

my beliefs, my practice might take care of itself. There is no doubt but that this anonymous writer, like many others, knows just what should be believed to inherit the heavenlies. He would fain have me believe that angels have wings. Now, orthodoxy is quite rent in twain over this, as well as over many other matters. Will he consign to perdition every one who does not believe exactly as he does about angels being winged creatures? Of this one thing there is a moral certainty, that if this "reply" reaches the writer of this postal, he will realize the possibility of my shutting the gates of heaven against him till he has brought forth fruits for repentance, mete to entitle him to inherit the heavenly Jerusalem. Will he dare anathematize me in heaven if he reaches it? And he should do nothing here that he would be ashamed of doing there.

H. DICKENSON.

CORRESPONDENCE.

DEAR BRO. BURNS :

It is with genuine pleasure I ask for space in your columns in which to express my unbounded joy in the Lord on your behalf.

Some time since I wrote, but did not send you, a brief article in which I contrasted the efficiency of the official organ of the Methodist Church of Canada, as a guardian to the Christian, to an ever-living, ever present personality, viz., the Holy Ghost. A guardian is properly a person to whom is entrusted the care of children in the absence of the parent. The Holy Ghost is appointed to this sacred charge in the case of every child of God.

We have read the *Christian Guardian* (which might fitly be styled a semi-news-paper and religious periodical) since a very small boy, and, moreover, still observe its attitude towards the live questions of the day, yet we rejoice now to acknowledge in the Holy Spirit an infinitely superior guardian.

Said paper would have Methodists, at least, be loyal to the Bible as their only

guide, and the voiced sentiments of so-called orthodox interpreters of said book, their safe-guard against error. To the careful observer of the columns of the paper referred to, it is a self-evident fact that the reverend editor is gradually but surely losing ground in his attitude to the question of holiness, even as a creed. For, while he admits only half-truths, are they not equivalent sometimes to denials of truth, and are not such really false teaching?

It is a noteworthy evidence of a lack of spiritual discernment, at least so it seems to me, for the Rev. T. S. Linscott *now* to re-assume the position held by himself in the columns of the *Guardian*, directly after the close of the first Association convention held in Brantford in the year 1888. The line of reasoning advanced in his article in the March number of the *Expositor* might simply be carried on *ad infinitum*, and still there would be found no perfect solution of all the mysteries of thought and action. I speak as one asking your forbearance, since, having for a prolonged season lost the entire normal use of the faculties of intelligence, I have learned to give the Holy Ghost his rightful place, and own him Sovereign Lord of all, personally. Yea, to regard Him even as a veritable second Creator of the human after the Divine image. I humbly acknowledge that I am one of those who have enjoyed only occasional and not continual Divine guidance since I have learned of the Holy Ghost.

Why not remove from ourselves the exalted notion that we of ourselves are somewhat akin to the Almighty in power of thought and action. Rather let us regard our bodies simply as bodies, managed absolutely by the Holy Ghost, and have less to do with the popular, current opinions, both physiological and psychological; lest we, like some whom Paul warned, are benighted by a science falsely so-called.

Yours in truth,

W. M. EADIE.

St. JOSEPH ISLAND, Algoma, Ont., April 6.