

particular point of the Gospel that we would have emphasized, had it been our privilege to preach to this gambler. We would have pointed out to him that only the Holy Ghost could guide him away from the gambling vice; good resolutions, hatred of the vice, denunciation of the same would avail him not.

Nothing but Divine guidance—letting God guide—would avail. Until that was tried and proven a failure, he need not give up hope, and we know from our own experience, and therefore have no hesitation in expressing it, that it has proven a success, and that by the year, in everything, in thought, in word, in deed.

We have no big wrestles now. We have numerous temptations yet, more possibly than we ever had. We don't know what it is to have been overthrown by the tempter for five years. This is not common testimony. Why? Because it is not at all a common thing to have the gospel of the absolutely safe guidance of the Holy Ghost preached. We have many dangers discoursed about when this way is mentioned. We have the standard of the churches exalted against this way. We find much experimenting, and just as much failure, necessarily so. Is the gospel an experiment? Is God true or a liar? Is there a God in Israel at all who can save in every extremity—save absolutely, irrevocably, from sin? No, cry the creeds. And we must be loyal to the creeds or we are undone. The ancient land-marks must not be drifted from. True, provided the land-marks are ancient enough, and date back to the Pentecostal advent of the Guide upon the earth.

Christ proved Divine guidance to be true. The record is clear that He walked the earth an absolute conqueror over every form of sin and temptation conceivable from the time of His baptism by the Holy Ghost till His ascension. By so doing He only became the "first born among many brethren." By so doing we become joint heirs with Him the instant we "turn" or "choose." We remain heirs as long as we stay turned. God has given us "free wills" to "turn" or "choose." How many have turned "from" sin and the devil, and "to" the

Holy Ghost as a guide? How many are "divinely guided"? Suppose the failures have been numerous, what of it? Was the guide at fault? On the answer to just such queries will the success or failure of your Christian life depend.

H. DICKENSON.

THE KESWICK CONVENTION.

This important annual gathering has again been held, and evidently with increasing blessing to all concerned. As our readers are aware, this annual assembly represents a great spiritual movement in the English Church, and corresponds closely with the holiness movement in the Methodist Churches. Indeed, we question if there is any movement in the Methodist Churches, in England, which will compare with it in dimensions and depth of spirituality. There is in it an amount of life and energy which is showing itself not only in aggressive work at home, but in missionary operations abroad.

As its chief announced object is to cultivate holiness of heart and life, it is more than yielding to a spirit of curiosity to examine its teaching, and resultant experiences, to learn the nature of its success in these directions.

That there is admitted failure the following clippings, taken from the final address by one of its representative men, will show. This address, we remark, was a kind of resume of the teaching and experiences of the whole convention, and was therefore authoritative in its character, as correctly characterizing the whole:

"You are not to expect that you will ever get to a position in which you will not need at the end of the day to use the Lord's Prayer. Though you live up to your light and are saved from known sin, yet there will always be a chasm between your best and Christ's best. And because of that chasm, you need to ask for daily forgiveness."

"He has never anywhere said that sanctification is received in the same sense that justification is received."

"One does not come through a week of meetings such as those which are just over, without finding out a great many things