

Lord had a work for him to do at Gordonsville, Carleton county, and we went there; and the services were blessed and resulted in twenty being baptized. The Reformed Baptist congregation which has since been organized there was the fruit of my husband's labors. He organized the Reformed Baptist church at Geary, and assisted in organizing churches at Greenbush and Maple Ridge, York county, N. B. There is much more I might mention of Mr. Gravinor's labors, but I forbear lest my letter should be too long. He obtained the experience of entire sanctification when it was first preached by Rev. Aaron Hartt in New Brunswick.

I went with him with my whole heart and obtained the blessing, and we became charter members of the Reformed Baptist denomination.

Mrs. J. Gravinor.

Sister Gravinor is now living with her niece, Mrs. W. P. McMullen, at Hartland, N. B. While she misses her late husband very much, she is enjoying good health, and much of the blessing of the Lord.

Brother Gravinor held revival services in several other places besides those mentioned above, in which many were converted.

He was not disfellowshipped by the F. C. Baptist conference, but requested his dismissal.—Ed.

DODGERS.

(Rev. C. W. Ruth.)

Wherever the experience of entire sanctification as a second work of grace is being emphasized, there will usually be found someone who will assume an air of superiority, both as to wisdom and Christian experience, and with a sneer will seek to dodge the real issue by giving an evasive if not a misleading answer, such as the following:

"Oh, I not only believe in the second blessing, but in a hundred or a thousand blessings." The person giving this answer is always a dodger and by this very answer proves that he is yet a stranger to the blessed experience of entire sanctification, which Mr. Wesley termed "the second blessing properly so-called." While they profess to believe in a hundred or a thousand blessings, they nevertheless become irritated and often abusive when other persons seek "the second blessing." To such we have frequently said, if they believe in and enjoy a hundred or a thousand blessings, they certainly should be willing for other persons to receive a second blessing. It would seem to be in bad taste for them to claim a hundred or a thousand blessings, and yet object to another person seeking and obtaining "the second blessing."

The facts are, a person might have a hundred or a thousand blessings as a sinner, not even being converted, but as regeneration is the first blessing that effects a change in our moral nature and in our relationship and attitude toward God, in exactly that same sense sanctification is "the second blessing, properly so-called." Usually it is not because of any lack of understanding of this fact, but simply in order to neutralize and evade the teaching that this reply is given.

Again, among others, especially among preachers, it is frequently said, "I believe in sanctification, but I do not believe in *crank*-tification," especial emphasis being placed upon "*crank*." So far as we know this brilliant (?) utterance was first given by a Bishop, who at

the bar of his conference had sworn allegiance to the teachings of Wesley. The very spirit of this utterance is, of course, the spirit of antagonism and hate. We have never heard of any person saying they did believe in *crank*tification. Whenever a person says, "I believe in sanctification, but"—it is always safe to step aside; for usually the action is suited to the word, and all they have ever done touching the question of sanctification is to "butt." A person who has the experience never says, "I believe in sanctification, but"—It is only such as would impress us with their superior intelligence and thus evade and avoid the real issue, who use these hackneyed and senseless subterfuges.

Another class of dodgers and opposers who assume an advanced degree of spirituality may be heard to say: "I not only have the blessing; I have the Blesser;" or, "I not only have *it*; I have *Him*," and thus speak sneeringly, and often in derision, concerning the blessing, and such as advocate the same. This is like saying "I have no need of the sunshine; I have the sun," or "I have no need of the water; I have the well." All this sounds big, but nevertheless is a very small argument, and a most subtle and cunning device of Satan to keep them from seeking the experience. Of such we would ask, To what purpose is the sun, but to give the sunshine? or to what purpose is the well but to supply the water? or to what purpose is a Blesser if not to bestow the blessing? Or, how could a person have the sunshine without the sun? or the blessing without a Blesser?

