

law of life, he cannot live a holy life, walking in all the commandments blameless. So, we maintain that all discussion as to whether conversion includes the taking out of inbred sin or not, is sanctification in part, or in whole, takes in cleansing or heart purity, or leaves it of necessity for a second conversion, is simply and only theological hair-splitting. The apostles did not raise these subtle questions, but confined themselves in dealing with converts to seeing that they accepted the Holy Ghost in the Pentecostal sense, and then walked in Him, that is obeyed Him as the one and only law of life, well knowing that thus the righteousness of the law would be fulfilled in them perfectly.

We challenge any modern teacher to improve on the apostolic method as exemplified in the history of the twelve Ephesian disciples. And, moreover, we challenge any and all dogmatic teachers concerning the blessing of purity to take the position that these twelve needed to be cleansed from inborn or inbred sin after they had received the Holy Ghost.

But let any modern teacher, in place of frankly and squarely meeting this issue, content himself with flinging charges of Zinzendorfism, anti-Wesleyanism, fanaticism, and all that, and we hesitate not to preach to such, urging them, in all kindness, to receive the Holy Ghost, and walk in Him, when they will cease to fulfil the lusts of the flesh.

When the plain, legitimate meaning of the terms cleansing and heart purity is retained, viz., keeping the commandments of God in their entirety, then, not only no damage comes from the use of them, but they increase the pleasing variety of expressions which indicate holy living.

But when, as is too often the case, they are used to condone sin, and bolster up a form of teaching that is semi-antinomian in its make, then it is in order to ask if it is not better to discard their use, or make them less prominent for a time, till the evil effects of the abuse of the terms cease.

Need we add that this abuse is wit-

nessed when they are made to imply that some mysterious change is continually passing over the soul of him who believes that the blood cleanseth, whereby he is reckoned holy and pure in the sight of God, even although he does not do the will of God on earth as it is in Heaven.

DIVINELY GUIDED.

Faith travels in an unseen track to honor and glory, neither shall anything turn her aside. Her way may not be plain at this moment, but it shall be made so. God is with those who trust in Him; and what or whom shall we fear when God is with us? In due time the hand of the Lord shall be seen.

Sometimes the way of the righteous is mysterious and perplexing. I have known the best of men say: "I long to do the right, and by God's grace I will not stoop to anything which is evil; but which out of the two ways now before me is the right way? Each of them seems to be both hopeful and doubtful; which way shall I turn?"

This is a condition which causes great anxiety to one who is deeply earnest to be right. O, for an oracle which could plainly indicate the path! Superstition and fanaticism shall not be gratified by either voice or dream, but yet "The way of the righteous shall be made plain." Brother, when do not know your way, ask your Guide—the Holy Spirit. Stand still and pray. If you cannot find your way upon the chart, commit yourself to the divine guidance by prayer. Down on your knees, and cry unto the Lord! Few go wrong when they pray over their movements, and use the judgment which God has given them. The last is not to be omitted, for I have known persons pray about a matter which was perfectly clear to any one with half a grain of sense. In order to escape from an evident but unpleasant duty, they have talked about praying over it. Where a plain command is given, an unmistakable finger points out the way, and hesitation is rebellion. Sluggards make prayer an excuse for doing nothing; on the other hand, wil-