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1892  
Nov.

EMMANUEL

# THE Expositor of Holiness.

VOL. XI.

NOVEMBER, 1892.

No. 5.

This Number is exclusively devoted to the Question:

## HOW TO KEEP CONVERTED.

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**A. BURNS, S.T.D., LL.D.,**  
HAMILTON, ONT.

# "DIVINE GUIDANCE."

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This is the title of a book by the Rev. Nelson Burns, B.A., the editor of this magazine, and published by the Book and Bible House, Brantford, Ont. It is, as its name indicates, devoted to the subject of "Divine Guidance," and that subject is discussed from all standpoints in its 288 pages. The book is an exhaustive treatise on the work and mission of the Holy Ghost, both affirmatively and negatively, as that work relates to the Christian. Of course it is written from the standpoint of the Canada Holiness Association, and the leading members of that Association claim it to be a fair statement of their doctrine and experience.

One minister, a member of the Association, said to the writer that "its arguments in favor of the doctrine were unanswerable." As a matter of fact, the book has received considerable attention from those who are opposed to its teaching, and, it must be said, not a little abuse. I have also read and heard a good deal of what pretended to be arguments against its position, but I must frankly state that in every instance it was made teach what it does not, so as to give a chance to speak against it.

In the many instances coming under my notice of opposition to this book, I have yet to hear or read a criticism from a man who fairly grappled with its real teachings. A man of straw is invariably put up in order to be knocked down. The fact is, the teaching of the book, "Divine Guidance," as a whole, cannot be successfully answered on its merits by any man who accepts the teaching of Jesus Christ.

Misrepresentation must be resorted to in order to make any impression on the minds of those who have not read the book. It is of the utmost importance then that all teachers of the Bible read this book for themselves; because it unearths a doctrine which has been hid for ages, and is hid still, so far as the masses of Christians are concerned.

I am also constrained to say that it is a doctrine vital to the evangelization of the world, as well as absolutely necessary to the individual Christian, for the success of his own spiritual life and his proper understanding of the teaching of Jesus. This much abused and greatly misunderstood book, if read prayerfully with an unbiased mind, cannot fail to prove a blessed revelation of the believer's privilege, of being literally indwelt of the Holy Spirit and guided by Him in all things.

The object of this article is to bring this truly great nineteenth century book to the attention of ministers and other Christians, that they may procure it, peruse its truly wonderful and, I was going to say, magic pages, and get the untold blessings that I am sure may result therefrom. The book is handsomely bound in cloth, with stiff boards, with a cut of the author, and retails for \$1.

In order to place this book in the hands of Christian people, I am able to state that single copies will be sent to any address postpaid, on receipt of the retail price, \$1; also that on receipt of \$1.10, two copies will be sent to any address postpaid. The person getting two copies will have the right to sell the surplus copy for the retail price of \$1, or to dispose of it in any way he deems proper. Intended purchasers will please address and remit to the publishers,

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## Light From My Forge.

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**BY A BLACKSMITH,**

With an Introduction by

**THE REV. ALBERT CARMAN, D.D.**

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The following notices are a sentence or two from each writer, clipped in most cases from long reviews of the book:

*Rev. E. B. Ryckman, D.D.*—I am glad to commend this timely book. It commends itself to my heart.

*Rev. W. B. Carey, M.A., Rural Dean, Frontenac.*—I am delighted with it.

*Rev. S. H. Kellogg, D.D., pastor St. James' Square Presbyterian Church, Toronto, formerly Professor of Theology in Alleghany Seminary.*—I found it difficult to lay it down when I had begun, and felt it very quickening and helpful.

*The Canada Presbyterian.*—The title so long and honorably borne by Elihu Burritt, “The Learned Blacksmith,” might fairly be claimed by the author of this plain, pithy and practical work on systematic giving.

*Rev. J. W. Sparling.*—It is the most racy and readable treatise on this vastly important subject that I have yet seen.

*Rev. Principal Caven, D.D., Knox College, Toronto.*—Your book on systematic giving is interesting and valuable, and fitted to be highly useful.

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*Rev. Chas. A. Cook, pastor Parliament Street Baptist Church, Toronto.*—Anyone who has the slightest doubt or difficulty about the Lord's claim upon the tenth of every man's income, will have both doubts and difficulties dispelled by reading this book.

*Rev. John Potts, D.D., General Secretary of Education.*—The subject is treated with remarkable clearness and ability. I commend it most heartily.

*Rev. J. H. McMorine, M.A., pastor St. James' Church, Kingston.*—The writer has the faculty of “putting things” in a forcible and fitting manner.

This is a book of 416 pages, including the engravings. It is handsomely bound in cloth with stiff boards. It is illustrated with portraits of many prominent givers.

It retails for the low price of \$1.75, but we make a special offer 'to hold good for three months: We will send a single copy postpaid to any address on receipt of \$1, or will send two copies to one address postpaid for \$1.50, if the sender will promise to give the surplus copy away.

**BRADLEY, GARRETSON & CO., Publishers,**  
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# How to Keep Converted.

## THE BIBLE ANSWER.

To Christians, the teaching which fully explains this matter must come from the Bible, hence our appeal is, first of all, to the oracles divine.

From the teachings of Jesus Christ it is evident that living righteously, according to His description of righteous living, will meet every demand of the most exacting concerning the outcome of conversion; and, further, that any profession of continuance in converting grace which does not measure up to such righteous living is necessarily faulty, is not really keeping converted,

Of Jesus it was said: "He shall save His people from their sins." Conversion is turning away from sin to God, and "Christ is the end of the law for righteousness."

The writers of the New Testament Scriptures tell of all this as an accomplished fact in their experience.

Of the first Gentile converts it is said, "purifying their hearts by faith." Paul gives the normal New Testament experience as, "The righteousness of the law is fulfilled in us." This normal life is also indicated in his prayer: "The very God of peace . . . preserve you blameless."

The reader, if acquainted with the Bible, will at once admit that these are but a few of the many teachings concerning the fact that righteous living is the outcome of conversion, and that continued righteous living is synonymous with *keeping converted*.

Two copies of "Divine Guidance" for \$1.10. See advertisement on cover page.

## WHAT IS CONVERSION.

In this little treatise we are speaking principally to Methodists, and hence use the word conversion with the well-known meaning attached to it in Wesley's day.

However, this term is really synonymous with the expression, assurance of grace and salvation, and so, readers of the Calvinistic branch of Protestantism, by noting this fact, will as easily follow the argument of the pamphlet as those of the Arminian branch.

According to this thought it means (1) repentance, or sorrow for past sins; (2) turning from sin, in desire, at least; (3) full forgiveness from God of all past and present sins; (4) adoption into the family of God; (5) present preparedness for heaven; (6) the conscious witness of the Holy Spirit to these facts, *i.e.*, assurance of grace and salvation.

We are certain that these six essentials of a genuine conversion will be generally accepted.

A truly converted man illustrates all the Bible conditions of the new birth. He feels at home with God—that is, he is happy in God, and should Christ appear to make an end of all things whilst he is in this state, His coming would not only be endured, it would be gladly welcomed—he is constantly ready for the coming of the Son of Man. This we maintain, and not preparation for death, is the scriptural test of regeneration.

Again, he illustrates John's description of the regenerate, for being born of God he does not sin; yea, His seed remaining in him, he cannot sin while being thus regenerate. We refer now to the first moments, hours or days of converted life, and we

maintain that the universal experience is that, for a time, we are conscious of the continued smile and approval of our heavenly Father, and hence illustrate in our experience all the descriptions of regeneration found in the Bible.

Charles Wesley strung his lyre to vibrate these thoughts in poetic measure in the following hymn :

O how happy are they  
Who the Saviour obey,  
And have laid up their treasures above !  
Tongue can never express  
The sweet comfort and peace  
Of a soul in its earliest love.

That sweet comfort was mine,  
When the favour divine  
I received through the blood of the Lamb :  
When my heart first believed,  
What a joy I received,  
What a heaven in Jesus' name !

Jesus all the day long  
Was my joy and my song :  
O that all His salvation might see ;  
" He hath loved me," I cried,  
" He hath suffered and died,  
To redeem such a rebel as me."

O the rapturous height  
Of that holy delight  
Which I felt in the life-giving blood !  
Of my Saviour possess, I  
I was perfectly blest  
As if filled with the fulness of God.

As evangelical Christians, we act as if we believed in all this ; we never dream of stopping the rapturous utterances of those who are converted, when on the bed of death, to tell them that they are not yet ready for heaven because some second work of grace has not been accomplished in them. Hence, by this test, the most delicate conceivable, we prove that we not only believe in our own testimony at conversion, but also have implicit faith in the testimonies of all others in like circumstances.

Conversion then means a complete turning away from sin and Satan to God, a walk with God, and conscious meetness for heaven.

EXPOSITOR OF HOLINESS and *Divine Guidance* for \$1. See page 136.

## KEEPING CONVERTED.

Few, if any, keep in this state for a long period of time. As far as our observation goes, the testimony of all Christian writers on the subject agreeing therewith, all converted persons sooner or later lose this experience and fall into condemnation because of sin committed. Hence, the very best illustrators of this regenerated life ever and anon fail to keep converted ; they all, without exception, represent a sinning and repenting life, whilst that experience which the quickest, after every lapse, obtains forgiveness or reconversion is reckoned the best. How to keep converted is, then, either a *lost art*, or never was known.

We remark here that we are writing to presumed truth lovers, not to excitable creedists who are ready to fly off the handle if they chance to meet an expression which awakens their fears concerning the safety of some pet doctrine. We are examining into facts, not theories, and we maintain that the above statements are so clearly, so unmistakably facts that no one with a grain of candour in his make-up will for a moment dispute them.

