

substituted for the Word of the Lord without loss to us as individuals. He who thinks he has, or can find, eternal life in the written Word, seeks the living amongst the dead. Out of this charnel house, Luther, and afterwards Wesley, liberated the Word of the Lord as the witness of the Spirit to forgiveness and regeneration, but failed, clearly and definitely, to liberate the Word of the Lord as the continual walk in the Spirit, and hence the undue exaltation of the written Word has, since these days, tended more and more to obscure what they brought to light, until conversion to a creed has largely taken the place of the Word of the Lord as the witness of the Spirit to a new birth.

We then call attention to this subject, not as those who, fancying they have discovered some new modification of the truth, desire to startle the Christian world by its sudden announcement, but as those who would recall men to primitive truth, for their highest good. Indeed, so great is the good wrapped up in this subject, that it will amply repay us for braving the anathemas of Christendom in its propagation.

The perfect contrast between our teaching on this subject and that which obtains generally, can best be brought out by object lessons. Take, for example, the following passage which we find in a representative modern teacher's writing.

"We must dwell in Christ and be indwelt by *His word* in order that our asking be effectual. It is written: 'If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you.' Here we are taught that an interabiding must take place before our asking shall be without limit. When we dwell in Christ and His word abides in us, an ever-receding boundary is established which can never be overtaken. It is commensurate with God's infinitudes."

In this passage we gather, not only by its wording, but by the whole article from which it is taken, that *His word* has reference exclusively to the Bible. Hence, the teaching of this representative author is, that familiarity with the Scriptures, both as literary knowledge and as having implicit faith in them as

spoken to us individually, will secure all the blessings here alluded to.

To this we take decided exception. Indeed, so decided is our contrary belief that we hesitate not to say that the teaching of this author on this definite subject is only on a par with the superstitions which characterize the religions of heathendom. Spirituality, *i.e.*, the walk in the Spirit, is something exactly the opposite of all this. Scriptural spirituality is obedience to the Holy Spirit, not indirectly through the history of His former communications to men, but to His direct word to us as individuals when we hear His voice and render to Him as the representative of the Godhead direct service, a spiritual service which cannot be rendered when we place a history of His dealings with others between us, as a substitute for His living voice.

"WHY?"—AN ANSWER.

In the last number of the EXPOSITOR, I wrote an article under the heading "Why?" setting forth the well-known fact that professors of divine guidance and of other experiences concomitant with this spiritual state, are bitterly opposed by some ministers and many others reputed to be pious.

In that article, I simply stated the fact, and sent out the enquiry as indicated. I now propose to give some reasons why such spiritual persons meet with the opposition they do.

I think it must be taken for granted that all who oppose are not wilfully dishonest men, but many of them, I must believe to be sincere, and unwittingly fight the work and children of God. It will be found, however, that such men are narrow in their views, and have not made an independent study of the teachings of the Bible, but have been schooled in certain narrow habits of thought concerning Christian experience, and in limited methods only of expressing it. It is well-known that the teaching of the Canada Holiness Association has developed a new language, in which to express spiritual experience, or rather, it has gone back to the apo-