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grace, that manifest far more of the spirit of Christ than some that claim the experience of Christian perfection.

But it is not of the faults of individuals as such that I am to speak; but of those things that in measure at least have been characteristic of the movement as a whole, or of a considerable portion of it.

I believe that as a movement we are being chastened and scourged for our faults and our shortcomings and infirmities, and that the Holy Spirit is revealing to many hearts that God's message to many of the people of the holiness movement to-day is: "I know thy works and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and I will remove thy candlestick out of his place, except thou repent." (Rev. 2, 2-6.)

I believe that among those who have professed the experience for years and who continue to contend for the doctrine there are many who have ceased to love God with a perfect heart and their neighbors as themselves. They may have a form of godliness, they are sound in doctrine and in a large measure they are free from what is called worldly conformity. But while God is pleased with many things in their outward lives and with their uncompromising fidelity to the truth, he has somewhat against them because they have lost the love and tenderness and self-sacrificing spirit that characterizes the truly sanctified. They do not pray as they once did. They do not weep over the desolation of Zion as they once did. They do not get burdend for a lost world and a backslidden church as they once did. They do not plead with God for those that oppose and persecute them as they once did. It is not enough that we "hate the deeds of the Nicolaitans"—not enough that we oppose worldliness and sin both in and out of the churches. To be Christ-like we must have, in constantly increasing measure, the love that weeps over the erring—even though they be our enemies—and cries out: "Father, forgive them, they know not what they do."

Moreover, I keenly feel that as a movement we are not characterized by the measure of meekness and humility that should be manifest in those that are sanctified wholly. Many of our reports of meetings at least seem to savor of egotism and exaggeration.

Many of us have lost ground because we have failed to press forward. We have too largely counted ourselves safe because we have entered Canaan instead of pressing on the length and breadth of the land. Like Israel of old, too many of us have failed to enquire of the Lord, and, leaning upon our own understanding, have made treaties with the enemies in the land and they have become snares to us and we have gone on, excusing our faults and our failures, because (as some have claimed), they were not the result of depravity, instead of pleading for grace to overcome them. Many have never known what it means to die to self. They have never been crucified to the world. They have never had a full vision of their carnality. Luther Lee is right when he says in his work on theology that even sanctified human nature is to be taken at a great discount.

None of us claim that Christian perfection is absolute perfection or angelic perfection, or

Adamic perfection, or human perfection. We will never be faultless in this life; but this does not mean that we are to be satisfied with what we have already attained. St. Paul was satisfied with the quality of his religion, but he was always pressing forward toward the mark of his high calling in Christ Jesus. His desire for more of God was indescribable. We are never safe unless we are increasing in all the fruits of the Spirit and seeking hourly and daily to have every thought and word and deed brought into captivity to the law of Christ. Is our love for God and souls steadily increasing? Is our joy in God deeper? Is our peace sweeter and stronger? Are we more long suffering, more gentle? Will every word and deed stand the test of God's word? Are we growing in meekness, faith, temperance? Such are the questions we should constantly and honestly ask of ourselves under the searching light of the Holy Spirit? In theory, we believe in growth in grace and in the knowledge of the truth—that being made perfect in love is really but the passing over Jordan. But how sadly have we failed, as a people, to go on to abound in all the graces of the Spirit and in the knowledge of the Word of God.

Beyond question, one of the saddest mistakes of the holiness movement has been the failure to discern between essentials and non-essentials. In our very zeal for what we believe to be right, many among us have magnified the importance of secondary matters and even trifles, and have endeavored to force upon others our own understanding of the Word in regard to matters concerning which the most devoted saints are liable to differ. This has resulted in a spirit of judging and has led to separations and divisions that have grieved the Spirit of God and injured his cause more than the original error of shortcoming—if such it was.

So largely has this error of criticizing and judging each other over non-essentials prevailed among the holiness people, that while we have everywhere been teaching that holiness of heart is the one thing that will really unite the people of God, we are presenting to the world the sad vision of a score or more of factions having comparatively little fellowship with one another. And none of us can deny that at least to the outsider, the holiness movement has been characterized far more by separation and division than by the uniting of the hearts and hands for the work of God.

It is a mistake to have so many things hitched onto the holiness movement that are not essential to perfect love. There is also a lack of reverence among holiness people in their conversation and manner that manifests itself in light talking and jesting that grieves the Holy Spirit. Many holiness people have allowed their differences to result in prejudice and division and sometimes separation. It is a mistake to have so many organizations for the promotion of holiness. We should have more co-operation and federation and fewer holiness denominations. If all the holiness churches would unite, what a power they would be in the world.

A lack of faith and prayer for a thorough and widespread revival of holiness has become too common among us. As holiness people we do not know about agonizing prayer and soul travail. Lack of practical consecration of time and money for the advancement of Christ's kingdom is still to be found in our midst. Lack of practical service for others, according to our opportunities, hinders our influence. Lack of recognition of the devotion and Christian influence of others who do not see eye to eye with

us as regards the work and gift of the Holy Spirit is too common among us.

SOME VERY ENCOURAGING FEATURES.

I grant that as a whole the work of the holiness people has been marked by a greater love and zeal and devotion and sacrifice than that of other Christians. I grant, that in proportion to their number they have done more aggressive and successful work along all lines of Christian effort, both at home and in foreign fields, than perhaps any other class of Christians since the days of the Apostles. I grant that the hope of the church and the world, in a large measure, depends upon us as a holiness people. They are the happiest, the most victorious and successful soul winners in the church. In fact, most of the spiritual work on every line is the result of the efforts of the holiness people.

Nevertheless we are and have been, far from faultless. To us as holiness people comes the message: Confess your faults, one to another, and pray for one another that ye may be healed."

I truly believe that if we, as ministers and people of the modern holiness movement would humble ourselves before God and man as the Holy Spirit would be pleased to have us do, it would mark the beginning of such a revival as this land of ours has never known. Amen.

(The above was read at the General Holiness Rally held at Chicago, Ill.)—*Christian Standard*.

Missionary Correspondence.

CHAPTER XIII.

BY REV. H. C. SANDERS.

A YEARLY MEETING.

"As they ministered to the Lord, and fasted, the Holy Ghost said, 'Separate me Barnabas and Saul for the work whereunto I have called them.'"

Important changes now followed in rapid succession. During the conflict described in last chapter, the tempter had done his utmost to overthrow my faith before I should enter upon missionary training. Now he had retired from the field until he could devise some other method of attack, leaving the way open before me.

For some months I had been in correspondence with the different missionary schools. The one in Brooklyn, N. Y., however, with its splendid three years' course, including much useful instruction in medicine and minor surgery, appealed to me most strongly. To this school I had made formal application and been accepted.

The next thing I desired was the approval of the denomination of which I was now a licensed preacher. Accordingly I purposed speaking of the matter at our next yearly conference. This took place at Millville, N. B., and has always been spoken of as one of the best we ever held. There was manifest a revival spirit which remained after the visiting ministers and delegates had returned to their homes. The pastor in charge at Millville had some helpers remain to assist him, among whom was young Archer and myself. The revival continued with power until quite a harvest was reaped.

One feature of that yearly meeting was the missionary service. The programme had been arranged to allow the candidates for the ministry, of whom there were five young men, to give a brief account of their "call." Then Mrs. Alfred Trafton, as mother of two of the volunteers for the home field, and my mother, as one called upon to give her boy for