

hopes had been indulged in, in a general way, that the Convention would help on some such result.

But, when it only magnified the vastness of the space which exists between spirituality and creedism, it naturally tended to put a damper on all such budding hopes. When men, however friendly they are disposed to be to the common sense teaching of the Association as to doctrine and righteous living, get a glimpse of the deep seated antagonism which exists in creed life to real spirituality, it cannot but breed discouragement concerning all efforts to bridge over the chasm, whilst we, who compose the movement, with a good natured smile over this inevitable disappointment, go on with our disappointing work—disappointing to all excepting to those who are spiritual.

After spending a few days in St. Thomas, we returned to Courtland to hear Mr. Truax preach the following Sabbath morning, and in the afternoon went to Hawtrey to commence an informal convention in Summerville neighbourhood.

We held meetings at the residences of Mr. Hurlburt, Hawtrey, Mr. Cornell, H. A. Titus, Otterville, and Mr. J. Cutler, Summerville.

The chief object of these meetings seems to have been to make evident and public the separating process which had been commenced, amongst other things, by the writings in the EXPOSITOR on second blessingism, inspiration and the divinity of Christ.

This work was attended to carefully and yet firmly, and as if there were a Master hand at the helm. The result was of the nature of a surprise, but an agreeable one; for we found more than we had expected who had let the Holy Spirit, and him alone, teach them concerning the perplexities which had arisen around the discussion of these subjects. Mrs. McMahon, Messrs. Dickenson, A. Cranston, Bousfield, Truax and ourself composed the deputation at these important gatherings.

MAJORITIES AND MINORITIES.

IS IT POSSIBLE for the religion that the Lord Jesus Christ established on the earth to become, in the estimation of the majority, a heresy? Methodism at one time existed only in the brain of John Wesley. Nearly everyone considered Luther wrong. How much of the simplicity and purity of christianity may depart before it would be safe to call the remainder heresy?

In the estimation of the great majority, in Wesley's and Luther's time, these reformers were wrong. In the estimation of the great majority to-day, just as in Luther's time, there is no need of a "reformation" now. Everything is right or as right as is wanted in the churches.

While there is more or less sin, more or less back-sliding in the church, yet, it is generally claimed, that no very decided improvement can be made. We must go on living at this "poor dying rate" till the millennium.

When any success is attained in living after a higher standard than the creed, at once this success is attacked, these days. No better illustration is needed than the case of Rev. A. Truax. It seemed to him that there was too much mere formal Bible reading, and too much formal prayer. Instead of entering upon a "crusade" he entered a silent protest against both of these things and on making his pastoral visitations he largely omitted these formalities. On these pastoral visitations, he aimed at attracting young people by living a natural life among them. To him righteous living consisted in being natural by a supernatural power. To him, formal prayer and Bible reading were at a discount. He discovered the possibility of living right, without much prayer or Bible reading.

And for making this discovery and for having the temerity to put his discovery into practice, he was singled out for attack and by a majority of 62 to 16 suspended.