

THE CHRISTIAN CONVENTION AT OAKLAND.

Many of our readers will be anxious to hear of the success of the convention held in Oakland from October 4th to 19th inclusive. The convention had been called through a clear conviction on our part that many would respond to it, and that the Spirit of God would specially rest upon and guide it. There were but few, indeed, on whom we could rely to aid in the necessary preparations, and some of us had to work very hard. The Lord, however, gave us several good helpers just at the right time. Bro. Arnold, who is strong in body, willing in spirit, and knows exactly how to prepare for a camp or tabernacle meeting, was on hand with his coat off, working himself and directing his helpers. We were kept constantly on the go with our horse and buggy for a week, getting things together and doing the hundred and one errands which come up at such a time. Our strength gave out again and again, but we rested and went ahead.

Saturday evening, October 4th, found us in good shape. A good congregation gathered at 7.30. The Spirit of the Lord rested upon the first meeting in a very precious and glorious manner. The Spirit brought all hearts into union and gave great freedom in song, prayer, testimony, and the expounding of the Word. We read the first chapter of first Corinthians, which sets forth Christ as the unifying centre around whom all God's children gather; "who of God is made unto us wisdom, righteousness, sanctification and redemption." Remarks were made by Bros. Arnold, Allen M. Grant, Sedichrist and others.

Sunday morning opened with a most blessed testimony meeting. At 11 o'clock Bro. George B. Peck, of Boston, preached a most instructive and inspiring discourse on "Our Banner." The afternoon meeting was largely attended. At 3 o'clock Bro. Arnold presented the Word, much to the edification of the people. In the evening Mrs. Carrie Judd Montgomery, of Buffalo, N.Y., addressed the congregation. Sister Montgomery is always simple, tender, direct and searching. She makes her points strongly, and carries the hearts of the people with her. We cannot attempt to give a synopsis of the various discourses given. Had they been reported in full, they would have made a very entertaining and profitable book. We have never had a meeting in Oakland where there was so much of a high spiritual order. No effort was made at big sermonizing.

Every one seemed desirous to bring out the truth in the most clear and simple manner, under the guidance and anointing of the Spirit. All who spoke dwelt not on theories, but upon truth which had been interwoven with the progressive development of their spiritual life. Most of the leaders had made great advancement not only in experience, but in their conceptions of truth, since they had been associated in a meeting before.

On coming together we found that the Lord had been advancing us all along the same lines of truth and experience. Hence, in the presentation of the Word, there was delightful harmony and a hearty response. The central idea, towards which all the preaching and teaching pointed, was "Christ made unto us wisdom, righteousness, sanctification and redemption." Sanctification was not presented as a state which inhered in the person, and became the object of boasting and dependence, but as a living personality, dwelling in us, and diffusing His own purity, life and love through us. It was shown that Christ was our holiness; that self, even when cleansed and sanctified, must be constantly ignored and sacrificed; and that Christ alone was to be trusted and gloried in. The natural man, after sanctification, must be continually surrendered up to the teaching, leading and demands of the Spirit. It was shown by the general tenor of the expositions of Scripture, especially those given by the editor of the *Evangelist*, Bro. T. J. Arnold and J. H. Allen, that while the sinful taint or bias called inherited sin, which kept one from making a complete sacrifice of himself to God, was instantly destroyed by the all-cleansing Spirit when faith claimed it, the work of holiness consisted of assimilating Christ more and more as the natural life, or, as St. Paul sometimes calls it, the "flesh," is yielded up more and more to God. In other words, the natural life must give place to the life of Christ, through the Spirit. The living and glorified Christ, the God-man, must displace the life of self, or the natural or fleshly life, so that He should live out His own life of love and tenderness and submission and faith in us. Christ "is made unto us sanctification." We are not to glory in our sanctification, but in Christ. We are not to think of our sanctification, but of Christ, our sanctifier. We are not to trust in our sanctification, but in Christ, who liveth in us.

It will be seen that there is no going back on the doctrine and work of sanctification, but a setting it forth in a truer light. There was much in the old dogmatic way of teach-