestries hang upon the walls. The dishes that bespread the table are of silver and gold, and the household, who hasten to receive the parent and strip off his outward disguise, are themselves arrayed like king's children."

So the bride, the Lamb's wife is. Now the world sees no beauty in her—she is looked

down upon—she is black in appearance to the world—but in the eyes of heaven and God she is comely. Her real beauty is at present covered by the false reputation the world gives her here. Men persecute and despise her, and she passes through this world as the most insignificant one, but could you follow her through this world until she is caught up, and then see her as she appears in glory, you would be blinded by her splendor and beauty. Praise the Lord, the time is coming when the beauty of the Christian shall shine forth as the stars of the firmament.—*S&L*.

Shaking and Taking This World for Jesus.

"Give me a hundred men," says Wesley, "who fear nothing but sin, and desire nothing but God, and I will shake the world, and I care not a straw whether they be clergymen or laymen, and such alone will overthrow the kingdom of Satan and build up the kingdom of God on earth." He got his hundred men, and he shook the world with an earthquake mightier than can be produced by a million of easy-going, nominal Christians, afraid of the Holy Ghost, and apologizing for their own distinctive doctrines.

I wish I had power to reach every Methodist on the round earth. I would say: Cease living on the heroism of your fathers. Quit glorying in numbers, sacrificing to statistics, and burning incense to the General Minutes. Down upon your knees, and seek and find for yourself the secret of the power of the fathers—a clean heart and the endowment of power from on high; then arise and unfurl the banner of salvation full and free, and a common-sense theology, the beauty of which, as Joseph Cook says, is "that it can be preached." Then, in double quick time, charge upon the hosts of sin, and conquer the world for Christ.—*S&L*.

Experience: Past—Present.

MRS. E. RISDON.

Nearly thirty-two years ago I was born into the kingdom, and with that birth came also the desire to see others enjoying the bliss I had found. I did not doubt but that I was born of God. I was a pardoned soul on my way to glory, but there was one thing which troubled me very much after the first six months of blessed victory and of visitations of love and rapture such as I never could have believed possible in this world, and that thought which marred my peace was lest some day Satan should overcome me and I should be eternally lost, so foolish was I and ignorant.

The assurance that God was able to keep came to me while listening to a sermon on "The woman of Samaria" preached by a very dear friend, a minister in the Presbyterian church two years after my conversion. It seemed to me as he stood in his pulpit so overpowered that at times he nearly fell, a halo of glory shone around his head. How my hungry heart drank in the words which fell from his lips. I seemed caught up in a wonderful wave of glory and peacefulness which almost overwhelmed me. Oh, how richly God bestowed his grace! The pastor afterward told me he had a sermon prepared for that day, but after he came into the vestry God gave him another subject, another sermon,

and we wept and rejoiced together.

Since then, thirty years now, I never have doubted in sunshine and shade. I knew Jesus was at the helm and had said, "Let us go to the other side," and He is taking me through.

"And if some things I do not ask
In my cup of blessing be,
I would have my spirit fill'd the more
With grateful love to Thee—
More careful not to serve thee much,
But to please Thee perfectly."

A Difference.

Practically it makes quite a difference whether we believe that sanctification suppresses or eradicates carnality. "According to thy faith be it unto thee." If one believes that God has made no provision for the actual removal of sin from our nature in this life, surely he cannot exercise faith for that work to be done. He who believes in receiving a fullness of the Spirit to prevent all uprisings and manifestations of carnality, will seldom if ever succeed in making his theory materialize into a satisfactory experience. Is it not true that among those who hold the suppression theory there are very few who have an experience in which their spiritual preceptions observe a clean cut line of demarcation between pardon and purity? Do they not rather pass through a mental process by which they come to regard Christ as the sanctification, and form a habit of reckoning themselves sanctified because of their supposed relation to Him?

On the other hand there are multitudes who believe sanctification to be an actual work wrought in the soul, by the power of the Holy Ghost, which burns out sin, purges away the dross of carnality, leaving the very fountain of the moral nature purified. These people on meeting conditions of consecration and faith, receive an overwhelming inward assurance that the very best thing they seek and believe for they do receive. Furthermore, while they maintain their faith unwaveringly no uprising of carnality occurs. Their spiritual eyes see with all possible clearness that the work promised in the Word is actually wrought in them. The expressions: "dead indeed unto sin," "sanctified wholly," "cleansed from all unrighteousness," "pure in heart," "perfect in love," etc., have a meaning so distinct, so precious, so soul satisfying, that no question can arise but that the soul is brought into harmony with the word touching this matter.

The fact is that many persons have lived for long, long years with hearts consciously pure, with no break in their communion with God, with no uprising of unholy temper. Is it not reasonable to conclude that sin was actually removed from their nature?

If sanctification is repression what then is regeneration? Does it not repress? Or are we to believe that the baptism of the Holy Ghost simply brings a higher degree of repression than regeneration?

It takes a world of explanations to get people to understand the repression theory. But if we take the simple, plain figures used in the Bible to describe the process, in their plainest sense, they are not hard to understand. Quite young children can grasp the truth and be sanctified often much sooner than adults.