And in bringing out these facts we are not in the least disparaging the experience itself. We have seen our fathers, mothers, sisters, brothers, husbands, wives, and dearest friends die in the triumphs of this faith, and it would very properly shock the innate sense of right God has placed within us to inject the slightest doubt into the mind concerning the genuineness of the work done in them, or concerning the solidity of their hope in God, as they passed from us to the skies.

In all we say we are but emphasizing and conserving the glorious experimental facts of Protestantism.

It is a glorious fact that every one who comes to God for pardon and adoption into the family of God obtains his heart's desire, and it is a fact that, no matter how often he comes into condemnation because of sins, when he again looks to God for regenerating grace he as often obtains. Though these acts were repeated a hundred times per

day, still would there be no instance where forgiveness and regenerating grace were withheld. Moreover, after the thousandth act of forgiveness, in the same individual, this party so accepted would be as certainly prepared for the coming of the Lord as at the first similar experience of converting grace.

Granted that there is a vast difference between the *believer* in his efforts to live godly, and the man who has never come to Christ for pardon, nevertheless, every act of forgiveness must, in essence, be similar, no matter whether in the life of reputed saint or sinner.

When a professed follower of Christ fails to retain converting grace, no matter how apparently trivial, the act which brings condemnation, it must be a fact that he does so fail, and who, with this thought in view, will point to the individual who has kept converted during every moment of even one entire year?

Nevertheless, intense longing after such a continuous experience is everywhere exhibited, prompting to all forms of labour after its securement.

#### WAS IT KNOWN IN THE EARLY CHURCH?

We refer now to the Church of the first centuries, as depicted in the writings of the early fathers, that is, leaving out, in the meantime, the writings of the New Testament Scriptures.

We have lately gone over all these writings to discover how this subject was treated by them. In the first place, we found no *second blessing* literature anywhere in all their voluminous writings. No second crisis in the believer's experience corresponding to that now represented by the blessing of holiness, or of being cleansed from inbred sin, is anywhere taught by them, or even referred to, so that, as far as these writings and the experience of the early post-apostolic Church is concerned, the modern teaching on this subject is entirely different.

Those writers, then, who are responsible for this second crisis literature had, perforce, to skip over all the writings of the second and following centuries to discover it in the New Testament alone, if they did discover it there.

The teaching of this early Church was

that the sinner repenting of his sins should be baptized for their remission; then the bishop laid his hands upon him, when he was supposed to receive the gift of the Holy Ghost.

It is easy to see how the doctrine of baptismal regeneration and the formal rite of confirmation grew out of this practice, when the witness of the Spirit was gradually lost sight of as a necessary part of conversion, but the fact that the teaching of the New Testament concerning forgiveness and the gift of the Holy Ghost was thus universally preserved in all the early churches, makes significant the fact that there is no rite or doctrine found which even remotely points to any second blessing teaching as ever existing in the early Christian Church. We emphasize this fact for a purpose which will appear further on.

But there is abundant evidence, in the writings of the fathers, that keeping converted, after the New Testament idea, was a lost art so early in the history of the Church that the time of its disappearance cannot be traced. All their exhortations concerning this matter refer to strict observance of the rites and ceremonies of the Church, implicit obedience to the bishops, and the observance of minute rules concerning fasting, prayer, and works of mercy.

Moreover, they all allude to failure on the part of Christians to keep converted as a something to be expected. Leading writers allude to their own frequent failures in this matter as something not to be apologized for, as a simple matter of course. Hence, Cyprian, as voicing the general belief of his time, wrote: "We are hindered by the devil from obeying with our thought and deed God's will in all things;" and Tertullian, when writing about *patience*, declares that he writes about it somewhat as a sick person would write about health, he himself being, as he ingenuously confesses, habitually impatient.

When it is understood that one of these represents the second century and the other the third, it will be seen at once that thus early in the history of the Church a blameless walk with God was one of the lost arts. So completely



had it become a lost experience that the whole Church, judged by its representative men, already looked upon it as an impossibility, and had begun to adapt all its teaching to this accepted fact.

And yet these were the heroic days of the Church, times when multitudes died for their faith, Cyprian himself, one of the parties here alluded to, having died a martyr's death.

Nor do we, in pointing to these facts, minify in the least the grand history of this martyr age. As a whole, it must ever command intense admiration; nevertheless, what we here make prominent are undoubted facts, and hence we can find no substantial help from the writings of the fathers in solving the mighty problem of how to keep converted.

#### WHAT ABOUT THE GREAT REFORMATION?

The Reformation under Luther centred in the experience of initial justification. It restored the spiritual element which had been almost universally lost in the doctrine of baptismal regeneration, and made it the independent right, as an experience, of every individual, apart from the confessional and priestly interference. But it did not solve the difficulties connected with continued justification. Hence, writers of the Calvinistic stamp have no difficulty in establishing their contention that it is impossible to keep converted, from the accepted teachings of the Reformation. The Reformation threw no light on the question we are now discussing.

#### DID WESLEY FULLY SUCCEED?

Now, let us first premise a few thoughts to clear the way for a frank, full answer to this question. Already, in this the second century of his revival, reverence for his great name is so profound that it is somewhat difficult to get the hearing of his followers to any examination or argument which will not start from the axiom that whatever John Wesley touched he left in such a state of perfection that future ages could not possibly add thereto in any direction. But it must be admitted that he did not write correctly about the North American colonies, that he failed to reach the facts when he discoursed

about the lower animals, and, generally speaking, his writings concerning ghosts, money, and dress are so largely ignored that there must be some inherent weakness in them, or else Methodists already have practically lost their admiration for his teachings.

It does in no wise injure the name or character of John Wesley to assert that he did not discover the planet Neptune, or invent the telephone. No more can it detract from his reputation to discover the exact facts connected with this subject in hand, however he may be related to those facts.

In studying up this question we have gone over all his writings, and so invite our readers to no second-hand theories, or to the relation of facts viewed through another's spectacles; and yet we demand not the acceptance of our views because of this fact. We rather write to stir up investigation concerning the whole matter. However, we do dogmatize concerning what we give as facts, and will demand their acceptance until they are proved to be inaccurate, for they are the outcome of careful, candid investigation.

John Wesley formulated his views of holy living long before he himself experienced converting grace. This will be seen to be correct by turning to his "plain account of Christian perfection," for in it he says are his views held and preached, between the years 1725 and 1777. But it was some ten years after the first date that he was converted. Hence, it is evident that he formulated his views concerning holy living before he wrote fully concerning the witness of the Spirit. Whatever then was the origin of these views, they clearly were not the offspring of experience.

His account of his own conversion is as follows:

"In the evening I went very unwillingly to a society in Aldersgate Street where one was reading Luther's preface to the epistle of Romans. About a quarter before nine, while he was describing the changes which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ—Christ alone—for salvation. And an assurance was given

me that He had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death." (Journal, Vol. I., page 103.)

It was necessarily after this event that he addressed himself to solve the question we are now discussing.

That he did not succeed during the first years of his converted life is known to be a fact, on his own testimony. Some six months after his conversion he wrote as follows:

"Thirdly, his desires are new; and indeed the whole train of his passions and inclinations. . . .

"I dare not say I am a new creature in this respect. For other desires often arise in my heart; but they do not reign. I put them all under my feet, 'through Christ which strengtheneth me.' Therefore I believe He is creating me anew in this also; and that He has begun, though not finished, His work. . . .

"But St. Paul tells us elsewhere that 'the fruit of the Spirit is love, peace, joy, long-suffering, gentleness, meekness, temperance.'

"Now, although by the grace of God in Christ, I find a measure of some of them in myself, namely: of peace, long-suffering, gentleness, meekness, temperance; yet others I find not. I cannot find in myself the love of God or of Christ. Hence my deadness and wanderings in public prayer. Hence it is, that even in the holy communion I have frequently no more than a cold attention.

"Again, I have not that joy in the Holy Spirit; no settled, lasting joy, nor have I such a peace as excludes the possibility of either fear or doubt. When holy men have told me I had no faith, I have often doubted whether I had or no; and these doubts have made me very uneasy, till I was relieved by prayer and the Holy Scriptures.

"Yet, upon the whole, although I have not yet that joy in the Holy Ghost, nor the full assurance of faith, much less am I in the full sense of the words, 'in Christ a new creature.' I nevertheless trust that I have a measure of faith and am 'accepted in the beloved.' I trust 'the handwriting that was against me is blotted out,' and that I am 'reconciled to God through His Son.'" (Journal, Vol. I., page 162.)

Again three months later, he writes: "Therefore my eye is not yet single; at least not always so.

"Are my desires new? Not all. Some are new, some old. My desires are like my designs. My great desire is to have 'Christ formed in my heart by faith.' But little desires are daily stealing into my soul, and so my great hopes and fears have respect to God, but a thousand little ones creep in between them." (Journal, Vol. I., page 170.)

Again, six months later, he writes:

"We met at Fetter Lane, to humble ourselves before God, and own He had justly withdrawn His Spirit from us, for our manifold unfaithfulness." (Journal, Vol. I., page 204.)

Still again, some two decades after, in a letter addressed to his brother Charles, concerning the results of a conference between himself and Thomas Walsh and other preachers, about the then burning question of administering the ordinances, occur these words: "When I reflected on their answers, I admired their spirit, and was ashamed of my own." (Vol. XII., page 117.)

Thus it is seen by his own writings, that whilst John Wesley is clear and definite in the relation of his personal experience concerning conversion, he is equally explicit in showing that he had not learned, as a personal experience, how to keep converted.

But he taught that it was possible. This his teaching is found in his published views concerning Christian perfection, especially in his "Plain Account." But that he himself claimed to have learned it as a personal experience, there is not the slightest evidence, and by *slightest evidence* we mean evidence which can in any way be put side by side with the account of his conversion, and the after account of his inability to keep converted, as given above.

It is not for a moment to be supposed that John Wesley would have failed to give a minute account of such an experience if it ever came into his life. His careful, accurate description of all his Christian experiences forbids us to think such an omission possible.

