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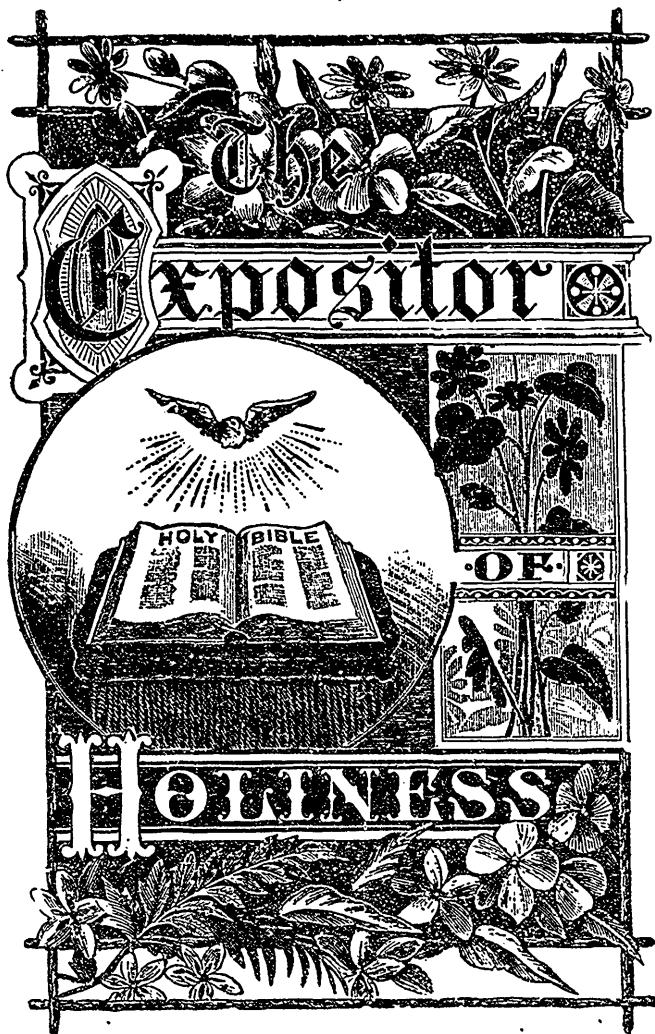
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MARCH, 1894.



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Published under the Auspices of the Canada Holiness Association.

THE EXPOSITOR OF HOLINESS.

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SPECIAL NOTICE.—Don't forget to notice the change as to the place where the Saturday night and Sunday afternoon Association meetings are to be held in the future. See calendar of Association meetings.

CALENDAR OF ASSOCIATION MEETINGS.

Every Tuesday, at 3 p.m., at 99 Howard St. A hearty invitation is extended to all to attend this meeting. Friends are free to come late or leave early when they are not able to remain during the whole service, which usually continues for two hours. Strangers in the city will easily find the place by taking any Sherbourne St. car as far as Howard St. and a very little enquiry at that point will suffice to find it.

Every Saturday at 8 p.m. at the residence of Mrs. McMahon, N. E. corner of Carlton and Sherbourne streets (No. 176 Carlton St.) This point can easily be found by strangers, as it is at the intersection of the Carlton and Belt Line street railways.

Every Sunday at 3 p.m. at the same place as above, viz, 176 Carlton street.

Otterville, at the residence of H. Titus, every Monday, at 8 p.m.

London, every Sabbath, at the residence of Bro. Couke, 243 Wellington St., at 2.30 o'clock p.m.

Hamilton, at the residence of Miss Fitzpatrick, 44 Gore Street, every Friday, at 8 o'clock p.m.

Linwood, in Band Room, rear of the Methodist Church, every Saturday, at 7.30 p.m. Leader Bro. Kennedy.

Markdale, every Sabbath, at 10 a.m., and every Tuesday, at 8 p.m., at the residence of H. A. Harris.

Cross Hill, every Friday evening, at the residence of William Petch.

Bothwell, at the residence of Mrs. Kerr, Tuesday, 3 p.m.

Hawtreys, every alternate Sunday evening.

