

his failures in trying to do the perfect will of God.

"THE WITNESS" AND "HOW TO KEEP CONVERTED."

A CRITICISM of our pamphlet, "How to keep converted," appears in the columns of *The Witness*, the organ of the National Holiness Camp Meeting Association, of which the editor is President.

We allude to it to show that the editor permits judgment to go against himself by default. In our pamphlet we make him an object lesson, to show the real practical teaching of the Association of which he is chief officer. We bring out, in array, a number of incidents in his public life which cannot fail to establish our contention with reference to himself and the Association, in a general way concerning the fact that they do not presume to teach how to keep converted.

Now if there was the slightest inaccuracy, to say nothing of untruthfulness, in what we give as facts it would have been in order for the Reverend editor to prove such inaccuracy or untruthfulness. That he alludes to the matter at all, much more that he alludes to the part of the pamphlet immediately concerning himself, without even questioning one of our facts concerning himself, is tantamount to subscribing to their absolute correctness.

Mr. McDonald is not the man to let such a golden opportunity slip if he saw the slightest chance of successfully disputing one of the many facts alluded to.

We congratulate him, however, in taking hold of the other horn of the dilemma, and frankly admitting that he does not live up to the standard of righteous living which we claim to be the Bible standard. This was all we undertook to show in our reference to him.

That he should presume we do not live up to it ourself is only in harmony with his contention that it is an impossibility.

We pass by the usual flings about fanaticism, credulity is a simply characteristic of one who, in our opinion,

would have been ruled out of the holiness movement in Wesley's day, as not successfully abiding his searching examination as to holy living. There has been deterioration in the holiness movement itself since Wesley's time.

WAY NOTES.

SHALL we go through the formality of continuing "Way Notes" when we have nothing to relate which will measure up in apparent importance to that which friends might naturally expect, is a question which faces us this month, and recalls many another similar experience in our life. We realize the difficulty, on the part of many, of entering into the true inwardness of the sentiment or experience of Paul, "If any man be in Christ . . . old things have passed away and all things have become new," and so it must be a shock to all such to learn that one may be called of God to definite work and then for weeks apparently be tilted against a stone wall.

But who knows the mind of God, or can measure by the eye or ear true success? Thus far we have simply, to all appearance, learned, in object lesson form, that there are no open doors in organized Christianity for this Gospel which we preach.

The experience which we have to tell of certain continuous knowledge of the will of God and restful ease in its performance, coupled with perennial joy in the Holy Ghost attracts all, and places all on the stool of penitence over acknowledged inferiority in Christian experience, and moreover prompts the desire publicly expressed for similar experience. But when we follow up our testimony concerning results in experience by describing the methods of their attainment, as a rule, thus far, they fly from us as they would from a cholera patient.

We could here go into details, and fill the page with incident after incident where many have heard us gladly, where we have simply discoursed of personal Christian experience, but who, so soon as the intimation came that their pet theories