Lord teach us to be simple, plain and practical.—Sel.

Evangelism.

Detroit, U S Kerr and Johns.

We are receiving many calls. There will be fifty places that we cannot respond to. We hope to begin our fall campaign in Hudson Ave., M. E. Church, Detroit, Sept. 22nd.

The Editor of the BEREAN expects to open up services in the Centennial Methodist church, London, Ont., about Sept. 29th.

San Jose, Cal.

The following cheering little note has been received from Mrs. L. C. Broyles.

"There are about three times as many at prayer meetings as formerly. The converts have a testimony at each service and it makes our hearts rejoice to hear them. Our prayer and heart's desire is that Israel will be saved." Lawrenceville, Quebec—Montreal Conference.

Rev. E. S. Howard, pastor, and his daughter Dolly, Mr. Samuel Beers, assistant, held a grove meeting at the Zion appointment on this charge. God graciously poured out His Spirit. Results: Conversion of sinners, sanctification of believers, and anointing for service a number of His children, and sending them forth to do valiantly for Him. Although the ten days' meetings closed last week the work still goes on. All praise be given to Him alone.

A Personal Testimony.

BY REV. JAMES HARRIS.

I was truly converted to God in the early part of the year 1847, entering into the experience of justifying grace, while having charge of a store in the old city of York. About three o'clock in the afternoon, while I was engaged in writing a letter to my honored father, the Spirit said to me, "If God is able and willing to save you, can you not trust Him that He really does save you?" My reply was, instantly, "Yes, Lord, I can and I do believe." From that hour I confessed Christ as my Saviour, and felt the love of God shed abroad in my heart by the Holy Ghost given unto me.

I was far removed from that place when I entered by faith into the experience of perfect love. It was a remote village on the verge of the backwoods of western Canada, to which I had been sent as a juvenile missionary. In a primitive log church, at its simple altar, I bowed as a penitent seeking for this second blessing. Again, as I thought of the promises which the Bible held out, I said, "Lord, I dare and I do believe that Thou fulfillst them now. I am fully saved from all inward sin. Thy blood does cleanse even me."

For a while I walked by a naked faith, but soon the power came and I realized that I had not believed in vain. God then began graciously to own my youthful ministry. I gloried in suffering for Christ. The poorest and hardest circuits sufficed for my ambition, while souls sanctified and sinners converted to God filled my heart with joy.

Many temptations assailed me, sometimes in dreams and sometimes by direct suggestions by the evil one. But these humbled me and drove me to my knees. And I learned, by degrees, to distinguish between Satanic tests and conscious impurity. I scarce ever remember walking in darkness since that time, except once, for a few hours, when I yielded to

a temptation to doubt if I had really received this blessing.

This darkness fled when the late Mrs. Picoe Palmer rebuked my doubting, and showed me how sinful was the spirit that doubted God. From that moment I took hold with a firmer grip on the standard of perfect faith in a perfect Saviour. Nor have I since allowed unbelief to separate me from Christ, even for a moment, that I remember.

The end is approaching. The more than threescore years and ten are passed. I seldom preach now. The companions of my earlier years are largely passed on before. The inheritance of the saints illumines the near future, and it is "in light." No doubt obscures, no fear beclouds it. It is drawing nearer. I wonder what it will be to be there! I long to know more of it. I know that it is. Christ has said, "If it were not so, I would have told you," and God has sworn by Himself that it is. The Spirit, too, bears witness to mine, that it is. What greater depth of purity I shall experience, what greater heights of perfection I shall attain unto, does not appear as yet. I keep the armor on. I furnish it with daily zeal, and watch unto prayer. I trust ere long to know even as I am known.—Sel.

The Bible in Manila.

The reception of the Scriptures by the Filipinos has been with an eagerness on every hand that is only to be explained by the preparation and power of the Holy Spirit. They are not satisfied with buying and reading the Bible, but keep asking for books on Bible study, and choose Bibles with references and maps. They are thoroughly prepared for the Word, and buy readily.

The people who are here from other islands and other parts of Luzon are anxious to have copies to send to their friends and relatives, and will often sacrifice in order to purchase them. We have only in a few cases met the work of the priests in poisoning the minds of the people against the Protestant Bible, and compelling their burning under threat of excommunication. It is not common, and we hope that as the government of the islands becomes settled all persecution will disappear.

A Chinese pedlar came to the door of our office the other day to offer for sale some notions. We did not need his ware, but thought he could use ours, so showed him a Gospel. His face lighted up as he took it and asked, "No Mass?" We showed him others, and before he bade us a polite "adois," he had purchased the Gospels and a Testament. He went his way happy in his new possessions. The people are hungry for the Word.

Our hearts have been chilled and our righteous indignation aroused by the uncovered crimes of compulsory ignorance and religious bigotry and oppression in these most beautiful islands, crimes for the most part against a people as teachable and apt to learn as any in the world. It is not our purpose to lay these crimes at any door, but to point out the fact that these outrages in the name of Christianity would not have been possible had there been an open Bible, and to the plain duty devolving upon Protestantism to give, as speedily as possible, to these millions so providentially brought to our notice and under our care, God's message. To the great multitude who cannot read the Bible it is a closed book. Our first missionary duty is to enlighten.—Letter in India Watchman.

