

dredth claim to have the full "unction from the Holy One," and do they show it by death-devotion and thorough soul-saving work?

During the past year we have been coming to the deliberate conclusion that the average "holiness movement" of the day is not up to the platform of New Testament experience. Are we willing to have this question searched out fully? It must be sometime. The secret of the matter is this: that but very few, even of advanced holiness people, have deeply searched out and faithfully applied such Scriptures as Rom. vi. 6; vii. 20; Coll. iii. 3 and similar texts.

Who is willing to undertake a thorough Scripture searching and heart searching upon this most important matter?—*India Watchman*.

We have been familiar with the productions of *holiness* writers for many years, and can state from personal knowledge that the above article is a fair specimen of very many utterances, all going to show that the more thoughtfully observing amongst them realize a lack in the movement which they represent.

Again, if the personal testimony of individual representatives of this movement be examined, it will be found that there is ever and anon a lack confessed which makes it fall short of New Testament example, which betrays the fact that conversion with them is not continuous.

Rev. Dougan Clark, M.D., is one of these representative men. In fact, he is accepted everywhere as one of the best exponents of the movement. He thus writes, in giving his personal testimony: "There have been failures on my part, but God has kept me wonderfully."

In another place he generalizes his creed, as follows:

"Our heavenly Father communicates His will to us, (1) by the Scriptures; (2) by the Holy Ghost; (3) by His Providence. By carefully interpreting the intimations received through these channels, singly, or in connection with each other, the Christian will, to say the least, very generally—and, perhaps, I might venture to say, always—be preserved from serious error in reference to his conduct and pursuits."

We call attention to the necessary uncertainty here indicated. According to his creed there is ever a *perhaps* connected with serious error, with the implied assertion that in matters not so serious error is inevitable.

Rev. Dr. Steele, in closing his account of twenty years' religious experience uses these words:

"In conclusion, let me say that it is through the constant daily appropriation of the blood of sprinkling covering my involuntary defects, infirmities and failures, that I have such a conscious meetness for the inheritance of the saints in light as divests death of all his terrors, and gives me victory over him through Jesus Christ our Lord. The atonement is not only for sin, but 'for the errors (Greek, ignorance) of the people.'" (Heb. ix. 7.)

We simply here draw attention to the acknowledged presence of *defects, infirmities and failures* in his life, and to the fact that in this respect it contrasts with New Testament experience and teaching; in short, that it does not, on the face of it, look like an experience of keeping converted.

Indeed, the use of the word *errors*, and his referring the reader to *Hebrews*, shows that he is relating an experience which the writer of that epistle relegates to the old dispensation, and thus makes inferior to the possibilities of the present.

This sense of lack on his part also crops out in his more general writings, for he argues that the moral image of God is not at once restored to the entirely sanctified, but requires time and a gradual process for its accomplishment.

We do not enter here upon a careful review of his teaching in this respect, our only object being to point out that he, with others of his brother professors of holiness, is conscious, in a vague way, if not clearly, of lack in some direction, this lack ever and anon giving evidence of its presence by honest confession.

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