

And, as a consequence, preparation for death was our highest ideal of the result. But when, with Paul, we were so led of the Spirit that we knew when to keep from Asia and when to go to Macedonia, in short, when the righteousness of the law became fulfilled in our life through being able to distinguish, on all occasions, between the operations of the Holy Spirit and our own thoughts, then, with the great apostle, we could look back over the days, weeks, months, and, finally, years of this experience and, without any formal re-claiming of the merits of the atonement, exclaim, "I have fought the good fight, I have kept the faith."

Now we are quite certain that the great majority of professors of holiness, if they read this article, will at once pronounce upon us as heterodox, because we presume to have a superior experience to that claimed by the author of mile-stone papers, and, moreover, with pretty general voice, will condemn us as heretical for thus discriminating against this, to them, highest form of religious experience. Well, we wish all such to know this very fact we are here emphasizing. There is a radical difference between our experiences, at least, that is our distinct contention. And we further contend that, in the great majority of instances, that difference exists because of the fact that whilst we act out our faith in the personality of the Holy Ghost, they act out their faith in His presence with the believers as being a mere influence.

And still further, our object is to fortify those who, having received the Holy Ghost, have commenced to walk in Him, against the, to them, destroying thought that by any trickery of the imagination the testimony of those who reject the doctrine of conscious, divine guidance for every moment of life can be made to measure up to that of Pentecost. Not only is it not the experience represented by Christ or Paul, but the Steeles, Lowreys and McDonalds who utter them, when brought into contact with this movement, must either accept it as the work of the Holy Ghost and help to carry it forward, or turn against it in persecuting hate.

HOW HARMONIZE THIS WITH THE PROFESSION.

"While we have always practised fasting, we confess that it has been more or less irregular, and so far as it has been so, we have suffered loss. But after a more careful examination of the subject than we have ever before been inclined to give it, we have seen more clearly our duty, and resolutely determined to return to the old paths. On the whole, we thank Dr. Steele and *Zion's Herald* for pressing us into this controversy. It has done us good, in that it has determined us to give ourself, with greater uniformity, not only to prayer, but to that too often neglected duty, *fasting*."—*The Witness*.

It is certainly eminently proper for one who discovers a wrong practice in his life to change that wrong into what is right, and so there can be nothing but commendation for the good resolution here formed "*to return to the old paths*."

But the puzzle to some will be, how any person could go on professing and teaching holiness and yet all the time be out of the old paths. Does the holy living, which such a profession as is implied by the writings in the *Witness*, permit failure to do duty in the matter of prayer and fasting without marring its symmetry—a failure which, as in this instance, may even require the one so failing to make confession to the world as well as to God?

Again, we are not told even yet the regulation amount of prayer and fasting which this restored one now sees it to be his duty to have forthcoming. We wonder will he be so certain of securing the correct thing that there will be no danger ahead of the unpleasant future discovery, through the kind offices of some other controversy, that the old paths to which he has now returned are after all not old enough to be in line with the oldest, and so make necessary another public confession. What a vista of possible sinning and repenting here presents itself to view. But stay, it is quite likely that this is not a confession of *sin*, but only of regrettable error, error which was and is still pleasing to the God of holiness. But if God is