

## THE TRUAX CASE AGAIN.

**R**EADERS of the EXPOSITOR are no doubt expecting some further statement from me, concerning my late trial and suspension.

As most statements which have appeared in the local press, have been exparto, being taken mostly from *Guardian* reports, my friends have urged me to write up the case for the secular press, but I have not yet felt free to do so. I think it best however, to write a pretty full statement for the EXPOSITOR.

And first I wish to state that whatever may be said of the alleged charges of heresy, the real charge against me is this, namely, that I profess to live a righteous life, and when I preach righteousness to

others I mean what I say. Of course this statement will be taken as mere egotism on my part, if it is not given a harsher name, but I can endure to be misunderstood for a time, if by so doing the cause of truth and righteousness may be conserved. I will now *elucidate* what I mean by the above statement.

In the course of the debate in conference it came out very clearly, both from the remarks of the prosecution and from leading members of conference, that *the* charge in the indictment was the one concerning Divine Guidance (charge III). All the others it was claimed were the mere results of this cardinal error, the fruits of this bad tree.

## WHAT IS THIS TREE ?

Seeing it is said to have been planted, watered and tended by the "Canada Holiness Association," the leading exponents of that Association ought to know what it is. Now according to their own printed statements, as well as the statements made by myself before the Conference, Divine Guidance is simply a means, to an end. We care nothing for Divine Guidance *per se*. We care only for the result obtained, for the end reached.

That end is holy living, by which we mean, not some transcendental frame of mind or pleasurable feeling, but simply *right doing*, being able to practice in actual every-day life just what all men instinctively feel they *ought* to practise themselves and just what all men will condemn others for *not practising*. That is to say righteous living or right doing has its root in human nature, in men's instinctive, intuitive sense of right, as well as in the nature of God. That men can not be satisfied until they learn how to do right, the unrest of the church and the world abundantly shows. This desire to know and do right is the "hunger and thirst after righteousness," spoken of by Jesus. Divine Guidance we claim is simply the means used to gain this desirable end after which all true men are striving. The means to satisfy this great hunger of the human race. The water to quench this burning thirst to know the truth and do the right. The only power which can bring us into complete harmony with God our Father and into complete sympathy and oneness with Jesus Christ our eldest Brother.

## OUR CHALLENGE.

Now I challenged the Conference as we have before challenged the world in our writings, to name any other power or means which will lead to this desirable end, which will teach men to know the truth and do the right in their every day life and conduct. No answer came from the Conference as none has come from the world. Does the church, the Methodist church, the practical church, the (professed) spiritual church of the world believe that men can do right? If so there must be some means of knowing what is *right*. What is the means? The Methodist church is silent. She has not solved the problem. She has not answered the question which her Founder failed to answer, namely, how can a man *know* and *do* right all the time. Mr. Wesley longed for an answer, yearned after the