We would insist that it is entirely Scriptural to use the terms "it" and "the blessing," whereas it is wholly unscriptural to use the term "the Blesser." Nowhere in the Bible do we find the term "Blesser" or "the Blesser." Paul, in writing to the Ephesians, says "Christ hath blessed us with all spiritual blessings" (Ch. 1, 5-4), and writing to the Romans he said, "I am sure that when I come unto you I shall come in the fullness of the blessing of the gospel of Christ" (Rom. 15, 29). He spake of it as "the blessing." And after saying to the Thessalonians, "The very God of Peace sanctify you wholly," he said, "Faithful is he that calleth you, who also will do it" (1 Thess. 5, 23-24). Hence we see it is entirely scriptural to speak of "it," and as "the blessing."

Others will evade the subject by saying they do not "believe in being stickers for terms," and then with painstaking care seem to avoid the use of the Bible term "sanctification," but occasionally refer to the experience as a "higher life" or "a deeper work of grace," etc., and proceed to tell us what they believe it is not. However, it is noteworthy that such persons never give a personal testimony as to what the experience has done for them; nor do they press others to seek the experience. They are simply dodgers; and a dodger never hits the mark, nor gets the experience. It is only definite preaching and definite seeking, without apology or excuse, that brings the blessing of God.

The Marysville adult Bible class held their first anniversary last week. This class is having grand success, and is very helpful both to the Sunday school and the church. They raised \$25.00 toward paying the debt on their church at their anniversary meeting.

Brother B. R. Burt, of Millville, was a visitor this week.

ONE OF THE BRIGHT (?) SAYINGS OF THE OLD MAN.

"Live your religion and let people see what you have got, instead of saying so much about it," is one of the sentiments of the carnal nature. This is considered very bright and unanswerable. But the trouble with it is it is unscriptural and wicked.

It is unscriptural because the Bible says, "Out of the abundance of the heart the mouth speaketh," "If thou shalt confess with thy mouth the Lord Jesus and believe in thy heart" "Ye are my witnesses." A witness never gets up in court when a question is at issue and goes through a dumb performance to give people light on the subject. He uses his tongue. God gave his people a tongue to testify and say with the Psalmist "Come near all ye that fear the Lord and I will tell what great things he hath done for my soul."

This sentiment is wicked. It robs God of the glory and seeks to appropriate the glory to self. It assumes to show people by living instead of declaring, when both are required by God. A question is at issue. It is whether Jesus can save from sin. If we live the divine life and do not tell the source of our life, it leads the world who deny supernatural religion to declare that this comes through our own natural goodness, and we get the glory and rob God. The carnal Christian who utters this unscriptural sentiment would rob God, which is wicked. "Will a man rob God?" Yes, the "old man" will do it. If God has done a great work in our souls he wants us to tell it definitely. He gave us both the life and the tongue for use. The tongue to explain that he may get the glory so that men will be without excuse. "Live your religion." Yes, but your talk is a big part of your life. The idea that we can be glib and fluent with our tongues on every other subject and dumb on the great subject of what, that Jesus can do who said, "Ye are my witnesses." People do live all the religion they have. But the difficulty is that so many are trying to live what they have not got. No wonder it galls them to hear others say they have got it and do not try to live it, for it, like all life, lives itself. The question is whether we shall try to take the glory to self by trying to live and say nothing about it, or live it and tell it for his glory.—*Ch. Witness.*

A MOTHER'S LEGACY.

The following is said to be the last will of Rachel Morrison, of South Dansville, New York, written about fifteen years before her death:

"In the name of God, Amen. I, being of sound mind, bequeath to my children all my prayers for their salvation. I bequeath to them all the results of a lifetime's toil. I bequeath to them a hope of reunion when the partings of life are over. Share and share alike, may they have in eternal riches. I bequeath to them the wish that they may avoid my errors, and copy anything that may have been worthy.

"In the name of God who made me, and the Holy Ghost who sanctifies me, I make this my last will and testament. Witness all ye hosts of heaven, witness time, witness eternity."—*Free Methodist.*

There must be a battle if there is a victory.