

it is not possible to have it for five minutes.

Allowance should be made on one side for indefiniteness of utterance, and on the other side for the startling effects of an *apparently* new experience.

And so we cling to the hope that ere long the sentence of suspension, now excluding some of the most spiritual members of the great Presbyterian Church from her ordinances, will be taken away without seriously compromising either party, and with great relief to all concerned.

Of course, if the Presbyterian Church at any time should rule that its doctrines teach the impossibility of enjoying the assurance of faith as a continuous experience, then, we suspect, the suspended seven, and all others who have obtained, or may in the future obtain it, will be forced to retire from its services if for no other reason than to maintain their self-respect. But, we are inclined to think that as improbable as for the Methodist Church to decide that it is impossible to remain converted; that is, retain by the year the witness of the Spirit to forgiveness and adoption.

#### SOME OF THE NATURAL RESULTS OF THIS DEPARTURE.

One of them we have already mentioned, to wit, the fact that we need spend no further time in examining the defects of the holiness creed systems, or of the experiences and practices of their representatives. As we have already said, our object lessons are now over. This fact is, we presume, as great a relief to ourselves as to our readers.

Another result will likely be the uselessness of any farther selections from the writings which embody, or are warped by belief in, holiness creeds.

Still another result, we think, will be greater prominence given to writings which simply emphasize conversion or assurance of faith. In other words, we expect to see the EXPOSITOR gradually become what Bro. Savage tried to help make it, a revivalist periodical as well as a holiness magazine.

As we take the ground that holiness

consists in being converted, and continuing in this grace, it follows that the magazine is as much an *expositor of holiness* when emphasizing conversion or assurance of faith in its beginnings as in its continuance.

We repudiate any *higher* Christian life than that of justification by faith; hence, initial justification is as much of the essence of holiness as any other experience. In short, we take our stand on the fact that there is, there can be, no true *holiness* literature as distinguished from justification literature.

Another result has come to us as a kind of surprise. It will have been noticed that hitherto the pages of the EXPOSITOR have contained no advertisements, with the exception of a few book lists.

Now, personally, we had no fancy notions concerning this matter, and so neither inclination nor conscientious convictions stood in the way of their admission. But the command from the Master was emphatic, and so we excluded them simply because of these instructions.

We think we now understand the reason of this fact. Amongst *holiness* writers this was, and still is, a burning question. Some editors denounce others for making their periodicals advertizing mediums, and draw attention to the fact of the absence of such advertizing from their columns as the sign of their possessing a superior article.

Well, we were required to be as ultra as the most conscientious, in this matter, for the reason, we will presume, that the critics of the holiness creed movement should find nothing outside our teaching concerning the walk in the Spirit to criticise or compare with their conscientious convictions. But now, that we admit and emphasize the complete and final departure of the one movement from the other, we expect no longer to adhere to this ultraism.

Indeed, we should not be surprised if the same law which, whilst this conflict was going on with the holiness creed movement, required us not only in the matter of advertizements, but also in excluding from our columns all dunning and appeals for financial help, to fulfil