

The mass of Christians, in the days of Madame Guyon, acquiesced in the persecutions against her, because men, eminent for saintliness, condemned her as a heretic. So to-day the judgment of the many follows those held in esteem for their piety, and even the friendship of former friends is weakened, because we do not accept the verdict of these exponents of holiness as infallible.

The writer of this very article, from which we quote, took to task one of the members of the Association, because he asserted that he knew with absolute certainty that the Holy Spirit required him to attend a certain camp-meeting at which he spoke concerning this matter in his presence, and pronounced upon him as in error, backing up his pronouncements by his own experience as entirely different, since he had to assert that he did not know, and *could not* know, that he would not have accomplished more important work if he had decided in favor of some other of the many camp-meetings desiring his presence at that time.

Now we readily admit that, in this deliverance of the Editor of *Divine Life*, he hit the nail on the head, and discovered the vital part of the teaching which he condemned and still condemns, even going so far as to cease exchanging magazines. And so he opposes our work under the name of opposing our views of divine guidance. Of course, however, being all the time in favor of *holiness*, that is, that kind of holiness which is in doubt as to whether or no he can find out which is the right meeting to attend when there are two claimants in the field.

We do not hesitate to say that scriptural holiness always knows, and that he that doubteth in these things is condemned in the act, and cannot be walking worthy of God unto all pleasing, for without *faith* it is impossible to *please* God.

Doubtless it will appear to some sentimentalists as scarcely in harmony with Christian love and courtesy, to be thus blunt in statement. Well, we are thus blunt for a purpose, and that purpose, we believe, is in perfect harmony with Christ-taught love. We wish it to be clearly understood by all who come

within our influence, what is the real difference, which accounts for the fierce and persistent antagonism against our work.

We are free to admit, that so great is this difference, that the teaching of our Association, even when contrasted with the work represented by such periodicals as *Divine Life* and the *Christian Witness*, is revolutionary in its character. And further, we admit that this contrast is brought out appreciably when our different teachings concerning divine guidance are put side by side. But, after all, this is only a part, and takes its significance from the fact that it is *one* of the results of a more radical contrast.

The real difference is between our different teachings concerning the third person in the Trinity. We teach and *illustrate* the fact of His distinct personality, they teach this only in part, and *illustrate*, altogether as if He was a mere influence.

It is true that this characterization of these writers is not accepted by them as correct. And it seems, at first sight, not fair on our part to be continually trying to crowd them upon a platform which they apparently repudiate. But it must be admitted by all that there are instances where such a course is right and proper. For example, here is a color which is decidedly black, but if one should formulate as his creed that black is black, and white is white; and yet, in the same breath declare that this particular color was white, and moreover continue to act as if it and every other piece of black color was white, would not one be justified in crowding him upon the platform which his acts illustrated?

But is the difference between the professed creed and the acts of life so very pronounced? We certainly regard them as such, and the proofs of this contention are so patent that our wonder grows apace that it is not more readily realized by others, themselves included. Why, in this very number of the magazine, from which the above extract is taken, proof is given. Take, for example, the following, where he replies to a personal criticism. "A brother criticises