Brantford, at 125 Erin Ave every Thursday evening commencing at 8 o'clock p.m.

THE Expositor of Holiness.

VOL. XII.

TORONTO, MARCH, 1894.

No. 9

A LIFE.

QUENE small life in God's great plan—
How futile it seems as the ages roll,
Do what it may, or strive how it can,
To alter the sweep of the infinite whole !
A single stitch in an endless web,
A drop in the ocean's flow and ebb !
But the pattern is rent where the stitch
is lost,
Or marred where the tangled threads have
crossed;
And each life that fails from the true intent
Mars the perfect plan that its Master meant—
—Selected.

THE LATE CONVENTION.

IN THIS issue of the Expositor we barely
allude to our annual Convention, seeing
we had placed in the printer's hands suffi-
cient copy for this number, previous to its
being held, moreover, this convention is so
important as compared with all other ones
that hurried description would be inexpe-
dient.

Let it suffice then to say that, every way
considered, our fifteenth annual convention
was successful and satisfactory. The Hall
was commodious. The weather was deli-
ghtful. Billiting was sufficient to the
hour. Most of all the important matters
discussed and settled gave it a decidedly
epochal character.

The man who does not find heaven in this
world, will stand a poor chance of ever finding
it in any other.—*Selected.*

OCCASIONAL VERSUS CONTINUAL DIVINE GUIDANCE.

THE vast difference between these
two experiences is not as yet
understood by many.

This movement makes no claims as to
distinctiveness when discoursing about the
first named experience. It is because the
churches, whether taken singly or collec-
tively, teach and illustrate this doctrine
that we rejoice in their work.

Occasional divine guidance is taught in
the doctrine of the witness of the Spirit
whether at conversion, sanctification, the
call to the ministry or any other impor-
tant spiritual crisis.

It is also admitted when extraordinary
answers to prayer are narrated, or special
instances of experience are told where
God speaks and man hears and obeys.

And when one turns his mind to this
subject he becomes impressed with the
multitude of these special instances in the
lives of Christians. Whole books are pub-
lished having for their title "remarkable-
answers to prayer." Not, we remark,
confined to those answers which merely
happen to correspond to the prayers uttered,
but having reference to incident
where the petitioner knew that God had
spoken and given the assurance of a cer-
tain form of answer, which answer always
tallied with the result witnessed.

We have also innumerable instances on
record where individual Christians have

heard the call of the Spirit to some definite act, and where prompt, cheerful obedience has been connected with blessed results.

There are not wanting, likewise, many incidents where disobedience to the heavenly call has resulted in sad calamity to all concerned.

All these experiences have multiplied themselves around this movement, and in the history of many of those who once were outwardly a part thereof, but who now are distinctly and in some cases bitterly antagonistic to it.

It has been our habit to question closely when possible all such, to discover if possible where the point of disobedience to divine guidance commenced; and various and startling have been the histories brought to our knowledge in this respect.

We are not at liberty at present to refer to them so as to call public attention to the central figures in said histories, but they may become public property some day.

We have traced the first beginnings of divergence, in unwillingness to let the Holy Spirit examine into and pronounce upon some intended line of conduct, from the fear that he would decide contrary to their preference. Again we have known where the unwillingness was to examine, in his presence, past acts, lest he would convince of sin where they were unwilling, because of spiritual pride, to admit sin. And in many cases there has been direct disobedience to the voice of the Lord, but under various plausible pleas which captured their intellects and even their consciences, because, and only because, they were not genuine truth lovers.

In one instance, where there was perplexity concerning some action we were called on to perform, God spoke to individuals and commanded them to be still. They who obeyed had rest of soul and continued in harmony with the movement, whilst they who disobeyed not only were

immediately out of harmony but also entered upon a season of terrible discipline.

And this has been the history of every great crisis in this movement, thus far, and hence we expect that the present crisis will be as former ones in this respect.

But is it true that none of those who stumbled over the burning questions discussed in the EXPOSITOR illustrated the continuous walk in the Spirit? That is our opinion; and for the following reasons:

The continuous walk in the Spirit is possible only to those who accept Christ's description of the Holy Ghost at the face value of his words used in that description. That is, they only can walk in the Spirit after this sort who make him their one and only guide and who leave every one else in his hands to be taught and guided by him alone.