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Kindly send the sum for your own renewal and another subscriber if possible.

If unable to do so, please drop a card, stating when you will remit.

If for any other reason you can welcome the BEREAN no longer, then be kind enough to authorize us to stop it.

We publish at Berlin. Head Office at Toronto.

Tracts.

If you want to do something for Jesus at a small cost, the tract distribution will afford you an excellent opportunity. Through the kindness of our friend and co-laborer Dr. Dumble we have secured the right to publish the Jerry McCaulay and Blue Bird tracts which we can sell at 15cts per hundred; postage extra. At 35 cents will secure 200 of these tracts postage paid to any address in Canada. Extra postage is required in sending to the United States and foreign lands.

One hundred persons should take up this tract work and put a little money and personal effort into it for Christ and the perishing.

Ever Yours.

"Till He comes," closing words say we, looking at them with mortal vision. It may be that the loving heart that dictated the words, and the hand that obeyed the heart's bequest are both forever still in death. "Yours ever!" and you read and re-read and try with heart and soul to look beyond into the "ever" and say, it is not all of life to live, nor all of death to die. Were the words written by a child of God that "forever" is God's beacon-light gleaming brightly from "over the river," speaking of re-union where no parting words are ever spoken. But how heavily the load of sorrow rests upon the bereaved one who mourns as those who have no hope. "Yours ever," and the ever ended when the last sigh died on the lips, and friends said, "He is gone." Oh, the shortness and uncertainty of time in this world! To-day full of life and bright prospects for the future, to-morrow all is over, only a broken pitcher at the well; only an empty casket; the jewel is gone, and where? "Ever yours," dear, dear Lord and Master. Seal the vows thyself. Married to Thee. Thou art the only one. Thou wilt never die; never prove

false; never leave us alone. "All mine are Thine and Thine are mine" "Ever yours." Not closing words to Father's letter, oh no, it has no closing. Eternal ages roll and yet He is "ever yours," ever mine.

MRS. F. RISDON.

A Word of Testimony.

Dear Bro. Kerr.—I am sending you an extract from a private letter for testimony column. I hope you will appreciate it sufficiently to insert it. The letter from which it is taken, recently received from one who has done noble service for the Master in years past in Evangelistic work, writing soul-stirring hymns and tunes, editing holiness papers, etc., has refreshed my own soul so much I could not refrain from sending you at least a part of it. And I want to add a word to it myself. My communion with God, my loving Father, grows sweeter, and truly He does "talk back" to me. As in the telephone we instantly recognize the voice of the friend we are speaking to, so we recognize the voice of our heavenly Father as we hold communion with Him. The Psalmist said, "I will hear what God the Lord will speak." How thankful we should be that the privilege was not His alone; it is yours; it is mine. It is not only my privilege, for it is also my happy experience.

And not only in my soul do I realize the presence and power of God, but I have also unquestionable proofs of His loving Fatherly care. A few days ago I wanted an American \$2.00 bill to send for out books. I tried at the post office and various places to get one but did not succeed. It occurred to me, I had not prayed for it. I did so and in a very short time in passing a house I was called in and a \$2.00 American bill was handed me, without any knowledge that I was wanting that very thing. The same day I had been thinking of a case of need and felt inclined to send a few dollars. Not feeling quite sure it would be in harmony with the divine will, I made it a subject of prayer and asked my heavenly Father if it were His will I should send it He would send me that amount in some unlooked for way that would be an extra, a gift, and not in payment of debt or on salary. In a little while, that very same day, a man quite unexpectedly handed me that very amount, telling me it was not to be counted on salary. He was not one of my regular contributors. Let those doubt who will. How can I? See Ps. 107:43.

These illustrations I have just given I could greatly multiply. Then does God always grant me everything I ask? No. Then why pray? To me it is quite easy to understand. Children ask their parents for many things and they very often have their requests granted, but very often, also, they do not. Do they cease to ask, and to have love for and confidence in their parents? Certainly not. If earthly parents know how to give or not give to their children, how much more our Father which is in heaven! "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. O magnify the Lord with me, and let us exalt his name together."

JAMES LAWSON.

Addison, Aug. 19, 1901.

Worry and its Cure.

MRS. T. L. WILKINSON.

To be in a worry from any cause is not the normal condition of the child of God. It does not legitimately belong to the Christian life. It is an excrescence; a superfluity that greatly mars and disfigures it. Since worry puts us out of harmony with God, it is a very fruitful source of evil and unhappiness, and must be overcome before we can be the bright, joyous Christians that we ought to be, and before our ways can altogether please God. Anything that comes between us and God must certainly hinder our usefulness; and until every hindering cause is out of the way, we cannot hope to be very helpful to others.

"How can a victory over this disposition to worry be gained?" We answer, In the very same way that we gain a victory over any other evil disposition, viz., by bringing it to Jesus, telling him that we want to be delivered from it, and then trusting Him to deliver us.