Nor is there any second-hand evidence concerning this thing. No writer, for

example, has told of having heard him at any public gathering give such a definite testimony. It is true that he exhorted others to do so, just as many a saintly follower of his has acted since. In his act of urging others to testify concerning Christian perfection, without setting the example, John Wesley has had many imitators.

Methodism was founded on John Wesley's experience of converting grace, and was a permanently established society before his attention was turned seriously to the subject in hand. It was not till some thirty years after that the subject of Christian perfection was brought to the front as a professedly realized experience.

But this revival within a revival was plainly traced to Thomas Walsh, and it was ephemeral in its character. At no time in the history of Methodism has this professed experience been a general characteristic, and to-day not a twentieth part of ministry or laity make the smallest pretension to the experience then made so prominent.

Even whilst Wesley declared himself satisfied with the experiences of the many who, during the great revival of 1762, witnessed to Christian perfection, he in no way changed the machinery of the societies to meet their differing experience. The wording of the covenant and eucharistic services still classed all alike, as having failed, during any definite, lengthened period, to keep converted. Meanwhile, in spite of his teaching that the experience was received by faith any moment, and in spite, too, of those experiences which he accepted as genuine, he still taught, both by precept and example, that it was the outcome of religious exercises, that it was, therefore, a matter of growth.

And this brings us to consider the real, basal experience of Methodism, that which was exemplified by its human founder and which constitutes the normal experience of its members. Plainly, this experience is a clear sense of forgiveness and adoption through the unmistakable witness of the Spirit to these facts, and the pursuit of holy living through the ordinances of the Church, coupled with private religious

exercises. Uninterrupted walk with God—walking in all His commands blamelessly—is an aspiration only, and therefore is not expected to be a realized experience.

Methodism clearly was raised up to spread this experience in the world, and not the ideal experience presumed to exist in holiness creeds. As such it has done magnificent work in the world, work which can scarcely be exaggerated in its importance.

Any impartial student of John Wesley's life must admit that the great bulk of his labours was to accomplish this result. The very emphasis he, ever and anon, gave to the subject of Christian perfection indirectly helped on the basal experience rather than the doctrine or experience he professed to emphasize. Hence, we hesitate not to say that he neither himself succeeded in illustrating the ability to keep converted, nor successfully taught others how to do so.

John Wesley was too clear-headed a man to be imposed on by mere doctrinal teaching or semi-antinomian device in his quest after holy living for himself and others. This is evinced by the careful analysis of his own experiences given above; and it is exceedingly probable that if the professors of holiness in his day had applied to their experiences the calm, judicial examination illustrated by Wesley, there would have been a greater weeding out process than was witnessed. But, be this as it may, it is evident that Wesley demanded for himself a continuance of the experiences of initial justification to satisfy his exacting nature, and when he found them not in perfection he refused to claim his ideal life of Christian perfection; and so, from the necessities of the case, not only the bulk of his definite labours but the whole of his indirect, unconscious influence was confined to propagating the doctrine and experience of justifying grace, and this because he had not succeeded satisfactorily in solving the great question of how to keep converted, his highest practical ideal in Christian life was a life of alternate sinning and repenting.

Moreover, this is the highest ideal hitherto taught by His followers the world over, as we will proceed to show.

## THE GENERAL TEACHINGS OF METHODISM CONCERNING THIS MATTER.

It is not by an appeal to defined doctrine that the real teachings of any denomination are discovered. The creed, and definitions of the different parts of the creed, may say one thing, and the practice of the denomination bear a very different interpretation. Let us apply this test to Methodism.

Now, what would be the result if a person should keep converted for a year or succession of years? Plainly, the experience of the first moments or hours of conversion would be a continued, uninterrupted experience: (1) Being forgiven, he would stay forgiven; (2) Being regenerated, he would remain in this gracious state without one moment's intermission; (3) He could not sin in thought, word or deed, by omission or commission. For if he sinned any one moment, then it could not be true that at that moment he was forgiven, regenerated or consciously had the witness of the Spirit to these facts. Hence is seen on what solid reasoning the utterance of St. John is based: "He that is born of God doth not commit sin, for His seed remaineth in him and he cannot sin because he is born of God; (4) Being prepared at the moment of conversion for the coming of Christ, he is so prepared every successive moment whilst retaining converting grace.

Hence it follows, with a clearness of inference that cannot be gainsayed, that, whilst thus kept converted, confession of sin would be a solemn farce, seeing there would be no sin to confess and reconciliations and renewing of covenants would be meaningless formalities.

Methodism, as perfected by John Wesley, has no place in all its services for such a kind of Christian. As John Wesley did, so all his successor preachers call upon all Methodists to bow with them, at least four times a year, in humble confession of sins of omission and commission, and at each yearly watch-night-service, all Methodists, without exception, are called on, and expected to renew their covenant with God, on the understanding that in no case has it been fully kept throughout the previous

year. That is, no Methodist is expected to keep converted during an entire year.

Need we multiply these proofs further? Are they not sufficient to draw attention to the facts as they exist? And need there be any hesitancy in accepting the facts thus brought out? It cannot possibly lessen the grandeur of the Methodist revival to show exactly in what this revival consists. A hazy, nebulous claim to something else over and above what legitimately belongs to it cannot possibly enhance its value.

## WHAT ABOUT THE HOLINESS MOVEMENT?

This we proceed to examine carefully and exhaustively, but simply and only to arrive at facts. Does the holiness movement teach or illustrate continuous conversion? After careful and prolonged examination we decidedly say, no.

Take the teaching and lives of the leading writers of this movement, and on close examination our contention will be found to be correct.

But recently we found the following short article in the columns of the *Christian Witness*. The *Witness* is the organ of the leading holiness association, in the United States, and is, therefore, the most authoritative exponent of this movement, its editor being the President of *The National Holiness Camp-meeting Association*.

The article was originally published in the *India Watchman*, which is regarded by all holiness periodicals as one of themselves, and its articles copied right and left approvingly.

## ARE WE MISTAKEN?

Some years ago one of the editors of the *India Watchman*, in writing to the other, mentioned that he enjoyed the blessing of a clean heart, but that he could not claim that he had the baptism of the Holy Ghost. The brother editor confessed to about the same experience. We have more recently been searching deeply as to why it is that there is such a general testimony to the work of holiness, yet so few claim the real "baptism of fire." Of course it is easy to sing:—

"'Tis the very same power  
They had at Pentecost."

But do one-tenth or even one-hun-

dredth claim to have the full "unction from the Holy One," and do they show it by death-devotion and thorough soul-saving work?

During the past year we have been coming to the deliberate conclusion that the average "holiness movement" of the day is not up to the platform of New Testament experience. Are we willing to have this question searched out fully? It must be sometime. The secret of the matter is this: that but very few, even of advanced holiness people, have deeply searched out and faithfully applied such Scriptures as Rom. vi. 6; vii. 20; Coll. iii. 3 and similar texts.

Who is willing to undertake a thorough Scripture searching and heart searching upon this most important matter?—*India Watchman.*

We have been familiar with the productions of *holiness* writers for many years, and can state from personal knowledge that the above article is a fair specimen of very many utterances, all going to show that the more thoughtfully observing amongst them realize a lack in the movement which they represent.

Again, if the personal testimony of individual representatives of this movement be examined, it will be found that there is ever and anon a lack confessed which makes it fall short of New Testament example, which betrays the fact that conversion with them is not continuous.

Rev. Dougan Clark, M.D., is one of these representative men. In fact, he is accepted everywhere as one of the best exponents of the movement. He thus writes, in giving his personal testimony:

"There have been failures on my part, but God has kept me wonderfully."

In another place he generalizes his creed, as follows:

"Our heavenly Father communicates His will to us, (1) by the Scriptures; (2) by the Holy Ghost; (3) by His Providence. By carefully interpreting the intimations received through these channels, singly, or in connection with each other, the Christian will, to say the least, very generally—and, perhaps, I might venture to say, always—be preserved from serious error in reference to his conduct and pursuits."

We call attention to the necessary uncertainty here indicated. According to his creed there is ever a *perhaps* connected with serious error, with the implied assertion that in matters not so serious error is inevitable.

Rev. Dr. Steele, in closing his account of twenty years' religious experience uses these words:

"In conclusion, let me say that it is through the constant daily appropriation of the blood of sprinkling covering my involuntary defects, infirmities and failures, that I have such a conscious meetness for the inheritance of the saints in light as divests death of all his terrors, and gives me victory over him through Jesus Christ our Lord. The atonement is not only for sin, but 'for the errors (Greek, ignorance) of the people.'" (Heb. ix. 7.)

We simply here draw attention to the acknowledged presence of *defects, infirmities and failures* in his life, and to the fact that in this respect it contrasts with New Testament experience and teaching; in short, that it does not, on the face of it, look like an experience of keeping converted.

Indeed, the use of the word *errors*, and his referring the reader to *Hebrews*, shows that he is relating an experience which the writer of that epistle relegates to the old dispensation, and thus makes inferior to the possibilities of the present.

This sense of lack on his part also crops out in his more general writings, for he argues that the moral image of God is not at once restored to the entirely sanctified, but requires time and a gradual process for its accomplishment.

We do not enter here upon a careful review of his teaching in this respect, our only object being to point out that he, with others of his brother professors of holiness, is conscious, in a vague way, if not clearly, of lack in some direction, this lack ever and anon giving evidence of its presence by honest confession.

Dr. Lowery is the editor of *Divine Life*, one of the leading, if not the leading holiness magazine of this movement. Recently he reached his seventy-fifth birthday, and from that standpoint gave to the world his matured, Christian ex-

perience. In it occur these words: "That I have often stumbled and slipped, and do yet come far short of a faultless life, I am only too painfully conscious."

Rev. D. Clark writes to Rev. J. E. Pepper, the then editor of *The Christian Standard*, the leading holiness weekly, as follows: "I want to thank thee for thy recent editorial on "Work," and for thy still more recent one on "Be Scriptural," which hit me a little; for I have *never* had enough of joy in the Lord to make me as strong as I should have been."