When, then, such a question as the inspiration of Scripture is up for consideration, immediately they who walk in the Spirit and they who do not are separated by a broad line of demarcation. The first refer the matter to the Spirit, without prejudice, and act, or refrain from action, at the distinct command of the Holy Ghost. Such continue to illustrate perfect rest of soul, and know the will of God from moment to moment, and do it. They do not wrestle with the question, and ransack their Bibles and commentaries, or rush around to friends for help or discussion. In short, they swerve not one hair's breadth from the path of helping humanity into the life of Christ.

Not so with the others, that is if already the question had not been thought out to some similar conclusion, for at once there is agitation of mind. The old dogmas are re-examined. The Bible is appealed to. Individuals are waylaid for discussion, and much time is given to prayer and meditation thereon.

But is time given to prayer and meditation thereon a sign of *occasional* divine guidance? Certainly it is. Strange kind of walk in the Spirit that would be which required us ever and anon to be in doubt as to his presence and guidance and demanded prayer and fasting to get the mind of God!

But is it not right under such circumstances to pray, and even to fast? By all means. When the bridegroom is taken away then all sincerely honest souls "fast in those days."

But that is not the question. We are here discussing occasional and continuous divine guidance. Fasting and prayer, whilst it is becoming and proper to all who know of divine guidance as only a fitful experience, is a sign of hypocrisy to all who claim the continual walk in the Spirit.—"Can the children of the bride-chamber mourn whilst the bridegroom is with them?"

Nay, even searching the Scriptures to learn if this or that dogma, which is being examined in the EXPOSITOR, is true or false constitutes a dividing line between the two experiences under consideration. They who walk in the Spirit learn of him, whilst they who occasionally walk search, discuss and oppose.

But is there necessarily opposition between these two classes? *Occasionally* there must be. When one at any time is obedient to some definite revelation of the Spirit at once he oversteps all previous difficulties and is consciously in harmony with him who walks continually in the Spirit. But between times he is necessarily out of harmony, and it only requires some special cause to make this his attitude flame out to his full appreciation.

The agitation caused by the writings of Mr. Dickenson were to us a sign of the occasional walk in the Spirit on the part of all those to whom his writings were an offence, and it is just what we expected

when this offence is now being transferred to us because of our own recent writings. The harmony which was occasionally brought about by their occasional obedience to the Spirit we well knew could not by any human process be transformed into continuous harmony. And so we expect to see the former histories repeated in the Association. Some will refuse to pay the price of a continuous walk in the Spirit and go off into permanent antagonism. For in this case, as in all others, he that is not with us is against us. Some, it is barely possible, may make a truce and tide over the present crisis, and some will change the occasional for the continuous walk in the Spirit. The walls of this Zion are generally built in troublous times.

HALF LOYALTY.

IN the *Holiness Era* for February is an open letter to all its subscribers, in which the editor requests them to set apart a week for self-denial in order to save sufficient money to enable him to send a missionary to the heathen.

This is all right and proper. In this free country anyone has this undoubted right to appeal to the friends of missionary work for aid in sending missionaries to the regions beyond; and it is a praise-worthy act to send them. We neither criticize this act, nor even attempt to dampen the ardor of any by "faint praise."

From the lowest standpoint of all, viz., that of improving the civilization of the heathen, it is a good work to send missionaries to uncivilized or semi-civilized lands. Much more when in addition an improvement in their religion is aimed at.

What we do criticize in this open letter is the allusion in it to the Holy Spirit. For this writer, after making this appeal to his subscribers to enter upon a week of self-denial, adds: "We are not free to

dictate to any what they should deny themselves of: we believe that the Spirit will make this known to all who seek to be directed in this matter." That is, this editor is to be supreme in dictating concerning the sending of a missionary, and concerning the setting apart the money saved by a week of self-denial, but will condescend to let the Spirit indicate the further details of the plan.

