

ting of this false testimony, if it is sanctioned in any way by the majority of the Association, either by open approval, or tacit acquiescence, immediately the whole Association are brought down to the level of said experience, it can no longer, as an Association represent the walk of the Spirit as it has heretofore represented it.

Hence, if after a hundred years, the Association, having during all the century truthfully represented the walk in the Spirit, a case like the above should arise, and the majority sanction it, then all the spiritual who remain in the Association at that time must at once forsake the Association, or at all events, publicly protest against such act, and henceforth refuse to admit that the Association truthfully, in its majority vote, represents the walk in the Spirit. Therefore it follows that all the acts of those who profess to walk in the Spirit, when they become public, that is, representative in their character, must either be sanctioned or condemned by the Association, from the necessities of the case. While the Association truthfully represents the walk in the Spirit, its judgment will be righteous, will be in harmony with that of the Spirit, and *vice versa*.

From this deduction many may recoil, even as they recoil from the reasonings of Papacy concerning the words of Jesus: "Whosoever sins ye remit, they are remitted, whosoever sins ye retain, they are retained."

But if we rightly consider the words of Christ, "judge righteous judgment," it becomes evident that we cannot truthfully profess to walk in the Spirit and judge unrighteous judgments.

Certainly in all this we have to face the fact that the Association, after having for many years illustrated righteous judgments, might illustrate unrighteous judgments, that is, cease to walk in the Spirit and yet retain their profession of so doing, and then proceed to set up a man of sin after the pattern of the great Roman prototype. But all we have to remark concerning such admitted possibility is, that any who fail or cease to walk in the Spirit because of such possible fanaticism prove themselves to be but aiders and abettors of

a still more terrible fanaticism. To reject the glories of Pentecost because some have, or some may prostitute, or try to prostitute them to base or selfish ends, is to sin against one's self, and against humanity after the most deadly pattern.

It will be seen then that there is machinery of the most elaborate design to purify the body of Christ. Church trials, the most skilfully planned as to their powers to investigate and judge between individuals and the visible church, are the very essence of clumsiness in the comparison.

We remember how we were effected when, several years ago, it was suggested that a committee be appointed to investigate and adjudicate between some parties who then attended the Toronto meetings and were at variance concerning some business transactions. When we considered the matter we remember how startled we were when we realized that this would be the thin end of the wedge which would inevitably pry the whole movement away from its Pentecostal origin.

We preach the gospel that each and every one must go individually to God and obtain His peace concerning every transaction in life, and concerning the acts and personality of every person who crosses his or her pathway in life, whilst he who adopts any other method, either by writing, personal interviews, arbitration, church trials or secular trials, as means to this end, sins against the fundamental law of the kingdom of heaven. The peace of God, the rest of faith, concerning all our acts and all the acts of others, must come from God Himself, and can be received any moment we are willing to accept it. Moreover, this matter of acceptance cannot be helped on by any or all the devices above narrated. Each individual in the kingdom of heaven has God's peace concerning every thing, and is necessarily carrying out the instructions of the Spirit in all conduct towards others, not for self or selfish ends, be those ends so *apparently* harmless as securing the satisfaction of the settlement of some family dispute, or church difficulty, but solely for the good of the others, for whom in the meantime our