

an independent knowledge of good and evil, to have human laws for their guidance and not desire all such instruction direct from God. It was a temptation to reverse the command, "trust in the Lord with all thine heart and lean not unto thine own understanding, in all thy ways acknowledge Him and He shall direct thy paths." Adam and Eve committed the sin of desiring to be guided by common sense or reason. It was on their part a usurpation of the prerogative which God had reserved for himself. "Ye shall be as Gods," said the devil. "We would be as Gods," responded the man and woman. They were not content with resting their happiness and success in the hands of their father, God, but they must personally take their destiny into their own hands. The guidance of the Spirit-God was supplemented by the guidance of the individual for himself and trouble immediately began. They at once contracted guilt and shame by their own laws, from a circumstance which God had held to be innocent and began to load themselves down with cares and duties which they would have escaped had they remained loyal to their original guide. This great sin of sins, and the original of all sins, which seems to have been entailed on posterity and man in endeavoring to be his own law-maker and "the architect of his own fortune," has bound burdens on his own shoulders impossible to be borne and brought about an appalling state of things during all the years.

On the death of Adam's spiritual faculties God seemed to have immediately made provision to bring man back to his spiritual condition, but comparatively few avail themselves of the remedy provided. Still there have been men in all the ages who have learned God's method or remedy and have become spiritual. Abel, Noah, Abraham, Isaac, Jacob and many others in the various dispensations have had spiritual ears more or less acute to hear the voice of God. But such men have been few and far between. It must, however, have been possible at all times for individual men to find out God's will, and the fact that some have done so, at

least in part, is, with other considerations, proof of that statement.

T. S. LINSKOTT.

Brantford, Ont., May 30th, 1893.

(TO BE CONTINUED.)

### HERESY HUNTERS.

**T**HO PROPEPLY characterize or ana-thematize the Canada Holiness Association and its members, all the heresies of the centuries are being ransacked.

The latest research is that of the *Christian Guardian* where the charge of Socinianism is hurled.

In looking up Mosheims church history we find recorded there that the Socinians, speaking of the Holy Ghost, "plainly deny his being a divine person and represent Him as nothing more than a divine quality or virtue."

"The Holy Ghost is the energy of God." We don't think this can be considered as a fair representation of Canada Holiness Association teaching about the Holy Ghost.

Regarding the Socinian view of Jesus Christ, about which the charge was more immediately laid, Mosheim writes: "their erroneous notion regarding Christ is expressed in the following terms—Our Mediator before the throne of God is a man who was formerly promised to our fathers by the prophets and was born in the latter days of the seed of David and whom God the Father has made Lord and Christ; that is the most perfect prophet, the most holy priest and the most triumphant king, by whom He created the new world, by whom He sent peace upon earth, restored all things and reconciled them to Himself, to the end that after the supreme God we should believe in Him, adore and invoke Him, hear His voice, imitate His example and find in Him rest to our souls."

Considered in relation to the Holy Ghost this reads more like an extract from some of the modern evangelical creeds than a deliverance from Canada Holiness Association quarters.

The only creed we ever heard of at any Can-