There is no appeal to be made to the Spirit concerning the main question. All that has been decided by this party—who, by the way, hesitates not to repudiate the teaching of the Canada Holiness Association as savoring of Popery—and men and women on every hand are called on to endorse without misgivings, but they may because of this special dispensation given in the letter, permit the Holy Ghost to assist in the clerical part above mentioned.

And this is presumed to be carrying out to the full extent the teaching of Jesus Christ concerning the Holy Ghost as guide into all truth, as teacher of all things!

Our heading calls attention to the subject of *half loyalty*, but this does not even measure up to such attitude to the Holy Ghost. Loyalty to the Holy Ghost forsooth!

And yet this is but a specimen of the loyalty to the Spirit which is preached and illustrated by the very best representatives in the churches to-day, and it is because this is a representative incident that we have taken the liberty to review it here for the good of all concerned.

How much further on have they got in the teaching of Jesus about the Holy Ghost who exclude him from dictating to them concerning the immaculate conception, concerning the divinity of Christ or concerning the authority of an apostle or New Testament historian or essay writer? Not many steps beyond, as anyone will realize who turns his attention to the matter.

To limit the Holy Ghost in any direction is to cease to be loyal to him. For this is the same as to make him finite in our thought, and when once we arrive at such conclusion we have a right to narrowly inspect and criticize his every act. Then it follows that the element of certainty is eliminated from divine guidance, and we are at sea about all guidance, just as those who exalt reason, the church or the Bible as guides supreme.

Such parties, by no process of reasoning, can rightfully claim to be an integral part of the movement represented by the EXPOSITOR.

Granted, for the sake of argument, that they are right and we are wrong, even as all our opponents claim, still it is as much a fact in the one case as the other. They who limit the Holy Ghost as guide, by the notions they have previously held concerning any of the questions considered in the pages of this magazine, or of those which may hereafter be investigated, are as much outside this movement as the party whose open letter we have in this article alluded to. Half loyalty to the Holy Ghost must not, and will not, pass at par value. None need apply but those who are prepared to be loyal to the Holy Ghost in the absolute sense. And, we add, our present commission is to the intent that we do what we may to prevent all such half loyalty to pass muster as the Simon-pure article.

WILL IT HELP MATTERS ?

ONE of the drifts of the age is to study the life acts and teachings of the Christ independently, not only of modern theological dogmas, but even of those of the early Fathers, occasionally even daring to go past those of Paul and Peter in such efforts to get at the real views and teachings of Jesus.

It is thought by such students of the life of Christ that a kind of *new theology* can

at length be propounded, which will command the respect and homage of universal Christendom.

Very learned men are engaged in this work, and high hopes are ever and anon expressed, both by the students themselves and their admirers, that complete success will attend their labors.

This movement had its real commencement in Germany, but has extended to England and America, and is really a very noticeable fact in the theological world.

Personally we rejoice in the work being done by this class of laborious students of Christianity and its great Founder, and can see that it is making itself felt in the churches generally as a movement that must be reckoned with by all who would rank as theologians to-day.

Already it has given rise to a vast deal of writing, both in book and pamphlet form, and the end is not yet.

Amongst other things, its tendency will be, and is, to broaden men's minds, and to take the keen edge off narrow denominational controversy. For, whilst sectics have been engaged in the petty battle of theologies, this movement threatens to destroy the very foundation of their petty isms, and so they are being awakened to the fact that some day in the near future they will have to meet this common foe successfully, or go down before it.

To go behind *The Church* to study Christ independently, and then behind the Bible itself, is to awaken the suspicion that the authority of both may be weakened by the effort. The very determination expressed to so study the life of Christ is to cast a doubt on the doctrine of the church's or the Bible's infallibility.

But can such an effort as that at present put forth eventuate in the discovery of the basal truth of Christ's teaching? By no means, as at present conducted. It is after all a legalistic effort. That is to say, it is an effort to discover the *presumed* legal-

ism of Jesus—the real, original article—in order to formulate it after a legalistic sort, that men may admire and copy, just as the church now copies, or tries to copy, Paulism.

