

present Christian experience, cherish carefully the desires implanted in the heart when in "audience with Deity." Even if you are somewhat doubtful as to your opinion concerning the work of the Association, it is a safe, very safe, course to decide concerning your attendance and attitude towards the definite work represented by this meeting when alone with God.

Do not at such solemn times try to bring God to your views, but in all honesty strive to prove "what is that good, and acceptable, and perfect will of God," concerning this thing. Then in acting it out you may be certain of His smile and approbation, both here and hereafter, not otherwise.

If it becomes clear to you that your attitude toward this distinctive work should be that of indifference or positive antagonism, and this conviction is so decided that you know that you have the smile and approval of God upon you in it, then, by all means, act out this your positive conviction fearlessly. But if the least trace of doubtfulness wedges itself into your life, then it is courting the awful denunciations of the Bible to rest in such doubt.

We took advice from another when, attending our first camp-meeting, which was during the second year of our ministry, and although somewhat fearful and even prejudiced against them, we went right into the centre of operations from beginning to end, and threw ourselves into whatever work could be found for us to do, and, as a result, we are satisfied that our opinions, formed there and then, were vastly different from what they would have been had we contented ourselves by lingering on the outskirts, and so viewing the whole from without. We earnestly advise others to do likewise.

But to all the decided friends of the Association we need offer no stimulating exhortation, for we expect to realize your hearty co-operation both in prayer and labor on its behalf, in preparing for our sixth annual holiness camp-meeting, and, Providence permitting, your hearty united labor during the series of services we may thus be privileged to attend.

WHAT IS THE SO-CALLED HERESY OF THE GALT FRIENDS?

It is very simply stated, for it is purely an experience they are contending for—an experience which does not necessarily change beliefs or creeds, or play into the hands of come-out-ism or proselytism, which can be at home in one church as well as in another, other circumstances being equal.

That experience is all wrapped up in the apostle's words, "Did ye receive the Holy Ghost when ye believed?" or in the words of one greater than an apostle, "He (the Holy Ghost), will abide with you forever."

The real issue, then, between them and those who have arraigned them on the charge of heresy is that the *promise of the Father* with them is a positive experience, whilst with the others, at best, it is but an aspiration.

Note how fully this contrast can be brought out in detail. Jesus said that those who received and retained the Comforter would be partakers of His peace and joy; yea, that their joy would be full. Such is the experience of the expelled—ceaseless, perpetual joy, the joy of the Saviour.

Not so with their opposers, themselves being judges.

Jesus said that the Holy Spirit would convince of sin, and they, the appellants, receive conviction of sin from no other source.

But the others permit themselves to be condemned by the law, by the Bible, and by processes of reason.

Jesus said that the Spirit would teach them all things. This is the experience of our friends. They are really all taught of God, and so, great is their peace in the Lord.

Many of their opponents exalt the visible church to an equality with the Spirit's teaching, and all accept the Bible as on an equality with Him, if not superior to Him, as indeed the real teacher of the Christian concerning all Spiritual truth.

Jesus promised the Holy Spirit as guide into all truth.

They realize this momentarily as a glad, satisfactory experience.