

As far as we are personally concerned the publication of the *EXPOSITOR* is but one of the incidents in the history of the work of this Association. This work we have all along known to be of God, and therefore have looked to Him alone for ways and means. When then He has signified His good pleasure in any direction, whether in publishing, in preaching or caring for those given us, we have simply followed His instructions, careless as to results, when viewed from the ordinary business standpoint, with the certainty that His ways would always prove the best for all concerned. Hitherto we have not been disappointed, and if we should live a thousand years we are confident that at the end of every decade a like verdict would be forthcoming. And so we trim the sails of our venturesome bark for another tenth of a century, and expect that the future shall be as the past, only much more abundant in praise-provoking prosperity.

WHAT IS THE *DISTINCTIVE* TEACHING OF THE ASSOCIATION ?

Divine guidance is likely to be the ready and general reply. But this is not *distinctive* teaching, for every creed in Christendom teaches divine guidance. Manifestly, then, that expression will not do for a full reply.

The baptism of the Holy Ghost. Receiving the Holy Ghost in the Pentecostal sense. The Pentecostal baptism. All these expressions have the same objection, for they are all accepted by other creeds as belonging to them and taught by them.

Suppose we make an appeal to the defenders of the creeds here indicated, and see what they say about the distinctive peculiarity of our teaching as compared with theirs. Perhaps their verdict will help us in the matter.

Now it will be noticed, that, with singular unanimity, they have singled out one expression to characterize our teaching, and that is *infallible guidance*. Certainly, when they expand this ex-

pression they dress up a grotesque caricature, which we do not recognize as having the least trace of similarity to what we teach; nevertheless, in this expression they have singled out for description what is really distinctive in the movement, and, moreover, by this same criticism, they also affirm that they do not teach what we do concerning this subject.

Our teaching, then, that Jesus appointed the Holy Ghost to be the *only* ultimate teacher and guide for every individual in His spiritual kingdom, is teaching, peculiar to the Canada Holiness Association—our enemies, as well as ourselves, being judges. No other creed, outside the Association, teaches this, or professes to illustrate the fact, as far as our present knowledge goes. And so widespread has been the repudiation of our distinctive teaching that it is more than likely that we stand alone in the world as its exponents.

Should we, as an Association, be sad or glad over this discovery? Our criticism, concerning these thoughts, is, that we should rejoice to get at the facts of the case, whether they produce one emotion or the other. It has been a stubborn fight to get the facts of the case recognized, and we have to thank our hostile critics mainly for this desired result. Sentiment, preference, dreaded opposition and the fear of loneliness have all opposed a passive inertia against a clear apprehension of it. Even when these thoughts have presented themselves in dim outline there has been often a dread of having them more sharply defined, lest some imaginary evil should result from clearer knowledge.

But we maintain that the clear definition of the facts and its hearty acceptance is of immense importance to all concerned, for this knowledge helps to reconcile ourselves more quickly to our serious situation, and is big with helpfulness to others.

A YOUNG Jewess, having embraced Christianity, desires "to read Church history, to find out how Christians came to be so different from Christ."