

thousand changes of mind, a thousand periods of repentance, a thousand turns from, and a thousand turns towards Toronto during the journey, would stamp the man as erratic and fickle-minded. And yet that is the belief in popular orthodox circles in respect to this Heavenly journey. According to popular belief, it is impossible to make the journey after having "turned," in the Scriptural sense, without "daily" breaks. We must "turn" in thought, word and deed, unto sin every day. The person who has once "turned" must undergo the operation of being tangled up by popular holiness teachers and preachers, with finely-spun theories about "heart purity," "perfect love," "sanctification," "consecration," "holiness," "cleansing," "entire sanctification," "perfection," and a host of other technicalities, all of which are included in the scriptural term "conversion," or, as the revisers have preferred putting it, "turning," and none of which are very much used by Jesus.

There are two classes of readers whom we address: those who have been "converted," and have sinned since, possibly grievously, and that because they have been taught from "creed" and "pulpit" that anything else was impossible; and those who have never been "converted" after the popular sort, who have judged orthodox Christians by its results, and on its merits. In the former class we include all those who are now walking in the Spirit with perhaps a few notable exceptions. We believe the testimony is multiplying of those who have not only "turned," but stayed "turned." We know ourselves of at least one who, on coming in contact with this Pentecostal gospel, has walked in the Spirit consecutively since. Why should this not be the rule? When the "turn" is complete from the devil to God, is consecration not completed then? The trouble in the Church is that people, after turning and walking well for a longer or shorter period, take themselves off the altar for a longer or shorter period—then turn again—consecrated again and so on, ad infinitum. Such things had not ought so to be.

The person who "turns" to God has as much "heart purity" as he ever will

have. If his heart is not pure he has not "turned" to God; he is simply looking over his shoulder. When impurity comes in, it is because he has deliberately "turned" away from God. A person who has "turned" from his sin to God has as "perfect" love that moment as he ever will have after years of Methodist carnal striving after the same. Sanctification is as complete the moment a person has "turned" as it ever will be. The "sanctification" process, as a work, will cease the moment the person "turns" back to sin. The moment a person has "turned," "holiness" begins. The moment sin is "turned" to, "holiness" ceases. The moment a person has "turned," the "cleansing" process is complete. The moment sin is "turned" to again, there is again need of "cleansing."

Spirituality has been superseded by technicalities. Terminology has taken the place of vital godliness. Contentions for "the faith" has degenerated into contention for doctrines, which in many cases have become doctrines of devils. Some of these doctrines never were anything else. Luther discovered that the "just" shall live by faith. The "just" are those who are justified. The one who is justified is the one who has "turned" to God, or has been converted—not in the modern Protestant sense, but in the sense meant by God—the scriptural one. If the justified shall live, what more shall the sanctified do? What life has the one who professes "heart purity," "perfect love," or, "holiness" that the "justified" have not? Is there more than one kind of life in the spiritual kingdom? The sanctified, the entirely sanctified, the cleansed, can lay claim to no more than life. All these terms are included in the Lord Jesus Christ's "turning." A person may "stand still" over a difficulty without sinning. A person may stumble without turning to sin again. Temptation is not sin. Christ did not sin when He wrestled in the garden till the break of day. Our gospel is a simple one. He who runneth may read. A way-faring man though a fool shall not err therein. Its simplicity is what mystifies. People don't like simplicity, the simplicity of the little