On this the editor makes the following remarks: "No doubt we can all confess—the writer of that editorial on "Be Scriptural" among the rest—that it hits us a little—some of us a great deal; for none of us have always had enough of joy in the Lord to make us as strong as we should have been."

To be what we should not be, is to be under condemnation, for how can God approve, *i.e.*, not condemn, when we are what we ought not to be in any direction. Hence the above experience is clearly not keeping converted, whatever else it may be.

But notice that the editor of what is accepted in the holiness movement as its chief weekly exponent, gives out this as the general, normal experience of all the representatives of that movement, whilst this characterization of all is accepted without protest from any. And why? Because it correctly portrays the teaching and experience of all.

Recently there was a controversy between Dr. Steele and the editor of *The Christian Witness*, on the subject of "fasting." At the conclusion of the controversy, Rev. Mr. McDonald put forth his personal experience concerning the matter, in which occur these words:

While we have always practised fasting, we confess that it has been more or less irregular, and so far as it has been so, we have suffered loss. But after a more careful examination of the subject than

we have ever before been inclined to give it, we have seen more clearly our duty, and resolutely determined to return to the old paths. On the whole we thank Dr. Steele and *Zion's Herald* for pressing us into this controversy. It has done us good, in that it has determined us to give ourself, with greater uniformity, not only to prayer, but to that too often neglected duty, *fasting*.—*The Witness*.

Notice that during all these years, whilst thus neglecting fasting and prayer, he was a public exponent of the holiness movement both by personal testimony and teaching. But now that he discovers that he had not fully measured up to duty, and also that he had not been *inclined* to squarely face its investigation, from the secret fear, possibly, that he would have to pray and fast more than he was inclined to do, he does not discount his former profession of holiness one iota.

Moreover, his contemporaries do not bring him to task concerning this glaring discrepancy between profession and practice. Why? Simply because it is tacitly understood that the teaching of this movement does not aim higher than such an experience, that is, it does not profess or teach the possibility of continuous conversion.

In harmony with this teaching, glaring acts of wrong-doing are winked at, which would really compromise the whole movement if its teaching and normal experience included righteous living such as must be where conversion is a continuous experience.

The editor of one holiness paper, in alluding to a kind of controversy between two other publications, draws a favorable contrast between his paper and the controversialists, announcing that it was his rule to criticise no one, and so he avoided all such controversies. Having thus given to the world his platform, he proceeded to break every plank in it by declaring that both parties in the controversy alluded to were led by

the devil. And yet the editor so acting was on the whole one of the best representatives of the movement.

Rev. Mr. McDonald and Dr. Lowery got into a controversy concerning *purity* and *maturity*. During its history, Rev. Mr. McDonald gave to the public a reputed history of Dr. Lowery, which, if true, tended greatly to compromise the Doctor's position in the controversy, and even his personal character. Dr. Lowery tells the public that, in answer to a private letter, the editor of the *Witness* acknowledged that he gave the story on second-hand evidence. But Mr. McDonald neither withdraws the story nor apologizes for thus misrepresenting his opponent before the public.

But notice, no protest comes from any members of the National Holiness Association, of which he is President. Seemingly, it is conceded by them that a man may be a representative man in this movement, and yet drive a coach and four through the laws of honourable dealing with an opponent.

The ex-editor of *The African News* starts another magazine under the name of *The African*. The editor of the *Witness*, after he undertakes the publication of the original paper, accuses Dr. Welch, the editor of *The African*, of wrongdoing in connection with the matter. The doctor replies, and apparently succeeds in completely proving all the allegations hurled against him to be incorrect. But there is no word of reply, no effort to back up damaging accusations, or to take them back with apology if incorrect. And concerning this transaction, there is no word of rebuke from members of the Holiness Association.

Need we allude to the personal attacks from the same *Christian Witness* upon ourself, in which we were alluded to by name, and our work and its results caricatured and misrepresented in many directions, and then its columns hermetically sealed against all reply. Again and again, have we, as every fresh attack against us has appeared in its columns, sent replies, but all have been refused.

And all this was done in the face of the fact that, at the beginning of his career, the editor, with the late Rev. J. S. Inship, Rev. J. E. Pepper, and others,

entered into a solemn compact with God and one another, never, in their writings, to criticise others by name.

However, it is not to single out individuals for criticism that we thus write, but to show that when the representative men in this modern holiness movement publicly exhibit defective Christian character, without rebuke from the members of the movement, the whole work which they therefore correctly represent must have something radically defective in itself; and this is what we set out to show. Both by precept and example the modern holiness movement fails to show how to keep converted.

But lest the reader should think that whilst bringing out plainly this fact we are striving to disparage this great movement, we hasten to disabuse the mind of such thought. Personally, we entertain a very great appreciation of the movement itself and the work accomplished by it. What that work really is we will show further on.

#### THE TRUE METHOD.

In our first article we showed that the New Testament Scriptures *seem*, at least, to teach that one might be converted and continue so by the year. But our after investigations prove that the method by which this is accomplished is a *lost art* in all the churches, including, we may add, such *ex cathedra* movements as the holiness movement, come-outism, holiness churches and the Salvation Army. Hence, as we return to the Bible to learn, "how to keep converted," it must be with the understanding that if we discover it there, it will be some process unknown, or at least not practised, in said organizations.

But so startling is this conclusion that it seems but right to still further delay and get accustomed to its meaning. Does it mean, one asks, in undisguised surprise, that during all these centuries since the times of the apostles that no representative individuals have discovered and exemplified the true method of living a converted life by the year? That is exactly what it implies. But such a conclusion, he adds, is all but in-

credible. We reply by asking, is anything incredible when it is shown to be a clear, indisputable fact?

Well, says another, if that be the case I have no desire to become wiser than past generations. What they failed to discover I may well leave undiscovered. Certainly that option is before every one. The mere fright engendered by facing such a possibility as is here more than hinted at is quite sufficient to cause some to surrender their birthright of independent thought and bold, fearless examination of truth. All such must of course lag behind. What was good enough for their fathers is good enough for them.

But this unpleasant thought should present itself to such laggards. Our forefathers would not have found their spiritual life as good as it really was if they had deliberately and knowingly turned away from what appeared to them as possibly better. It was the fact that they were not called on to investigate further that made their knowledge and experience as good as it was.

The moment we refuse to investigate, from the fear of possible, unpleasant consequences, immediately that which before was good loses, in part, at least, its former value—it ceases to be to us the good it formerly was.

In this nineteenth century, this age of thorough investigation, he who refuses to re-examine the foundations of his belief in any accepted truth at once ceases to hold that truth as a truth; it is even possible that henceforth he will hold it as a lie, even if after all it is a truth and capable of standing the most crucial investigation.

#### POSSIBLY NOT TAUGHT IN THE BIBLE.

As an alternative to the above considered result it may be possible that the New Testament Scriptures do not, and never did teach the possibility of keeping converted. This possibility must also be faced in our investigation of the subject, for he who goes to the Bible simply for confirmation of some previously entertained views is clearly unfurnished for truth-searching.

But if such be the teaching of Scripture, surely it must be best for all con-

cerned to know the fact, and then to state it in clear-cut language, that it may be maintained as truth against all comers.

We shall then, mayhap, find it taught in the Bible, and especially in the New Testament, that a man may come to God through Jesus Christ for forgiveness and regeneration, and freely receive both on his compliance with the easy terms prescribed. But he will, in no case, be able to remain in that gracious state. He will ever and anon forfeit it by committing sin, either through ignorance or through yielding to the resistless tide of his natural propensities and desires. However, he may be restored any moment, even although he should repeat the act of faith for pardon and cleansing a thousand times per day.

Now, no matter how such a statement of the case might shock our sense of what should be the outcome of the life and sufferings of Christ, still, if this is the *very Gospel* it is evident that Christians, to be consistent, should maintain it as God's truth. Why shrink from knowing this fact with certainty, if taught clearly and unmistakably in the Bible?

But it is suggested by some that this ideal is too low, that by placing a higher ideal, even that of continuous conversion, before the followers of Christ, they will make better progress in the divine life. Well, if this also is the clear teaching of Scripture, of course adopt it openly as the truth. But let it be definitely stated and not treated as if there was to be some sleight-of-hand work about it, as if the Christian should trick himself into forgetting that it was impossible to keep converted in order that he might act as if it were possible, and so gain greater good from his efforts after holy living.

But if this is correct reasoning, then the Scriptures are a party to a huge deception, and Christ is made to be the minister of sin. From such legitimate conclusion we unhesitatingly recoil, and hence reject all such Jesuitical arts as necessarily foreign to all Scripture teaching.

It then must be right to state clearly and openly whatever the Scriptures may teach on this important subject.



Then, too, if the Bible plainly teaches the impossibility of remaining converted by the year, we may take our stand in the churches and say so without mental reservation or wordy explanations. When, then, a Christian acknowledges to backsliding in heart or life, he may truthfully add that it was not his fault, seeing no provision has been made to keep him converted.

So, too, all prayers of aspiration after such an ideal state, interpreted, would mean; there is no such state possible, we simply mean to get higher in the divine life by aiming at, or asking for, the impossible.

Worldly advice is often given in the words, "Aim high," and the commentary on the words usually is that one will get higher by aiming even beyond what he secures than by aiming below it. But it may be remarked that this advice scarcely takes in the thought of aiming at an impossibility. The Canadian youth is exhorted to aim at the Dominion premiership because that is within the bounds of the possible. But who would think of urging him to aim at almightiness, that he might more likely gain the premiership! Hence, it is evident that if it should be the teaching of the Bible that it is a good spiritual exercise to aim at the impossible, it will not commend itself to men in secular life; still, if it is clearly taught by Christ and His disciples in the Bible, it is well to know it, yea, to be established in the truth concerning it.

