

about doctrines and sin must be surrendered into the hands of the Almighty Spirit to be modified as He, not they, should dictate, showed unmistakable unwillingness to pay such a price, some even, going further than unwillingness, evinced decided antagonism. Some might ask why not conceal the methods in the meantime till many become really interested and so be able to learn more fully of this way ere their prejudices or education shuts the door against further knowledge? But this is tantamount to asking, why not be dishonest and re-enact the tactics of some of the more recent denominations in propagating their *isms*. The answer to this is obvious, because this is the Gospel of *righteousness*. Like our Master we are called on to put the methods of righteousness—the cross—in the fore-front of the battle. We have to say to all, that if any man putteth his hand to this plough and looketh back to doctrines about the atonement, sin, or Christ himself, he is not fit to enter into this kingdom of heaven. Nay, that the desire to go back to home-church life, for formal farewells, is a disqualifying act. For if any man will obtain this good news he must deny himself, take up his cross and imitate Jesus in his absolute walk in the Spirit.

And so a time came in our experience here when we fully realized that there could be no open door in organized Christianity in the *old* world for the preaching of this gospel.

But what about that large section of the population who have revolted from the legalistic teachings of the visible church? This part of the community, as many of our readers know, is a much larger proportion of the whole than with us. It has its representatives in every direction. Amongst the cultured it does not take second place. In practical life it makes itself felt by doing good as well as by successful business operations, whilst the presence in it of all classes of character, good, bad, and indifferent, enables it to stand side by side with Christendom in all possible comparison, excepting *perhaps* dogmatic creedism. Well, we

have now our attention specially turned in this direction.

History even repeats itself, and so, like Paul of old, being rejected by the modern Jews, lo we turn to the Gentiles. What will be the form of our work in this direction, of course we can only as yet speculate. Already we have sent a short article to one of the reviews which represent independent thought, but with what prospect of its being published we know not as yet, further than a courteous letter of acknowledgement of the receipt of the article coupled with a promise from the editor to give it his earliest attention.

As, however, it was written at the distinct command of our Master, we will not be disturbed in our rest of faith either by its acceptance or rejection.

The glory of this life is, that we rest in the well-done of the Master, and this conscious approval is ours whilst doing or waiting, and so as to visible results, it is more an appeal to our curiosity to watch their character whether like victory or defeat.

We gratefully allude to what others, besides ourselves, must have noticed, viz., that with everything connected with this our mission to London, the guidance divine has been more than ordinarily emphatic. This includes not only ourself, but also all who have thus far had anything definite to do in connection there with our work.

We are constantly being reminded of the earlier years of this movement, when it was needful because of its novelty, that God should speak very distinctly, and even couple special providences with his word, to strengthen faith. We see this illustrated, not only, we repeat, in our own work, but also in the work of others, which either directly or indirectly has a bearing upon it.

And so the second Vice-President of the Association has been driven out of the ministry of the Methodist Church for preaching this Gospel of righteousness. Well, we are glad for Bro. Truax's sake, and also for the world at large for its own sake, but are filled with sorrow of heart for their sakes who have done this wickedness.