

New Testament during the first century of the Church's history is fully stated, and made to give greater emphasis to the fact that the presence of the Holy Ghost in the Church was considered the all-important truth in the estimation of the first Christians. Indeed, we do not hesitate to say that the Cardinal's description of the early Apostolic Church is, on the whole, more simple and true to facts than that of Protestant writers; and very few, indeed, will undertake to dispute his statements concerning it, or discount his descriptions.

But wherein consists the Cardinal's departure from the simplicity of Christ's teachings? We reply, it consists in that concerning which few Protestants will find fault, viz., that he makes the guidance of the Spirit to mean the guidance of the visible Church as a whole. We maintain that Christ taught guidance for every individual, a guidance which need not be discounted by the actions or professed guidance of the many.

And yet Protestantism generally will not accept this distinction, but will imply in their writings on the subject the correctness of the Cardinal's position. But by doing so they will be playing into his hands, and giving him immense advantage in pressing upon the conscience of thoughtfully sincere religionists the correctness of *all* his inferences. When it is even admitted that James in pronouncing *his sentence* to the first council at Jerusalem did so as an infallible Pope, then is the whole position given up, and this author can triumphantly demand of very many the acceptance of the dogma of papal infallibility. And yet there are very few Protestants who will meet the Cardinal at this point in fair, open battle, and so they must be worsted in the conflict in the estimation of many truth-loving onlookers. Even to clothe the direction concerning "things strangled and from blood" with divine authority, and therefore as being an infallible utterance simply and only because spoken by the apostle James when presiding over the council of the whole Church, is to deprive ourselves of logical argument when meeting the demand of this mighty advocate of the Pope's infallibility.

But here we will close for the present, promising to recur to the subject again in subsequent writings.

ITEMS.

KINDLY MENTION.—We have become so accustomed to hostile notices in our exchanges, that silence on their part concerning us and our work seemed the highest form of commendation we dared to look for. But the *Michigan Christian Advocate* has broken this record by printing the following, "The January issue of the EXPOSITOR OF HOLINESS, published at Toronto, is full of choice spiritual food."

ANOTHER.—The *Christian Witness* finishes an article in its columns on "Is the devil the author of all disease?" by a large extract from our writings on that subject, preceding the quotation by the following paragraph, "We quote from a very forcible article in the EXPOSITOR OF HOLINESS."

REMARKS.—These are the only words of encouragement we have received through the press for several years. During the first year of publication, a couple of articles were copied into other papers, one an account of the Round Lake camp-meeting, reproduced in the *Standard* by the then editor, Rev. J. S. Inskip, and the other an article on "Wandering thoughts," in *The Way of Life*. But, as many know, unfavorable notices have abounded, until the great mass of readers of holiness periodicals, and of some church organs, yes, and even of some secular papers, through the Galt so-called heresy trial, are led to believe that the EXPOSITOR OF HOLINESS and "Divine Guidance," are heretical publications of an exceptionally dangerous character, so much so that it is looked on by very many as of the nature of Christian piety to avoid personal examination of them, and even to unite with others in denouncing them.

An instance of this kind came under our notice. A lady, whilst visiting the editor of one of our exchanges, happened to see a copy of our magazine, and re-