### THE USUAL METHOD.

Before searching in the Scriptures for the presence or absence of any method whereby we may keep converted, let us first glance at the methods adopted in the Churches in aiming at if not securing this end.

We are at a camp-meeting, or revival service in a church: A goodly number have been genuinely converted. It has been a good, old-fashioned, spiritual revival. The new converts have, without hesitation, added their fresh, bright testimony to that of the standard-bearers. Together old saint and young

convert have rejoiced with a joy exceeded only in the mansions above. It is a genuine work of grace, a glorious Pentecostal gathering, in which Paul, Luther, Calvin, or Wesley would have rejoiced and felt perfectly at home.

The meetings are drawing to a close; in fact, it is the last of the series. The new converts have been invited, and have accepted the invitation, to occupy the front seats, that the fathers of the Church may give them counsel concerning their future religious life. The thoughts of all are now taken from the present and immediate past, and projected upon the coming months and years of the future.

Already a species of anxiety is clouding the minds and impressing itself on the faces of older Christians as they are brought face to face with the question, how to keep the young converts converted.

Here, if in any place, we will find the matured wisdom of the Church concentrated in the advice about to be given, and here, if any place, will be found the solution of this question we are discussing.

The most experienced of the ministers or evangelists now speak, and the substance of their addresses is a number of pious rules and regulations to the young converts, given for their acceptance and practice, and pressed upon them for punctilious observance with all the power the speakers can command, such as private prayer, so many times per day; family worship, so many times per day; devout reading of the Bible, so many times per day; punctual attendance at all the church services, with a variety of Christian labors, such as visiting and praying with the sick, taking up the cross of public prayer and testimony on all suitable occasions, and works of charity. And yet the speakers and all the matured Christians present have, in all probability, confessed to one another, and in the presence of some, if not all, of the new converts, that they themselves had largely failed during the past year in living up to these rules and regulations.

Manifestly, then, it is not in the thought of speakers or church members

that any of the converts will carry out all or any of these precepts fully; that is, up to gospel measure. In short, it is not expected they will keep converted continuously. The most they dare hope for, then, is that they will approximate thereto, that is, imitate themselves in living a sinning and repenting Christian life.

But what about those revivals where definite work has been done concerning the experience of holiness? We answer, or rather point to what is a well-known fact to all who have witnessed such revivals, that there is no difference in the advice given to all, save only in this respect, viz., that those who have received the blessing of holiness are exhorted to testify specifically to that fact, according to, mayhap, some set rules recommended for their adoption.

What about the work of the Spirit in such connection? We reply that only rarely are such spiritual matters touched on, and then cautiously, and after a manner rather calculated to warn against the subject, than as pointing to any distinct help coming to young converts from the consideration of the work of the Spirit as guide or teacher.

Now, in this we believe we are stating facts, carefully and correctly. Indeed, we assert that if anyone, in giving a newspaper account of a great revival, should use the identical language here employed, where, of course, there was not the slightest suspicion that there was any further object in view by the writer than a description of the meeting, no one would dream of finding fault.

### CHRIST'S METHOD.

In considering the method put forth by the great Head of the Christian Church, it will be well at first to note some general features of His teaching.

In the first place, He gave forth no minute rules and regulations after the sort considered in the last article; and in the second place, all His teaching had reference to a time in the near future, to which time alone, generally speaking, it was adapted; and in the third place, His teaching is intentionally defective;

that is, but part of the truth alluded to. Like a piece of machinery, which is intentionally but a part of the whole, it has about it that which indicates its fragmentary character, and calls for the rest or complementary part in order that the completed whole may be seen.

With reference to the first general statement, we point to His teaching concerning prayer, fasting, the observance of the Sabbath, and the eucharist.

Concerning prayer, He gives no opinion, let alone directions, concerning the number of times private or public prayer should be attended to. He spoke disparagingly of the methods adopted by the religionists of His day, and simply gave one short formula of prayer, without indicating His meaning concerning its use, whether it should be repeated as a form of prayer once or more times, or be used as a kind of model for the construction of other written prayers, or simply to teach the lessons concerning forgiveness which immediately follow.

As to fasting, He simply intimated that His followers might or might not fast: "When ye fast." That it did not imply any command concerning the habitual use of this act as a means of grace is evident from the fact that He sanctioned the absence of fasting from the lives of His disciples during the three years of His presence with them.

With reference to the Sabbath He confined Himself to criticising the method of its observance by the Pharisees, sanctioned the breach of their laws about it, by His disciples, but gave not the slightest hint as to its proper observance. Nay, He even left it out altogether in the only enumeration of the commandments with which He is credited in the Gospels.

Even with reference to the commemorative sacrament instituted by Himself, just before His death, He gave no minute directions as to time, place or manner: "As oft as ye do this." And further, He appointed no human authority for the regulation of these matters. In vain are the words of the Lord examined to find some directions which would make the observance of this rite after some special manner, as to time, place or quantity, authoritative. For all these utterances

say to the contrary, every individual follower might administer it to himself without the intervention of another, be he elder, priest or bishop. In short, there is nothing mentioned further than that His followers may at any time, and under any circumstances, partake of bread and wine in remembrance of His death.

The same indefiniteness exists concerning all His teachings, as exhaustive examination will show.

With reference to the second fact mentioned, we point to the fact that the great bulk of Christ's teachings was to His chosen twelve disciples, and throughout the whole this incompleteness is emphasized by the Master Himself.

Hence, we have the expressions, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of truth, is come, He will guide you into all truth." "In that day ye shall know." "It is expedient for you that I go away, for if I go not away the Comforter will not come." "In that day ye shall ask me nothing." "The kingdom of Heaven is at hand." "Verily, I say unto you, there be some standing here who shall not taste of death till they see the kingdom of God come with power." "Ye shall receive power, after that the Holy Ghost is come." These are but a part of many expressions of His, all going to show that His teachings, before Pentecost, were to be considered only as a part of a whole, that they were to dove-tail into other teachings in Pentecostal times, so that a complete, harmonious whole would then be the outcome. But they also imply that, apart from this Pentecostal part, they would be imperfectly understood, of necessity, and therefore misleading to those who only accepted this part of them.

This second division so runs into the third we have mentioned, that at first thought it would seem scarcely needful to make a thirdly. But we do so to emphasize the fact that, not only in Christ's intimate talks with His disciples did He speak in parables which needed Pentecost to explain, but even in His general statements of moral truth to the world He also was giving only a part of His gospel.

Take, for example, His many precepts given out in the sermon on the Mount, and attempt to put them in practice in actual life, and their imperfect character is at once realized. "Give to him that asketh of thee and from him that would borrow of thee turn not thou away," is one of these *apparently* clear-cut and all-comprehensive commands. According to this rule, every tramp who calls at the door must be given whatsoever he asks. Every letter from every philanthropic enterprise, no matter how foolishly conducted, must be attended to and money given. Indeed, there is to be no discrimination between the good and bad in our givings. The temperance and anti-temperance societies alike must fatten on our liberality. Infidelity itself cannot be denied when asking our monetary support. Need we prolong these illustrations to show how utterly impractical this rule of the Master is if it stands alone, and no complement to it is forthcoming?

And be it understood that Jesus Christ gave no complement to its hard exactions unless it, like His other sayings, referred to *that day*, Pentecost, when we should know. Nor did He authorize any man or set of men to explain this and similar precepts, or to modify them in any direction. When, then, any man interpolates the word *anxiously*, for example, in the precept, "take no thought for the morrow," it is an act of daring usurpation, for this great Law-giver delegated His authority to no human being for such purpose. Who, we ask, will quote chapter and verse of such authorization? Neither John, Paul, Luther, nor Wesley could truthfully claim authority for such an act.

From all of which it is evident that if we stop short at the ascension of Christ, it is utterly impossible to construct a form of practical Christianity. It is an incomplete edifice, and it was manifestly left incomplete by its Author, of design.

#### THE COMPLEMENT OF CHRIST'S TEACHING.

We must look for the full understanding of this in the Acts of the Apostles, and in so doing we will be carrying out the definite teaching of Christ Himself, somewhat after the pattern of His dis-

ciples, when, in accordance with His definite instructions, they tarried at Jerusalem till they obtained this complement of the teachings of their Master.

We have the fact of the advent of *that other Comforter* whom Jesus promised, here narrated with some minuteness, and also the *acts* of the first disciples, to illustrate what the *promise of the Father* really was when fulfilled.

According to our previous investigations, modern Christendom has failed to perpetuate this knowledge as a general or even individual experience, if in it was wrapped up the knowledge concerning how to keep converted.

But this other fact in the religious life of modern Christianity must also be accepted, viz., that there is a unanimous, or almost unanimous, verdict that modern Christians do not understand, as an experience, even what they think is hidden in Pentecost.

The proof of this statement is multi-form and all-convincing, for in all Christian gatherings it is voiced and in all Christian writings it is shown by aspirations after it. What Christian gathering can be found where this aspiration after an absent experience is not sung out in hymns, told out in prayer, or flamed out in exhortation! Where are the hymns, or prayers, or experiences which, with simple, honest, straight-forwardness, tell of Pentecost as an experience!

Even they, who occasionally in unctuous talk seem to imply its possession, will unwittingly, the same hour, confess to its absence, by words or acts of aspiration after it as an absent but greatly desired good. Even Wesley's hymns, which will *compare* with any others in depth of spirituality, are but one prolonged aspiration after Pentecostal experiences.

Hence, it follows that we are to look for something in the lives and experiences of these first Christians, which is not found in modern Christians, not excepting modern professors of holiness, that is, if these first Christians really did know and illustrate how to keep converted.

Our readers, then, should be prepared to find something in the Acts of the

Apostles, which has escaped the search of the Church generally, or if not so escaping their notice, has been generally rejected.

Having thus prepared the reader, after this legitimate manner, not to be startled or driven away by the mere announcement of an asserted fact, we proceed to state and prove what the teaching of Christ concerning Pentecost really was, and how it was illustrated by the early Christians.