Bishop Huntington says, "The mind needs steady and setting right many times a day."
—Sel.

Was John Wesley a Free Mason?

"This question is suggested to us by the following somewhat amazing paragraph in the *Press*, of Philadelphia, of February 2, last:

"Rev. D. W. Bull, of Transfer, Mercer county, has some interesting relics of John Wesley, the founder of Methodism. They consist of a Royal Arch Masonic apron, receipts of lodge dues paid by Wesley to the lodge of which he was a member, extending over a period of some fifteen years, and a number of books from Wesley's private library containing his autograph. The Masonic apron is 153 years old. These relics were purchased by Rev. Mr. Bull's grandfather at the public auction of Wesley's personal effects after his death."

"Our question is not whether Masonry is good, bad, or indifferent; whether John Wesley would have been a whit the worse if he had been a Royal Arch Mason, or a Master Mason or a Knight Templar, or a whit the better if he was. It is whether this story be true or not. Here are several questions. Was there a public auction of Wesley's personal effects after his death? We doubt it. His will disposed of everything he had.

"I give the books, furniture, and whatever else belongs to me in the three houses at Kingswood, in trust to Thomas Coke, Alexander Mather and Henry Moore to be still employed in teaching and maintaining the children of poor travelling preachers.

"I give to Thomas Coke, Dr. John Whitehead and Henry Moore, all the books which are in my study and bed chamber at London, and in my studies, in trust for the use of the preachers who shall labor there from time to time.

"I give the coins, and whatever else is found in the drawer of my bureau at London, to my granddaughters, Mary and Jane Smith.

"I give all my manuscripts to Thomas Coke, Dr. Whitehead and Henry Moore, to be burned or published as they see good.

"I give whatever money remains in my bureau and pockets, at my decease, to be equally divided between Thomas Briscoe, William Collins, John Easton and Isaac Brown.

"I desire my gowns, cassocks, sashes and bands may remain in the chapel for the use of the clergy attending there. I desire the London assistant, for the time being, to divide the rest of my wearing apparel between those four, of the travelling preachers who want it most, only my pelisse I give to the Rev. Mr. Creighton; my watch to my friend, Joseph Bradford; my gold seal to Elizabeth Ritchie.

"I give my chaise and horses to James Ward and Charles Wheeler, in trust, to be sold, and the money to be divided, one-half to Hannah Abbot, and the other to the members of the Select Society."

"Is it reasonable to believe that such relics, if they existed, would have been sold at auction? Every relic he had was desired by his friends. By every presumption there was no public auction of John Wesley's effects. That his receipted bills should have been sold—a part of this story—is absurd beyond belief.

"So far presumption. Enough if there were no more.

"We shall now proceed to prove the story false by Wesley's own words. See Wesley's words, volume 4, page 398: Friday, June 18, 1773. 'I went to Ballymena, and read a strange tract, that professes to discover "the inmost recesses of Freemasonry," said to be "translated from the French original, lately published at Berlin." I incline to think it a genuine account. Only if it be, I wonder the author is suffered to live. If it be, what an amazing banter upon all mankind is Freemasonry! And what a secret is it which so many concur to keep! From what motive? Through fear, or shame to own it?"

"Any person with a grain of reason can see that John Wesley knew nothing whatever of Masonry. No more thoroughly absurd yarn was ever spun—whatever may be the mistake that gave rise to it."—*Sci.*

Tobacco Poisoning.

For eleven years my hand was sorely afflicted with a loathsome disease. Its first appearance consisted of four or five very small watery pimples. They increased in number till they could hardly be counted, and each day became more troublesome. Instead of a thin, watery fluid, they now began to exude a thick, offensive matter, and the physicians called it an aggravated case of salt rheum. My hand and wrist became one mass of sores and scabs. I spent some £300 doctoring with physicians and patent medicines, yet nothing seemed to give much relief; but in three months after tobacco was stopped the disease began to leave, and to-day there is not a particle of it to be seen about me.

Two years ago I met a veteran minister of the Gospel who had a sad experience in the use of tobacco. A tumor formed under his arm; a surgeon opened it, and the contents smelled worse than a stinking old pipe. It was a tobacco tumor!

So far as my investigations have gone, I have found that tobacco is a great cause of salt-rheum and cancers. I have not found a case of cancer where the sufferer or the parents did not use tobacco. And mark you, that tobacco is the one great cause of sudden deaths in men who die in the prime of life, and whose exterior appearance seems to denote perfect health.

Tobacco-using should be considered a crime, and when its deadly work is more fully known, a parent will no sooner allow a child to eat and smoke the poisonous stuff—tobacco—than to play with a venomous snake.—*Sci.*

Monthly Testimony Meeting.

[N. B. Send us short testimonies for this column.]

We would like to awaken a much wider interest in our monthly testimony meeting.

My own soul has been much encouraged. I am seeing the possibilities of divine grace to be wider and deeper than ever before, and my soul is reaching out for deeper communion with my adorable Saviour. Ed.

