

bonds of Christian fellowship thus formed, were, indeed, precious. We had all learned that, while we had our individual opinions, which we did not yield up, this was not the place to discuss them, at the expense of Christian unity and fraternal love. We feel that the Oakland Christian Convention of October, 1890, dates a new era in the development of holiness, and the advanced spiritual work on the Pacific Coast. We trust that this will be but the beginning of many similar conventions, in different sections, in the near future. Conventions could be held in places like San Jose, Stockton, Santa Rosa, Santa Cruz, Los Angeles, and other centres with great benefit. Let the people call for them, and the workers to conduct them will in due time be provided.

REMARKS.

We give this account of a convention on the Pacific coast in full, as we find it in the *Christian Evangelist*, with the feeling that our readers will peruse it with the same sentiments of deep interest as ourselves. As far as we can judge, it is closer to the pattern of our Association Conventions than any others we know of. As might be expected, there is a distinctive line of teaching running through it quite in harmony with the writings of the periodical from which it is taken.

There is an absurd notion entertained by most writers on the subject of Christian experience, that he who does not accept the whole of one creed as absolutely right is hostile to the parties holding the creed, and also to the work done by them. It has been our effort to show the folly of this tenet, and act out our faith in the opposite opinion. Hence in making any remarks upon these writings we are conscious that we can do so in a Christian spirit.

The failure on the part of the great mass of professors of holiness in their efforts to live the life of Christ is fully recognized and admitted, and the attempt is made to show wherein this lack consists, as also to give the remedy. This remedy, as the reader will see, is made to consist in efforts to have Christ, in some mysterious way, impregnate our being with Himself, not after a figurative, but after a real, substantive manner, gradually substituting His wisdom,

righteousness and sanctification for our own. Hence the ready acceptance of acts of self-denial as part, and a very large part, of the process.

It is maintained that when receiving the blessing of sanctification, as a second blessing, inbred sin is actually destroyed, but even after this "self, even when cleansed and sanctified, must be constantly ignored and crucified."

But immediately, when attempting to meet this felt want with some mystical doctrine, is seen how, when one difficulty is apparently met, this very effort creates greater difficulties, for, in the next sentence to the above quotation, it is affirmed that "the natural man, after sanctification, must be continually surrendered up to the teaching, leading and demands of the Spirit." But Paul affirms that the *natural man* knoweth not the things of God neither can he know them, because they are spiritually discerned. How then can the *natural man* be surrendered up to the teaching of the Spirit?

Again further, it is said that "the work of holiness consisted of assimilating Christ more and more as the natural life, or, as Paul sometimes calls it, the 'flesh' is yielded up more and more to God." But the same apostle, in the eighth of Romans, declared concerning those who were led of the Spirit that they were not in the *flesh*. Thus is Paul made to contradict Paul, and a person who is "*entirely sanctified*" is supposed to retain self in part, that is, not be wholly given up to God. What a multitude of contradictions and perplexities are here introduced into holiness literature! But this, after all, is really the practical difficulty in Christian experience which has divided Dr. Lowery and Bros. Wood and Macdonald under the nomenclature of *purity* and *maturity*.

Need we go over the oft-repeated story of how we meet this real difficulty in Christian life. We think Peter, on the day of Pentecost, enumerated the whole in all comprehensive language. "Repent and be baptized in the name of Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost." Hence it follows that he who accepts this gift and *walks* in Him constantly,