From close, careful study of the whole subject from every standpoint obtainable, we unhesitatingly assert that the following was and is the substance thereof, in its practical application to the subject in hand:

Jesus meant, in His teaching concerning Pentecost, that on and after that day the Holy Spirit would in reality take His, Christ's, place as guide and teacher for every individual, and that they who, without reserve, accepted this as the real meaning of His teaching, would be enabled to live the life which He portrayed in His teaching and illustrated in His person.

This Pentecostal life was to be called a life of faith because the Holy Spirit was to remain unknown to our bodily senses, and therefore His presence and power were to depend entirely on our faith in the words of Jesus Christ. If Jesus really promised the presence and guidance of the Holy Spirit for each believer, then could each believer show his faith in Christ by recognizing the presence of *that other*, and act out that recognized fact after the ordinary pattern of faith in any other fact.

Christ conditioned our ability to keep converted on our acceptance and active faith in these His words, so that it should come to pass that everyone so acting should know always the will of the Father and be able to do it with ease and delight, and thus always keep a conscience void of offence; in short, be always in perfect harmony with God, and thus walk with Him by the year and be ready any moment of the year to receive Him with joy should he appear, as promised, in the clouds of heaven.

Moreover, Christ gave no rites, cere-

monies or pious exercises to be observed as a means to this end. His immediate disciples He required simply to tarry in the city of Jerusalem till the advent of the Spirit, but to all others He made the acceptance of like blessing a simple matter of faith, and any moment during the Spirit's dispensation was to be charged with all the possibilities of Pentecost for everyone who should hear the glad news.

#### DID THE EARLY CHRISTIANS ILLUSTRATE THIS TEACHING?

Let us carefully examine. Now, it does not follow that they failed to illustrate it if any or all of them failed occasionally, that is, if there were one or more breaks in their obedient walk in the Spirit. The teaching of Christ would be illustrated by them, to a degree, if only part of the time they walked in the Spirit after this sort and part of the time they did not, provided the cause of their failure would not be the result of intentional neglect of the whole matter. Nay, even if, after a time, the first disciples should have drifted away from such a walk in the Spirit, after having illustrated it for a time, such a fact would not necessarily destroy the truth or render the same experience untrue to the teachings of Christ if reproduced in after generations. Much less after the first generation had passed off the stage of life would the failure of after generations to walk in their example destroy this Pentecostal life, if at any time in the history of the world it should reappear in the experience of any, still would it remain a fact that they who accepted the Comforter, after the practical thought 'above brought out, would illustrate how to keep converted although all others failed so to do.

Now, according to the teaching of Christ thus stated, each of the early Christians who illustrated the teachings of the Master took his final instructions from the Holy Spirit, and from Him alone, and obeyed Him as a real, personal presence. They could not make an oracle of any one of their number, and be consistent, nor yet could they take their orders from any other human

or even presumed divine source. Hence, in place of the Spirit being of secondary consideration, He was first and foremost in all things if they walked in full harmony with the teachings of Jesus concerning Him.

Let us see now if this thought finds any illustration in the Acts of the Apostles. May we not assume that the conduct of all, on and immediately after the day of Pentecost, not only illustrated this, but that this is really implied by Luke in giving his history? But granted that the grand afflatus which rushed upon them all will account for their first acts, even as the acts of all truly converted persons to-day are accounted for by the afflatus accompanying the witness of the Spirit, what about their after lives?

For we maintain that all who receive this witness now, for a longer or shorter time, illustrate this upper room experience. They act as led by a spiritual intuition, and retain God's smile of approval while so acting. No man who has heard the voice of the Spirit speaking his sins forgiven can even conceive of higher spiritual joys than were experienced that glad hour.

But after a time, how did these first disciples act? Concerning these acts, we have the clear statement of Luke that, as a rule, their conduct was the outcome of obedience to the Spirit, as to the commands of a distinct personality. Witness the history of Philip's journey to *Gaza, which is desert*. Witness the call of Saul and Barnabas to a preaching tour to spread the Gospel. Witness Paul's turning from Asia and Bithynia and going to Macedonia, simply and only because of directions received from the Spirit.

When Paul set his face like a flint to go to Jerusalem, one of the disciples professed to have the authority of the Spirit to keep him from his proposed journey. But even then Paul was true to the teaching of Jesus, that the Holy Ghost, and not some disciple, was his individual guide, and so he varied not a hair's breadth from personal obedience to the Spirit as his *only* guide and teacher.

Oh, yes, even in that day were found those who not only did not understand

the simple meaning of Christ's teaching concerning the Spirit, but undertook to play Sir Oracle in the name of divine guidance. But Paul, as a man illustrating the simple, easy meaning of Christ's teaching concerning the Holy Spirit as guide for every individual, paid no attention to the utterances of this self-constituted mouthpiece of heaven.

So, too, in their gatherings, the disciples, as a rule, undertook to find out the mind of the Spirit; this being found settled all differences of opinion amongst them. Witness the effort of some to discount Peter's work with the first Gentile converts. It was Peter's story of the manifest guidance of the Holy Spirit in that work which silenced objectors and made the Church a unit in accepting the great fact of the gift of the Holy Ghost to Jew and Gentile alike.

It was not by searching the Old Testament Scriptures, or even recalling in memory the words of Christ that they settled the difficulty, but by recognizing the words and work of the Spirit since Christ's departure from their midst. That is, they attached exactly the same value to what the Holy Ghost then said as they did to the words of Jesus when He was with them. In short, they acted out their faith in what Jesus had said about the work and offices of the Holy Ghost.

Take, now, this thought through the epistles, and they will be found to illustrate it continually.

The necessary brevity of this little treatise forbids us examining this part of the subject after an exhaustive manner. We but touch upon it to suggest further search to the reader. Paul's typical Christian is *led* of the Spirit continually. "The righteousness of the law is fulfilled in us who walk not after the flesh, but after the Spirit." "They who are led of the Spirit are the sons of God." It is boldly asserted that, "They who walk after the Spirit do not fulfil the lusts of the flesh."

John epitomizes the teaching of Christ concerning this whole subject where he declares of the Christians to whom he writes that they "had an unction from the Holy One and knew all things, and

needed not that any man should teach them."

But, as before remarked, we can but touch the matter of scriptural proof concerning the position we here take. These proofs are very numerous, and to us all-convincing, so much so that, after full examination, we could not honestly doubt that this was the real meaning of the teaching of Christ concerning Pentecost, and that it was after this thought that His first followers interpreted His words.

### PERSONAL EXPERIENCE.

When we arrived at this conclusion, upwards of a half-score of years ago, concerning the real meaning of what Christ said concerning the Comforter, we yielded ourself without reserve to this truth, and since that time have acted out this our faith in the Holy Spirit continuously.

The result to us has been that we were carried back to our first experience of converting grace, were restored to our first love, and we have retained it all these years without intermission. Not one of all the blessed promises of Christ concerning the future members of His kingdom on and after Pentecost has failed us, and so we testify, with no doubtful voice and in no misty generalities, that this problem has thus been solved in our life. We have been kept converted every moment during several years.

### OTHER TESTIMONY.

But we are not alone in this experience, for scores of others, of our personal acquaintances, have accepted this truth and acted out their faith in it, and they, too, in plain English, testify to like results as the outcome of such faith in Christ, their testimony also covering a space of time measured not only by days, weeks, and months, but also by years.

It is a fact, the utterance of which seems to shock modesty and to be all but incredible, that thus far we have not found this completed experience outside the movement represented by the Canada Holiness Association. It is not that we weigh others in our balances and pronounce them wanting in this respect. It

is that they themselves testify to this fact as we have conclusively shown in former articles.

We say that we have and do individually recognize the Holy Spirit as our only guide, teacher and empowerer; that we do so accept Him in the full meaning of the expression; that we take our instructions from Him alone, as sole, ultimate guide and teacher; that having so accepted Him, we know, with restful certainty, what is the good and acceptable and perfect will of God, from moment to moment; that with ease and delight, a delight which words cannot describe, we do this, His will, and so

"Walking in all His ways we find  
Our heaven on earth begun."

We draw attention to these testimonies as being given in simple language. There is the absence from them of all unctuous background. They are the simple relation of facts. Moreover, the lives of all, so testifying are an open epistle to be read of all men. For one of the outcomes of such an apostolic experience is that every moral law is fulfilled to the letter; no transcendental wickedness is covered by it. For if in any case there be aught in the life which will not stand the severest tests concerning correct morality, then are all such professions vain. The outcome of such walking in the Spirit is that crooked conduct is not attempted to be covered up and condoned by some gospel trickery such as may be found in semi-antinomian doctrines, but is testimony to the life actions as right, because they really are right every way considered.

Such then is our testimony concerning the results of walking in the Spirit.

#### A SKETCH OF THIS DISTINCT MOVEMENT.

And now the time is opportune to give a brief sketch of the rise and progress of the work represented by the Canada Holiness Association, because of its intimate connection with this question.

About twelve years ago, a notice was put in the *Christian Guardian*, an-

nouncing that a Holiness Convention would be held in the village of Brussels, Western Ontario. In response to this notice, about a dozen ministers and laymen assembled, and held a succession of services with the membership of the Methodist Church there.

Encouraged by the results of the gathering, we organized an association with the above name.

Our thirteenth annual Convention was held last winter, in the city of Toronto, and our ninth annual Camp-Meeting in July last. What was witnessed at these gatherings showed that the movement had, after passing through various changes and modifications, arrived at a stage of development which warrants us in claiming that it is now a consolidated movement, one which can be clearly defined and its real peculiarity fully understood.

This characterization of it is now brought out in these pages. Its mission is to teach and illustrate how to keep converted.