I have for many sweet years been on speaking terms with my Lord, who by the way "talks back" to me by an outward token or sign; many times daily He "breathes the breath of God" literally anew into my soul and body till "this earthen vessel is filled."—Extract from a private letter from G. L. B. to J. L.

Experience.

Twenty-five years ago I read a description of Beulah by Payson. He said that the birds sang day and night; the flowers were ever in bloom; the air was laden with music. I could not at all understand it. I thought it must be in heaven. There could be no such an experience or place on earth; and how my heart longed for Home, heaven, to be free from sin, to be victorious through everything. I was so tired of fighting with inbred sin, and I used to sing with tears running down my cheeks, "Take my poor heart and let it be, forever closed to all but Thee," and then after all still clung to some idol of my heart. After over twenty years of life in Beulah land, I can say the picture is not over-drawn. It cannot be: the glory of that habitation is beyond description, its beauties thrill and fill my soul to-day, and inspire me to help some one else over. It has not meant a life of ease and self-pleasing; it has not meant a life free from trials, temptations and sorrow, but it has meant and is a life of victory through the blood of the Lamb, and the power of an indwelling Christ in the person of the Holy Ghost. To-day I am enjoying the corn and wine and oil of the Promised Land. I am "going down the other side of the mountain," they tell me, but I say, nay. I am standing on the top and it is lit up with gleams from the Glory-land beyond.

Mrs. E. RISDON.

Rev. J. McD. Kerr,
Redlands, Cal.

Mr. Kerr.—For fear that I may not do it, orally, let me write to you, telling you how glad I am that you and your brother came here and that I strayed into the meeting to listen to the singing.

Yesterday in answer to prayer, I lost a load I have been carrying for several years, and had the assurance that I was once more enjoying God's favor, and it means so much to me.

You see it was this way: I have avoided revivals for a long time. They made me feel so miserable, and I felt there was no use going to the altar because I didn't believe I could get this sanctification or whatever you call it. I had tried it a number of times but something was the matter. Your meetings made me wretched, and Thursday night I resolved to come no more when your brother said something—I've forgotten what—about a teacher. That one word helped me, and the thoughts of

my duties and responsibilities—for I am a teacher—made me heart-sick, and I prayed that God would show me what the matter was, but I wouldn't go to the altar. I began making an analysis. Is it because I am not in earnest, etc.? Finally just before going to meeting last Friday night, I read a chapter and asked God if it were lack of faith, to give me faith, and as a sign to take away that feeling of condemnation last night. He answered most graciously. I went to church with a song in my heart and a testimony welling up. That hasn't been my experience for a long time. I attended the morning meeting to-day that I might tell of it. I did and have had a precious day. It was so simple. To think that I almost missed it! I am so glad I am in shape to handle my forty or fifty. I have found it especially hard when I have been far away from my Saviour. If perchance the Kerr brothers would remember a California teacher in prayer I would be very glad, for I shall bear them in grateful remembrance. Cordially yours.

[The above was written with no thought of publication, hence we withhold the name, but it shows how easily a soul may be drawn to Christ and saved. The Lord make us more than ever soul-winners. We pray that this teacher with her fifty may have many stars.]

Scripture Cake.

4½ cups of 1 Kings 4:22.
1½ cups of Judges 5:25 (last clause).
2 cups of Jeremiah 6:20.
2 cups 1 Samuel 30:12.
2 cups of Numbers 17:8.
2 tablespoons of 1 Samuel 14:25.
Season to taste of 2 Chron. 9:9.
Six of Jeremiah 17:11.
A pinch of Leviticus 2:13.
½ cup of Judges 4:19 (last clause).
2 tea-spoonfuls of Amos 4:5 (baking powder).
Follow Solomon's prescription for making a good boy, Proverbs 23:14.
Bake over a good-fire and you will have a good cake.

God's Purpose for the Young Man.

Russel H. Conwell tells the story of riding once upon an engine in the western part of Pennsylvania. The engineer was showing how to put on the steam, and told him how on a locomotive, years before, he had been unable to shut off the steam. They were going down that road at a great speed. Dr. Conwell asked him how he felt and what he thought when he found he was unable to press the lever home and shut off the steam. He said: "I was not so anxious about the speed at which we were going. I knew the fire would die out and the steam would decrease, but my great anxiety was about a switch which was around a curve about twenty miles below. If that switch was right, I would be right; everything depended upon that." He said that when he turned that curve, and came within a few hundred yards of that switch; he saw the white light, and knew it was all right. While he was working at the lever to get it back in place, his anxiety passed because he knew he was on the right track, and that the road was clear.

Dr. Conwell added: "The purpose of God seems to be in saving a young man's soul, not so much to stop his speed, not so much to shut off the steam, as it is to get him switched upon the right path."—*Sci.*

Dr. Adam Clarke on Prayer.

