

ness represents, and as a class of writers they are both able and numerous.

And here we leave the question for the present, treating it simply as a *news* item.

WHAT DOES IT MEAN?

"Among all the sanctified people, of which we believe there are many, but few indeed have ever yet advanced to this endowment of the Spirit.

"This is the great need of the times. This is the power which is needed to subdue kingdoms and pull down the strongholds of the devil everywhere."

This is a clipping from one of our exchanges. But it contains in clear-cut statement the thought which is implied in innumerable other expressions and articles in holiness publications of all kinds.

It puts in positive form what is gradually becoming universally admitted, viz., that the blessing of holiness, whether known as heart purity, perfect love or entire sanctification, in its modernized form, is somewhat disappointing in results, does not make good all that was fondly hoped concerning it.

The fact that very few professors of holiness, especially when they have become somewhat pronounced in their teaching, will frankly admit this to be true does in no way weaken this our contention, for we find no difficulty in tracing the admission of this fact in the writings of the most dogmatic asserters of the contrary.

One admits the fact that it is getting to be a common exhortation at *holiness meetings* "do let us get to something or somewhere." What is this but implying lack or disappointment in themselves and other professors of holiness?

Then exhortations abound in all writings of professors of holiness which imply serious failure on their part, without even hinting that their profession of holiness is vain.

Others spend much time in describing a state of grace which implies in the very description, the fact which is stated so bluntly in the above clipping.

Now, these evidences, in place of lessening, are multiplying on every hand,

so that professors of holiness everywhere are joining with other professed Christians in the lamentable cry, Oh, for more power! Oh, for a Pentecostal baptism! What we want is more Holy Ghost power! Even when professors of holiness get together in representative assemblies much time is spent in united, importunate pleading—pleading that implies conscious, disappointing lack on their part.

Now, in all this, we are in no way depreciating experiences, but are simply drawing attention to facts, well-knowing that it is not only in the interest of truth, but of present and future good, that facts should be industriously searched out, and clearly, definitely known; for the result cannot be otherwise than a healthy incentive to investigate for ways and means for improving upon them.

EXTRACT FROM BISHOP MELVILLE'S REPORTS OF CHRISTIAN EXPERIENCE.

"When the Church comes back to the simplicity of the Gospel, and to the primary purpose of her calling, and puts on the garments of full salvation and the armor of established righteousness, her march to victory will be certain, and her triumph glorious."

Then in the deliberate opinion of this writer, the Church, and especially the Methodist Church, has departed from the *simplicity of the Gospel*, moreover she has not on now *the garments of full salvation and the armor of established righteousness*, and consequently her's is not the *march of victory*, and she has not at the present time *glorious triumph*.

What an indictment! Well, we do not intend to pronounce upon it here, as to whether it is true or false, but, granting its correctness in the meantime, how is this state of things to be improved? Not, we maintain, by general exhortations to the many in the hope that some grand universal movement will be the result, but by preaching to individuals.

Every single individual who puts on full salvation, and is established in righteousness, improves this picture, both by