It would be extending this pamphlet beyond the limits intended, to go minutely into the history of the work of this Association. Suffice it to say that, nearly, if not all, the general questions which affect spiritual life have been faced by it after a practical manner. We refer to such subjects as dress, physical manifestations, prayer, fasting, the Bible, including its study for devotional purposes, and its inspiration, inbred sin or the holiness creed movement, and such like. These have not only been discussed, but have been examined into till clear, positive result in practice were reached, so that they are no longer, as in other movements, burning questions amongst us, for we have reached satisfactory knowledge and practice concerning them all.

Many misunderstandings have arisen in the minds of onlookers whilst this consolidation of the movement was being effected, misunderstandings inseparable from imperfect knowledge. We have spent but little time in striving to correct them, our whole time and energies having been taken up with the work in hand. Nehemiah-like, we were conscious of being engaged in a

great work, and could not leave it to attend to the side issues raised by alarmists and inexperienced critics.

But now that the work has reached a stage of completion it is a legitimate act to give this summary of the work done to the public.

We send this pamphlet abroad and call the attention of readers to the following facts :

1. This movement, as its main object, professes to teach and illustrate how to keep converted.

2. It is not a holiness movement after the pattern of the modern holiness movement; the severance between these two movements is now completed.

3. It in no way discounts conversion. We claim to have found nothing higher or grander than this experience. Our only distinctive teaching is concerning the method of continuing in that gracious state.

All holiness creeds teach that in the being of every converted man, no matter how satisfactory the conversion, there remains sufficient sin to make it impossible that he should ever reach heaven unless it be removed by a definite act of grace. Hence, they assert that the newly-converted are not fit for heaven, whilst those who obtain the second blessing of holiness or cleansing are. They thus make a radical difference between the two experiences. The justified, according to them, are not new creatures in Christ Jesus, but the entirely sanctified are.

Our teaching, we repeat, does not discount, in the least, the experience of newly converted persons, for they always, when the mind is not biased by creeds, are as confident of meetness for Heaven as that their sins are forgiven.

Hence, our rejoicing with, or over them, has no barrier of creed or experience to check its flow. We are one with them, not after some condescending sort, but because we really are one in experience. Moreover, during the first portion of their experience, that which continues till some sin causes condemnation, we rejoice with them because we recognize in them a common experience.

It is only when they fail to retain or regain, after a permanent manner, their first love that we are distinctive or

differing in experience, we having learned, at the feet of Christ, how to retain it with all the added possibilities of growth and expansion.

Why then should there be the slightest apprehension on the part of any in examining this movement? For if one has not learned how to keep converted, surely he should be only too glad to accept help for any quarter, however humble, which might help him to secure so desired an end. If he has already learned the lesson, and has put it in practice in life, then he can but rejoice with us, for as we claim nothing more, we ought to be able to rejoicingly fraternize on the common ground of experience.

We therefore ask a full and candid examination of the whole subject by all concerned, promising that to all truth lovers there will not be the slightest obstruction interposed on our part, seeing we sincerely believe that much of blessing is contained in the movement for all who desire to walk worthy of God unto *all* pleasing.

There is no obscurity or transcendental mistiness about the creed of the Association. It formulates its statement of belief in no doubtful language. It is all comprehended in the following deliverance ;

We believe that Jesus taught that when the Holy Ghost came on the day of Pentecost, He, although a Spirit, was to take the place of a personal Christ to every believer. That just as Peter could take His directions from Christ to catch the fish which would give the piece of money for paying their tribute, so the Holy Spirit is given to minutely guide and teach all the followers of Jesus Christ. Therefore, he who accepts or recognizes the Holy Spirit after this manner both knows and is able to do the good and acceptable will of the Lord. We, as members of this Association, profess to have put this teaching of Jesus Christ into practice, and have proved it to be correct by the test of experience. We do know and do the perfect will of God, that is, we have learned how to keep converted.

How simple the issue here raised. If anyone honestly objects to this creed, how easy to oppose to it a contrary one; that is, to take the position that Jesus did not



mean that the Spirit was to be our only ultimate Guide; that it is not safe to follow Him after this manner; that in so doing it is impossible to live a holy, righteous life; and finally, that holy, righteous living is the outcome of some other method. Then let such opponents formulate and illustrate such other method, and return our challenge for minute, honest inspection of their teaching and lives.

If we should object to such critics as these, we would be of all men most unreasonable. But if any other form of criticism is right and unobjectionable, judge all men.

#### EXTRAVAGANCES.

But it is asked, have not some of the members of this Association exhibited extravagant and questionable conduct, even whilst professing to obey the Holy Spirit?

This is true, and we by no means censure others for objecting to these things. But until anyone can point to a questionable act which has been sanctioned by the Association, either by deliberate vote or compromising silence, no one can fairly charge such conduct to the movement.

In all denominations, again and again, ministers have made merchandise of the membership in the name of superior piety, and even in the name of the holiness creed movement, but no one charges such conduct on the denomination, unless it should be sanctioned by the denomination.

And here, we remark, that many of the incidents criticised by onlookers were of the nature of extravagances, but the critics not only took in these incidents themselves, but also criticised the leaders of the movement because they did not at once put their hands on the individuals and regulate them after their, the critics, thought.

This was the real issue raised by thoughtful, honest onlookers, viz., criticism of the management of the movement. And this criticism was thought to be legitimate on their part. Its weakness, however, was that our position in the matter was not fully understood.

We had determined to carry out im-

plicitly the teaching of Christ concerning the Spirit's work. Hence we believed that the Holy Spirit Himself would regulate in the best way possible all such things, provided we gave Him full right of way in all our gatherings. But this involved the possibility of letting a matter alone for a time, even when the judgment of many might call for prompt action.

The result has, in every case, been most satisfactory to us who have been in the movement and have thus seen the end from the beginning.

It is true that, generally speaking, the parties who have been criticised by intelligent onlookers have, sooner or later, been weeded out of the movement, and we are glad for their sakes who stand responsible for such criticisms that it is so, seeing the events justify their criticisms to that extent. But we still maintain that if their advice concerning prompt action had been taken, it would have wrecked the whole movement. However, we cannot, for want of space, pursue this subject further, but trust we have made ourselves intelligible to all parties concerned, having helped to explain, without censure, the attitude, perhaps unwittingly, assumed by some good people to this movement.

#### AN EXPERIENCE OF THE TIMES OF THE WESLEYS.

It may awaken the desire of some, especially of Methodists, to know how an experience, such as that brought out in this pamphlet, would have been treated in the days of the Wesleys, and fortunately this legitimate curiosity can be gratified, for if anyone will turn to the *Armenian Magazine* of 1783, edited by John Wesley himself, he will find a similar Christian experience related by Mrs. E. Jackson, in a letter to Mr. Wesley. The following is the letter:

“April 19th, 1765.

“REV. AND DEAR SIR,—The goodness of God constrains me to let you know that He continues His favor. But I have been greatly exercised in the world, and hedged as with thorns on every side. O what is it to be prepared? For some months past I

have not had opportunity—no, not from morning to night—to go on my knees, yet unwearied I my way pursue; ‘Careful without care I am, nor feel my happy toil.’ While my hands are employed in the world, the power of God works effectually in my soul. When I meet with opposition it heightens my joy; my soul is swallowed up in God, *I never find darkness for one moment*, but walk in the light as He is in the light. This still is the day; *I look not for another*; my heart is now filled with praise and thanksgiving. He has satisfied me with His loving kindness, and my heart now stands open to receive all that God will give. In every breath I draw I find grace renewed—the grace of God employed and improved. Every moment is to me as it were my last. *I find nothing left undone*. I am ready. This has been the language of my soul almost these six years, *it is unto me even as I will*. God multiplies His blessings upon me, and carries on His work with power. But what He has already given makes me perfectly happy. God has granted me my heart’s desire, and filled me with all His fulness of love. My soul is always on the wing for glory; I only wait a summons. I could die with more joy than lay me down to sleep. For my song is now, ‘the victory is won!’ I have full redemption in the blood of Christ. My soul is now all of a peace, steadfast and immovable. To know that we are holy in all manner of conversation, that *all we speak and do is holiness unto the Lord*, being a peace no tongue can express. But when I speak thus few can comprehend me. They say, ‘Then you want no more.’ Yes, I want a supply of faith from moment to moment. I want Christ as much as ever. Should He withdraw His power from me, I should cease to praise Him—for I have no work whereof to boast. I am weakest of all saints. Yet, glory be to God, *I live not, but Christ liveth in me*. O may the Lord destroy all unbelief in every heart. Then will there be no occasion of stumbling. If there be anything in this you disapprove of I am open to conviction.

“I am, your affectionate sister in Christ.”

This experience was evidently one of the products of the great holiness revival which commenced under the labours of Rev. Thomas Walsh, in London. That it, was published by Wesley, in his magazine, is proof positive that it was sanctioned by him.

Now, if it is compared with the experiences put forward by the movement

represented by the Canada Holiness Association, it will be found to contain many of the expressions which have raised a storm of hostile criticism at the present day. Hence, we have the professed followers of Wesley, in this our day, objecting to the very experiences which were sanctioned by their father in the Gospel. According to this test, many a modern Methodist, and especially those of the holiness creed type, has sadly degenerated, as compared with his ancestry.

This lady tells of passing months without once engaging in formal prayer, and yet retaining a conscience void of offence towards God.

When this testimony was reproduced by members of the Canada Holiness Association, many of the religionists of to-day publicly condemned it as the offspring of Satan, and tried to show that they were Wesleyan in pronouncing these anathemas. And yet they were in all this cursing what Wesley blessed.

Again, this elect lady professed that for nearly six years she never walked in darkness for one moment. What is this, we ask, but keeping converted during every moment of these years?

She tells us that, upon reviewing her life for these bright years of her history, she had left nothing undone. This, too, is testimony which to-day has awakened the keenest kind of opposition from professors of holiness in particular—parties who are loud in their professions of attachment to the Wesleys. Certainly, on the face of it, it looks like garnishing the sepulchres of the prophets, and stoning them that imitate them.