Dr. Adam Clarke writing on "And He withdrew himself into the wilderness and prayed," says: "He frequently withdrew himself into the wilderness. This I believe to be the import of the original. He made it a frequent custom to withdraw from the multitude for a time to pray; teaching hereby the ministers of the gospel that they are to receive fresh supplies of light and power from God by prayer, that they may be more successful in their work. A man can give nothing unless he has first received it; and no one can be successful in the ministry who does not constantly depend upon God; for the excellency of power is all from Him. Why is there so little done? Because the preachers mix too much with the world; keep too long with the crowd, and are so seldom in private with God. Art thou a herald for the Lord of hosts? Make full proof of thy ministry! Let it never be said of thee: "He forsook all to follow Christ and to preach the gospel, but there was little or no fruit of his labor, for he ceased to be a man of prayer, and got into the spirit of the world."—*Sc.*

Tithing a Moral Obligation.

L. H. McMILLAN.

On every hand in church work will be observed the lack of money quickly available for the various needs of the Church, and one of the most trying things to a faithful pastor is the raising of funds to meet the call of the work. Pastors and evangelists are but poorly paid, current expenses are hard to meet, and the missionary goes begging because of a lack of the money that we believe God intended should be used to glorify Him. Not because of a lack of the means in the hands and under the control of Christians, but because of a failure to give systematically. Festivals, lawn fetes, suppers, and various other ways are employed to raise needed funds, that altogether fail in accomplishing the advancement of the Church. While the money may be obtained in these ways the spirituality of the Church is sapped, strife and bitter feelings are begotten, and God's honor is forgotten. The Lord Himself has given us a rule by which to work. It would look unreasonable for God to give us a Church the maintenance of which required worldly means and not give us any rule to work by; so He gave us the law of the tithe, not as a ceremonial law, but as a moral obligation. The Levitical law of ceremony and sacrifice that prefigured the coming of Christ as a sacrifice for sin was annulled by the sacrifice of Christ, who, "blotting out the hand writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." Not so of the moral law which still continues in effect and will continue until the end of time, and the law of the tenth to be applied to God's cause belongs to the moral law, and was recognized long before Moses' time, as we learn from Gen. 28:22; also Gen. 14:20, to which reference is made in Heb. 7:4. It is not our purpose to enter into detailed proof of the validity of the law of the tithe, but please bear this thought in mind that we are no more free to do as we please in this matter than we are to do as we please in the observance of the Sabbath. Many

Christians are at a loss to know just how much is their duty to give to the cause of God, and many who would by the system of tithing give a good deal to the cause of God do not give anything, thinking that by so doing they would deprive themselves and families of the necessities of life; but God, who so created us that we can do more and better work by resting one day in seven has also arranged things that nine-tenths of our income, after the one-tenth has been sacredly devoted to His cause, will be better for us than the whole appropriated to our own selfish interests. The experience of every one of whom I have ever heard who has, with an honest and true purpose to glorify God, sacredly devoted to him the tenth, has been as prosperous in worldly matters after beginning to tithe as before, and many date the commencement of their earthly prosperity to the time when they began to pay the Lord his tenth, and no one ever suffered spiritually by becoming too formal in the matter of following God's rule of the tithe, but on the contrary it brings us into closer touch with the loving Infinite Father, and awakens an interest in His work and puts forever at rest any uneasiness of conscience in regard to our duties along this line.—*Methodist*.

Central Ohio Conference.

Contracting Debts Without a Probability of Paying.

S. B. SHAW.

The cause of God has been greatly hindered by Christians going in debt with no reasonable probability of meeting their obligations. No man has any moral or legal right to borrow money or contract for property of any kind without some reasonable probability of being able to meet the obligation at a specified time, and yet, many Christians in straitened circumstances, hardly able to secure the necessities of life, will run in debt for many useless and unnecessary things. We have known professed Christians unable to pay their grocery bills and other obligations to spend money for extravagant living, and many times pay out much more than is necessary for clothing, simply to keep up with the fashion. If they would dress plain and practise self-denial, they could keep out of debt. It is better to practice self-denial, and sometimes even to go without the necessities of life, than to go in debt or to deprive others of their lawful rights and thus hinder our influence. Only a short time ago a friend, a professor of holiness, came to us to borrow money to buy carpets, etc., and we found by asking a few questions that this same man was already deeply in debt at the grocery and owed for house rent, and the man had been out of work for several months, and the prospect of meeting his obligations was very unfavorable. We advised them to keep out of debt and to go without carpets until they could pay their obligations.

Another brother in charge of a mission informed us that he owed over \$300.00 for back rent. We advised this brother, rather than bring reproach on the cause, to sell his household goods and everything in his possession rather than to have that debt hanging over his head. All kinds of self-denial should be practiced rather than to cripple the cause of God by not being able to pay. Better live on bread and water.

It is often presumption and not faith that brings so many Christian workers into straitened circumstances and financial embarrassment. The cause of God has often been greatly crippled by the slack and loose way so many professors of religion have in doing business. In closing we wish to mention the fanaticism and presumption that is so many times found among good people. We are well acquainted with a brother that claimed he was called of God to establish a holiness school. He got head over heels in debt. He borrowed all the money he could get from friends, ran in debt for material and for workmen until he got his buildings up, and then hired his teachers, and the whole thing was a complete failure. He had no money of his own to start with and was unable to pay for the building or his teachers, and the mortgage on the property was foreclosed and the floating debt was unprovided for and the cause of holiness was greatly hindered.