What if modern research could formulate a string of doctrines which would more nearly describe the life of Christ in its outward or inward aspect than do modern mediæval or even apostolic writings! Would that make it more possible for men to represent Christ in the world? Certainly not.

If Jesus, himself, had written many books, and had elaborated all his views and teachings, with *even more care* than that exhibited in his sermon on the mount, and did we have those writings without the slightest admixture of errors from copyists or interpolators, even then it would be absolutely impossible to reproduce his life in the world by the study of these institutes of Jesus, and the effort to carry them out in practice in life. Nay, the man so furnished would not be in the slightest degree better prepared for the work than the man with the present Bible in his hands.

Let two men start from New York to reach Philadelphia, but both take the direction to Boston, and it matters not if one is trundled along in a wheel-barrow and the other in a fifty-mile-an-hour express, one is as well furnished as the other for reaching his destination; just so Jesus, as a teacher of doctrines and rules of life, is as impossible to be imitated in the one case as the other.

But Jesus, as illustrating absolute, universal obedience to the living, omnipresent God, can be as well imitated when this fact comes to us through the Bible as a simple ray of light flashed out from a heap of rubbish, as if it should be seen as a *kohinoor amidst the splendid setting of spotless and valued surroundings.*

Clearness and accuracy of knowledge concerning the inner and outward life of

Jesus cannot perceptibly help the learner in practicing his precepts, even if such knowledge could be intellectually apprehended. Nothing but practising his walk in the Spirit can lead to certain knowledge concerning him, let alone walking in his footsteps.

Once we were inclined to hope for great help towards a true knowledge of the World's Redeemer from such bold, unusual researches into his real life. But we confess to a great change concerning our expectations in this direction, for we have reason to apprehend that these same students who already are beginning to speak in such eloquent terms of the grandeur of the life of Christ would shrink as readily from the lonely walk in the Spirit after their researches as before them. Their ambition, we fear, is not to live Christ in the world, but only to be admirers of a dead Christ.

EXPOSITION.

"My judgment is righteous because I seek not *mine own* will, but the will of him that sent me."—John v. 30.

WAS Christ uttering a general principle here, or was he telling forth a particular truth? The passage invites careful examination.

If Christ was telling a unique fact, a something which would only appeal to our curiosity, then of course curiosity must be the beginning and end of all thought on the subject. The curious fact, then, would be—from the legalistic standpoint—that a being possessing independent, absolute righteousness condescended to obey the first person in the Trinity and make his righteousness of life be the outcome of that obedience.

Certainly this is a curiosity worthy of lengthened contemplation, and when we realize that we are finite and that here the unknown quantity infinity comes in as one of the factors, our curiosity is still

more intensified. How strange the result when the finite tries to understand the infinite!

Even in ordinary mathematics, when the unknown quantity infinity is brought into touch with finite quantities, the result is a series of surprises. For example, infinite nothingness divided by the same may rightfully have for its quotient one, two, three, or any other *definite* number; the result of multiplying infinity by a unit, or a million of units, is exactly the same; whilst in the higher mathematics it can be proved that, when this strange non-understandable quantity is present, one line can be so constructed that it may forever be approaching another line without meeting it. We neither know, nor can know, the A B C's of infinite quantities.

Hence, to one who has given close thought to this quantity, there is, after all, no surprise that a being with infinite qualities should be independently righteous and at the same time righteous because he carried out the commands of another. Indeed there need be no surprises whatever concerning the actions of an infinite mind. No finite mind can conceive, for instance, a thing as being and not being at the same moment, but it does not follow that this is impossible to an infinite mind. In short we are utterly and absolutely at sea concerning the possibilities of infinite quantities.

Let the legalist, then, if so disposed, lay away in his cabinet of curiosities this wonder of wonders and exhibit it now and again to admiring friends, but let him not insult finite minds by pointing to it as a beautiful example to be copied. If, however, Jesus was enunciating a human law in this, then indeed may we study it with profit. In that case it will be absolutely necessary to connect the righteousness of Jesus with his obedience to the living God exactly as we connect our righteousness with obedience to the Holy Ghost. He,

then, who seeks, not his own will, but the will of him who has sent him into this world, judges righteously always and under all circumstances, just as Jesus judged righteously because he sought, and successfully sought, to do the will of God.

