

THE GALT HERESY CASE.

The Presbyterians of Canada have been struggling with a case of heresy, growing out of the fact that a few members of that denomination obtained the Pentecostal Baptism, and testified that the work wrought in them by this baptism was deliverance from in-being or in-dwelling sin. The case passed through all the lower ecclesiastical courts and finally reached the Synod, where the learned, gray-haired doctors gravely discussed the question involved with ability, if not with lucidity. The decision of the lower court was confirmed, and it was thus decided that no one can be a member of the Presbyterian church in Canada who believes that the Pentecostal Baptism of the Holy Ghost delivers the believer from all sin. The question at issue was stated thus, by Dr. Middlemiss, a member of the Synod: "So far as Christian doctrine is concerned, the Synod will see all the questions put to the parties bore upon one point, namely, whether in the communication of His grace or saving goodness, to the Christian believer, God does in any case in this life, not only deliver him from the guilt (or condemnation) and the dominion (or ruling power) of sin, but also deliver him from its inhabitation, as a living and operative or actively rebellious resident, and they so deliver him from sin that he lives without being guilty of any sin in thought, word or deed."

The doctrine of the Presbyterian Church was stated in the following language, quoted, we believe, from the Larger Catechism: "No man is able, either of himself, or by any grace received in this life, perfectly to keep the commandments of God, but doth daily break them in thought, word and deed." The learned doctor admitted that these persons lived good lives. He also admitted that there were many very unworthy persons in the Church, such as the drunkard, the impure, the profane, the money-grabber and the follower of pleasure. But he could see no inconsistency in retaining the latter, and expelling those whose only fault could be an excess of virtue in believing contrary

to the standards of the Church, that Jesus could before His second coming cleanse the Pentecostal believer from all sin. In the blaze of the judgment day, these custodians of the Church will find that they have turned out the sheep and kept in the goats.—*The Christian Witness*.

REMARKS.

This work, in Galt, amongst our Presbyterian friends, which has, as one of its effects, resulted in this trial, is the direct outcome of the work and teachings of the Canada Holiness Association. So this which now the *Witness* approves of, and condemns the Presbyterian Church for condemning, is the identical thing which but recently it denounced as the work of the devil.

How can the *Witness* blame the Presbyterian Synod for imitating its own action?

A GOOD PLACE TO LIVE.

Does your soul—does my soul—dwell in the state of divine recollection?

This is a far higher, a far lowlier, a far more stable, a far better frame of mind and heart every way, than that of mere human and worldly self-possession. Our whole inward and outward being settles down on its centre—God. A singular disengagement from all outward sources of disappointment, discouragement, and annoyance comes immediately to every one that enters this state, no matter how distressed and dissipated and distracted he may have been a moment before, or for how many years, months, weeks, days, or hours, before. An indescribable feeling of repose soothes the whole inward excitable nature.

The mental vision astonishingly clarifies. Everything is viewed in a better, more charitable, more elevated, more hopeful, more long-suffering light. God is seen to be upon the throne, reigning alike over friend or foe, transforming foes into friends, and making all things, and everybody, work together for our good. Unseemly haste is seen to be needless, out of place, and distrustful of divine providence, love, and grace.