We knew another brother that claimed that he was called of God to rent a hall for mission purposes at \$100 per month, and not until after his obligations ran up to several hundred dollars did he discover his mistake and that his supposed guidance of the Spirit was not of God.

God's plan is to pay as you go, "Owe no man anything, but to love one another." If we keep our obligations with God and our fellow men, temporal prosperity will always follow. We have proven by a blessed experience that they that will honor God, God will honor. Our heart is often grieved to find so many professors of religion that are not transparently honest and conscientious in all things. Praying that this article may stir up God's people to do all things with an eye single to God, we remain, your brother in Christian love.

Healed of Long-Continued Lameness.

ORLEANS, MICH., June 2, 1901.

Dear Editor:—Will you kindly publish the enclosed article, cut from the Belding *Star*. The subject of the sketch is my brother. He was saved and healed of the Lord some weeks ago. He is well in every particular. It was truly a wonderful miracle.

There is one mistake in the clipping. He did pray for the healing of his body on the night of his conversion.

My brother was a cigar maker by trade, but after his conversion he gave up his position and has given up the trade for good. He was terribly afflicted, but the dear Lord has forgiven his sins and restored him to perfect health, for which we all praise Him.

Yours in Christ, (MRS.) MARY POSTE.

REMARKABLE CURE.

"Arthur Fitzjohn has been a familiar figure on the streets of Belding for quite a number of years past and has attracted no little attention from the fact that he has been so badly crippled that he could scarcely drag himself along by the aid of crutches or has been compelled to work his passage to and from his labor by means of a wheel chair propelled by his hand. Nine years ago, when about 31 years old, Arthur had a long illness with spinal meningitis which left him in this lamentable condition. But the illness did not entirely do away with his ambition to be self-sustaining, and he has done any kind of manual labor that came with-

in the scope of his capabilities, working for a time at the shoe factory, and later as a cigar maker with J. E. Stevens, at which latter vocation he became quite proficient, faithfulness and persistence being the chief characteristics of his life.

"To-day those who have known him in the past, and have been accustomed to see him laboriously and slowly working himself along the streets, would scarcely recognize in the erect bearing and easy walk the same Arthur Fitzjohn they have known in the past. And his cure is as real as it is miraculous. The young man had been led to thoughts of higher life as represented by the Christian faith and became interested in religious meetings held by the Free Methodist people of Belding. He went to these meetings as an earnest seeker after salvation rather than a cure from his physical infirmities. He succeeded in the former commendable purpose, and with it came the unlooked for relief from the deformity which has rendered his past life one of constant suffering.

"At the time of his conversion he had given this phase of the matter no attention whatever, but in a day or two he noticed something of a change for the better and hope sprung up that he might find relief from bodily as well as spiritual afflictions. It was made the subject of prayer and in a day or two the crutches were cast aside and Arthur went out into the world again walking erect and almost as sprightly as though he had never been anything but a sound man. He says that he grows stronger every day and feels perfectly well in every particular, and a happier boy does no live in all the wide world.

"Some time ago, through the kindness of a number of his friends, he became the possessor of the wheel chair by means of which in pleasant weather he went to and from his work. Realizing that he has no further need of this vehicle, his first thought after his sudden and miraculous healing was to find some one who was in need of this means of locomotion and make them a present of it. We believe it has been given to George Curtis, who lives just east of the city and who is not able to move about without artificial means. There is absolutely no question as to the cure that has come to this young man or as to the means which has brought it about. Skeptics or materialists may philosophize to their hearts' content, but the stubborn fact still remains patent and uncontradictable, that the power of the man of Galilee is yet an important factor in the world, and the case we have in hand is but one exemplification of this power in the healing of both mind and body."—*Free Methodist*

Gems.

BY EVANGELIST RUSSEL.

You can never settle down in Christ till you settle up with God.

Every time an anointed minister goes into the pulpit, for some soul the Judgment seat is set.

Multitudes throng Jesus, that never touch Him; it is the touch of faith that brings life and health from the medicated hem.

If you want to find a crow, sow corn; if an eagle, throw out carrion; and if you want to find the Spirit born soul, sow the Word of God.

Children's Circle.

J. McD. K.

We are very apt to regard God as being like unto ourselves.

If we could understand His great Father, loving heart, how easy it would be to love and serve Him.

We must keep the thought of God in our minds, and to do this we must have Jesus in our hearts. "Thou God seest me" is a great comfort in life's trials and perplexities.

He is Awake.

Little folks sometimes see things that are hidden from the eyes of those who are older.

One moonlight night, after the house lights had all been put out, a little 4 year-old girl, afraid of the dark, asked her widowed mother: "Mamma, is the moon God's light?"

"Yes, Ethel," her mother answered, "the moon and the stars are all God's lights."

Then came the next question from the little girl: "Will God blow out His light and go to sleep, too?"—*S/L*

God's Day.

When Daisy comes down to breakfast on Sunday morning it is usually with a more winsome smile than general on her rosy face, and her voice is always softer and sweeter, it seems, than on other days.

