

as the one whom he promises to love and obey now and forever. As a consequence his load of guilt is lifted, he has now light and joy in his soul, and the clear, unmistakable witness of the Holy Spirit that he is an accepted child of God, an heir of Heaven. In short, that he is born again of the Spirit, and so sees the kingdom of Heaven—that is, belongs to it. He is now, at the close of his first day in this spiritual kingdom, about to retire for needed sleep. With his heart overflowing with thanksgiving because of the conscious forgiveness of all his past sins, and with such a sense of present satisfaction in Christ, that precludes even the suspicion of having been disloyal to the Saviour, by the commission of one sin since his conversion a few hours ago, which needed confession and forgiveness, happy in God he drops into slumber, and, ere the morrow dawns, drops into eternity.

Now the question is, was this man cleansed from all sin before he went to sleep? Did he live a pure and holy life between his conversion and his first sleep, which proved to be the sleep of death?

To us it is clear that if cleansing means right doing, that is, walking in the commandments blameless, then he lived during those few hours a pure, holy life. But if it means something over and above holy living, then it is in order to show clearly and unmistakably what that overplus something is.

Let us look at some of the confused efforts to show what that assumed something is. It is asserted that if this individual had lived long enough, the in-born or inbred sin which was still in him would soon have begun to show itself in various forms, as, for instance, risings of temper, evil thoughts, infirmities of will; in short, after a time he would discover in his life sins of omission, if not of commission, needing, ever and anon, confession and forgiveness, till he obtained the blessing of heart purity, when inbred sin being taken out, nothing but pure love to God would remain. Hence it is argued that the seeds of sin, that is original depravity, was not taken out of him at conversion, it was only kept down out of sight.

Now we admit the facts of the case as here brought out. It is all but certain that had this individual lived and striven, after the ordinary way, to live a holy life he would have met with many a failure, no matter how intense his efforts in that direction. But not, we maintain, because of some defective work done in his being by the great Author of his salvation, but because the probabilities are that he would fail to accept the Holy Ghost in a Pentecostal sense, and so, not adopting the divine provision fully for fulfilling the righteousness of the law, he would necessarily fail, and so live a sinning and repenting life if he continued his efforts after holy living.

But here the dogmatist, leaving the candid, truth-loving spirit of careful investigation, too often flies to the tactics of the bigot, and with a fiery gleam in his countenance worthy of a true descendant of Ignatius Loyola, exclaims, Zinzindorfism! heresy!! anti-Wesleyanism!!! He shouts out his presumed discovery, not only to stop all further investigation, but to invite the multitude to acts of persecution.

And here, we remark, that the Inquisition in its palmiest days never invented an instrument of torture more fiendish than the cry of heresy or fanaticism when wielded by acknowledged leaders in the religious world. We have seen men of fortitude, men, who could face the headsman's axe or the stake without hesitation, grow pale before this cry, hesitate and then draw back from positions they have taken, not because they were convinced they were wrong, but from abject fear.

Not that there is no such a thing as fanaticism, or that it cannot be known and properly named. There is such a thing as dynamite, and it is right to utilize its destructive force in a legitimate manner, but woe to the man who fires it under the wrong building.

But is there a smack of Zinzindorfism here? We maintain there is not. For we insist on it, that whether a man believes that at conversion he is entirely sanctified, or only justified, it matters not; if he fails to accept the Holy Ghost, and walk in Him as the only