“I am ready,” this testifier of Wesley’s days proclaims, and judging by the context, she evidently means that that had been her attitude during every moment of these six years. What is this but keeping converted? And Wesley approves of the experience as scriptural. What will be the verdict of modern Methodism when this experience is brought generally before it—this experience, we say, of being ready every moment of the entire year to welcome the Son of Man—ready, not as having been just forgiven and cleansed, or as intending to plunge into the fountain of

cleansing at the first sound of the heralding trumpet, or even as trusting in a forgiving Saviour, but ready because the record of the life is pure and holy?

And what is this but a Pauline experience in a more modern dress? Paul, in reviewing the years of his life during which he had walked in the Spirit, exclaimed, "I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown which the Lord, the righteous—not merciful—Judge shall give me in that day, and not to me only, but also to all those who love His appearing."

But even at that time this, her experience, awakened the astonishment of most Methodists, but not, seemingly, their open antagonism. She says: "When I speak thus, few can comprehend me. They say, 'Then you want no more.'" This is the veritable criticism made to-day when the testimony is given to being satisfied, and when the same answer is given as is here indicated, viz., that all we want is the continuance of this experience, the answer not only does not stop the mouths of critics, but rather awakens intenser antagonism.

Now, we do not say that this sister intellectually apprehended the connection between this, her apostolic experience, and absolute abandonment to be taught and consciously guided by the Holy Spirit alone. It is just possible that, if this had been understood and stated, John Wesley himself might have raised objections to its publication. But of this we cannot know, for we will look in vain through all the writings of that period to find these clear, definite statements. Still it speaks volumes in favour of Wesley as compared with others since his day, that when he found an experience of this character he fearlessly gave it publicity, and unhesitatingly gave it his *imprimatur*.

And upon this fact we now base a strong argument in calling upon his professed followers not to treat lightly this same experience when reproduced in their day, even if along with it appears what did not accompany it then, viz., the effort to make it permanent and easily propagated, by showing clearly

how it harmonizes with Christ's teachings concerning the Comforter.

#### EXTRAVAGANCES IN WESLEY'S DAY.

But there were evils connected with the revival of holiness in Wesley's day, as there have been in apparent connection with every revival, not excepting that which started on the day of Pentecost, and these extravagances are now being unearthed and manufactured into a cry against this present spiritual movement.

Prominent amongst those who wrought mischief during the holiness revival of 1762 was Maxfield and Bell, and it is now urged that, because they in their vagaries used the name of the Holy Spirit as leading them into many of them, therefore it follows that everyone who gives himself up to be led of the Spirit will be landed into similar extravagances.

It is wonderful that Methodists will use such arguments, Methodists who only recently have ceased to have to fight similar arguments used against them, because of their preaching the witness of the Spirit to pardon and adoption. Indeed, so essentially inconsequential is this argument that it seems almost to belittle one in replying to it. And yet, because of the widespread use of this argument, or rather insinuation, we took the trouble to go over the whole history of that secession from Methodism to learn its true character. We can here but give the results of our investigation. However, we published a detailed account of the whole matter in a former number of the EXPOSITOR OF HOLINESS.

We found that Maxfield got the idea that holiness of heart and life could not be cultivated by pious rules and regulations. And in this he was scriptural, but he fell into the natural mistake that it could be cultivated by ignoring them altogether. Hence, he adopted lawlessness as a pious rule for holy living. So it came to pass that he set at naught all Wesley's rules, or made his meetings a complete contrast to Wesley's, as if there was intrinsic virtue in so doing.

From this it will be seen that he did not apprehend the teaching of Christ.

concerning the Holy Ghost as the only living law of the Christian, but simply substituted one set of rules for another, that is, he gave himself up to lawlessness in the name of the guidance of the Spirit, a something which we distinctly discriminate against. Therefore, we contend that there is not the slightest resemblance between the two movements. They are the very opposites of each other. To try to make similar two movements because, forsooth, some words used by both happen to have the same jingle, is the sign not only of unfairness in argument, but also of a desperate cause.

After careful study of the whole matter, we hesitate not to approve of the action of John Wesley in weeding these extremists out of his societies. But we could not so admire him if there was any proof that he rejected such testimony as that given in the previous article, or drove the witnesses themselves from his societies.

#### TO THE CHURCH.

We now address ourselves to the members of the Christian Church the world over, and ask, on the part of all, their candid, honest examination of the whole matter.

We believe that, neither in spirit nor in letter, are we calling you to examine for acceptance heterodox teaching. That it is thoroughly scriptural to strive with all one's might to keep converted, all Christians will admit; therefore, it must be of the very essence of Christianity to succeed in so doing. It will have been noticed that the modern holiness creed movement has practically dropped below the Bible standard of holy living, hence keeping converted includes all and more than that movement contends for in this direction.

It is said by some that it is dangerous to examine concerning the work of the Spirit, and "*danger ahead*" has been rung out in a variety of alarming notes calculated to strike terror into the hearts of many, but now that we have seen that the foundation of this uproar was consciously defective experience, we can turn from it all with an amused smile. It is but the sign of disturbance which

all creed life has shown when righteous living has been brought to the fore.

And yet we do not, whilst counting ourselves out of this holiness creed movement, take a position of hostility to it, in imitation of its attitude to us. On the contrary, we hold it in high admiration, for it still conserves the great doctrine of initial justification, and in doing this it is a blessing to the world. But its semi-antinomian doctrines concerning inbred sin and the continual cleansing state of the continually sinning believer, we maintain are poor substitutes for the simple, radical teaching of Jesus Christ concerning the work of the Holy Spirit.

And so we say to all Christians that we have weighed that movement in the balances of personal experience, of Scripture teaching, and careful examination of the personal experiences and lives of its true exponents, and have found it wanting. It has not solved the problem of how to keep converted.

We expect that those in that movement who have permitted hard creedism to swallow up their former spirituality will be pronounced in their antagonism to us, for it is evident that their creed life cannot live in the presence of this movement. It must be evident to all that the profession of holiness, coupled with the confession of not living holy, righteous lives, will be discounted by all hearers so soon as this their true attitude to holy living is made evident. Hence, we simply ask all others to take notice that this is our explanation of all such public opposition on the part of members of the holiness creed movement.

And so, as members of the great Christian Church, we make our appeal to our brother members for an impartial hearing, and we, in this pamphlet, do what we may to pave the way for such examination by giving a bird's-eye view of the movement as a whole, hoping, thereby, to dissipate much, if not all, of the prejudices and fears engendered by alarmists and one-sided reports.

We ask also for a full and careful examination of this work as it may, in its representatives or literature, come to your notice, not for our personal ends, but to secure the good of the many.

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**IMPORTANT NEWS ITEMS.**


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**SPECIAL OFFER.**

Any time during three months from the date of this number, **THE EXPOSITOR OF HOLINESS**, for one year, and the book, "Divine Guidance," will be sent to any address, postage free, for the sum of \$1.

Large discounts to any who are prepared to act as agents for the **EXPOSITOR**. Drop a card of inquiry.

Notice the Special Offer on page 3 from Bro. Linscott, with reference to "DIVINE GUIDANCE."

Make a note of the Special Offer in clubbing "DIVINE GUIDANCE" with the **EXPOSITOR**.

Agents can have any number of copies of the pamphlet in canvassing for subscribers for the **EXPOSITOR**.

The canvass of the **EXPOSITOR** has not been pushed for some years, but now there is a call for canvassers all along the line.

A copy of this November number containing the treatise on "How to Keep Converted," sent free to all who request it. Drop a card with address and it will be sent at once.

Any reasonable number of these pamphlets will be sent free to any parties wishing to distribute them in their neighbourhoods.

Will all the friends of the **EXPOSITOR** send us lists of names of parties to whom they may wish this pamphlet sent? Drop a card with a list of names and the pamphlet will be forwarded to all.

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**10,000.**

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We print ten thousand of this number of **THE EXPOSITOR OF HOLINESS** for free distribution. Partly by the advertisements and partly by free, unsolicited contributions, both pamphlets and the needed postage have been paid for, so friends need not hesitate to distribute them everywhere. Send for copies for distribution; need not send even postage. Just drop a card to our address.

**THE ADVERTISEMENTS.**—Parties will notice that the advertisements are in the four outside leaves, so that when these four leaves are taken off the solid pamphlet can be utilized for binding without the advertisements appearing in the bound volume.

**HOW TO KEEP CONVERTED** can be had in pamphlet form either with or without covers. Price, in neat, colored covers and on superior paper, five cents; without covers, in quantities from five upwards, at the rate of \$2.00 per hundred.

**THE FOURTEENTH ANNUAL CONVENTION** of the Canada Holiness Association will be held in the city of Brantford, some time in the month of January next. A more detailed announcement will be made in our next issue.

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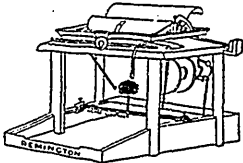
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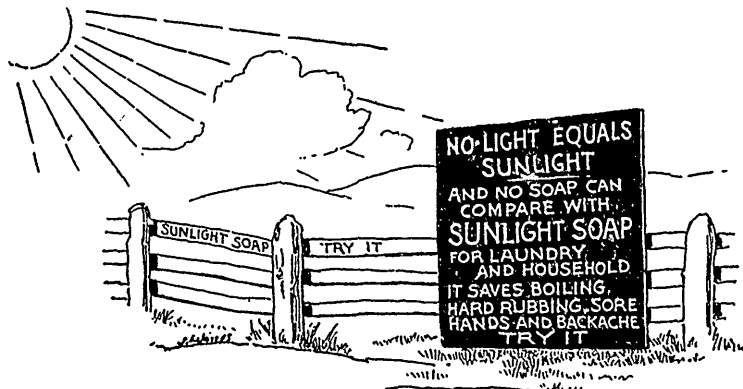
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