"I wonder how it is, mamma," said Mr. Denton one day, "that our Daisy is always so much happier on Sundays than on week days?"

Then Daisy spoke bravely from her place on her father's knee, "You see, papa, Sunday is God's day, and I want to make it as nice a one for Him as I can."

"Bless you, dear," said the father, tenderly; "it's right for you to do so, and for everybody else to do likewise."—*S/L*

The Safest Bank.

"When I am a man," said Tom, "I intend to put my money in the safest bank in the world."

"Which bank is that?" inquired Tom's father.

Tom hadn't thought of the matter.

As he talked it over with his father, he found there were more things than he had dreamed of to render banks uncertain—fire, flood, burglars, panics, dishonest employes, so that even the strongest in the world might be compelled to suspend payment.

"But papa," Tom asked in dismay, "isn't there one sure of keeping his promises?"

"There is One who has never forgotten or broken a promise. His promises are dated thousands of years back. They are scattered over the world. Not one of them has ever been refused redemption."

"O, that's the bank for me!"

"Here is a check-book."

He handed Tom a Bible.—*Christian Endeavor World.*

Why Am I a Christian?

1 Because "Christ came into the world to save sinners."—1 Tim 1:15.

2 Because the Son of God "loved me and gave Himself for me."—Gal. 2:20.

3 Because He "bore our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness."

4 Because "he that believeth on the Son hath everlasting life."—John 3:36.

5 Because "there is therefore now no condemnation to them that are in Christ Jesus."—Rom. 8:1.

6 Because "God hath also given unto us His Holy Spirit."—1 Thess. 4:8.

7 Because "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Phil. 3:8.

8 Because "the Lord Jesus shall be revealed from heaven . . . taking vengeance on them . . . that obey not the gospel." 2 Th. 1:7.

9 Because "we know that all things work together for good to them that love God."—Rom. 8:28

10 Because "I can do all things through Christ which strengtheneth me."—Ph. 4:13.

11 Because He hath said, "I will never leave thee, nor forsake thee."—Heb. 13:5.

12 Because "the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom. To whom be glory for ever and ever."—2 Tim. 4:18

How He Became a Minister.

Among Chicago's celebrated ministers, none is more widely known than the brilliant and witty Baptist pastor, Rev. P. S. Henderson, D. D. He was recently interviewed by the *Advocate*, and among others the question was asked how it was that he entered the ministry. He gave this interesting reply:

"Well, in my childhood I thought that the biggest thing on earth was to be a minister. My father's house was headquarters for ministers, and I saw more of them than I did of Congressmen, and they seemed great. I played preacher to the colored children, for we lived in Virginia, and to all other children who would listen. I was also called upon to make speeches to older people. They put me up on a table and I rattled away. At the age of twelve I went to college and graduated at sixteen, but afterwards took a further course in the University of Virginia. Then I studied law, and thought of going to Congress. But at twenty-three I had a dream which greatly alarmed me for I dreamed that I had died and gone to judgment with nothing to show for my life. I was glad to wake up and find the sun shining and the birds singing instead of the clods rattling on my coffin. It was Sunday, and I went to meeting. There was a great gathering. The woods were full of horses and buggies, but the preacher did not come. Inasmuch as I was a college man, the people made me take his place. I do not know how I got on, but in a few weeks I was pastor of the old home church, and from that I went to Philadelphia, and then came to Chicago."—*S/L*

The Word without the fire has filled the Church with formalism, the fire without the Word has threatened her with fanaticism.—*S/L*

PRAYER UNION OF CANADA.

(Inter-Denominational—Inter-National.)

Don't fail to join the Prayer Union. It will be an inspiration to you personally. It will help you into deeper communion with the Lord, and closer fellowship with those who are labouring with all their might to bring the Church nearer to Jesus, and save the world.

It will seem like a cross on the start, but afterward will become such a delight that you will wonder it was not instituted before.

The names are coming in, and the roll is growing nicely. Shall we put your name on? The following are the objects to pray for daily:—

- 1st. For one another.
- 2nd. For the salvation of sinners.
- 3rd. For the purification and empowering with the Spirit, of believers.
- 4th For the spread of Scriptural holiness throughout the world

This union will not interfere with doctrines, creeds, church membership or circumstances of any. Its sphere is prayer alone. Once each day all whose names are enrolled bow before God and plead for the four objects specified above.

We believe that *the prayers of the righteous avail much.*

That 'where two or three are gathered together in my name, there am I in the midst of them.'

'If ye shall ask anything in my name, I will do it.'

'Whatsoever two of you shall agree as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.'

N B In sending your name for membership in the Prayer Union, kindly write on a separate slip of paper.

With these precious promises before us, if we could unite all the holiness people in Canada to pray for the same objects, what a source of strength it would be.

In conjunction with the Christian Standard of Philadelphia and Christian Witness of Boston, we have decided to make the Prayer Union International, and would recommend that all the members of the Prayer Union secure the

DAILY HOLINESS TEXT BOOK,

so that we may not only pray for the same objects each day, but read the same passage of Scripture.

The Daily Holiness Text Book is a perfect little gem. Send along 30 cents to our office and secure one.

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