Jesus, then, if this be the teaching of the text, simply enunciated and illustrated the universal law of God, to wit: that whilst the judgment of the legalist cannot be righteous, that of the spiritual man is always righteous. In other words, he, who illustrates divine guidance, illustrates the righteousness of Jesus Christ, whilst all others can get no further than aspiration after such righteousness.

DISSOLUTION.

The Canada Holiness Association, of which the EXPOSITOR OF HOLINESS is the official organ, has come to the point of a final dissolution. We do not mean dissolution by any official act of the body itself, but by the slow and certain process of disintegration. Certain doctrines have been introduced by the EXPOSITOR and leading members of the Association which, being practically applied, are destructive to co-operation and fellowship; these scattered the destructive seed, and now the fruits are being gathered.

The dissolution sat in by a wrong view of *legality*; then came naturally and quickly a wrong view of Spirit leading; then the avowed need of abandoning the scriptures as a guide; then a denial of the divinity of Christ; then the further final and blasphemous assumption that each implicit follower of the Holy Spirit "is a Christ," and therefore, of course, equal with God in the same sense in which Christ was equal with him. It is a matter of course that advocates of true holiness and hence believers in the inspiration of the scriptures, could not consent to give their services to further an association headed and directed by those who were thus astray. But that is not all; the doctrines mentioned above set one man up as completely independent of all others, and self-sufficient because he is "a Christ" and "equal with God." This destroys that centralization which is essential to unity, and fellowship and co-operation.

The United States and the readers of the *Good Way* are not wholly ignorant of the results of a movement which sprang up among us some years ago of almost the same nature and character—the anti-ordinance movement.

Here are the EXPOSITOR'S teaching on "Searching the Scriptures"—as referred to in John v. 39: "Instead of Jesus teaching that the

searching of the scriptures was necessary or even advisable, he taught the reverse. What he taught was, 'Ye search the scriptures, but ye *will not come unto me for life.*' Italics are his. Any one can see the perversion. He did not say as the EXPOSITOR represents it. Here are the words of Christ: "Search the scriptures; for in them ye think you have eternal life; and they are they which testify of me." The scriptures contain the message and instructions of "eternal life": hence they testify of Christ, are to be searched and believed. This is confirmed by reference to the 46th and 47th verses of the same chapter; read them.

The delusion into which the C.H.A. has fallen will run its course, but not till the Association is extinct and many souls deceived and lost. *The Good Way.*

It is a peculiar co-incidence that about the time this editor was penning the above we were writing the article in our last number "The Penalties Connected With Failure to Walk in the Spirit," which is virtually a criticism on the movement represented by this editor.

This article amongst other things confirms our characterization of them as truthful. They have built on the Bible as interpreted by themselves as a body or sect, and for any one of their number to make a different interpretation is to incur the anathema of the rest. That is, they do not differ from other sects in any foundational sense; the difference is simply the result of different renderings of Scriptures, just as much so as the difference between the Arminian and Calvinistic churches is.

With the other sects it unites its voice in proclaiming, lo! Christ is here or there, forgetting that the kingdom of God is *within*.

Well, we have nothing but good-will to offer them. We hesitate not to recognize their work as a part of legalistic Christianity and as such beneficial to the world, although fully aware that it would be simply impossible for them to feel like returning the compliment.

We draw attention to the true spirit of legalistic Christianity in one of the paragraphs. We mean that spirit which is quite content to rest its claims of being

right on a very slender foundation of positive statement, and then resist obstinately all examination of this foundation. We do so not as intending in the least to expose ignorance or the absence of scholarship, for these factors are not necessarily exhibited in the paragraph we allude to, however they may seem to be.

"Here are the words of Christ: 'Search the scriptures, for in them ye think ye have eternal life; and they are they which testify of me.' The scriptures contain the message and instructions of 'eternal life,' hence they testify of Christ, and are to be searched and believed."

As a copy of the revised version can be obtained for a few cents, it is not likely that this dogmatic passage was written in ignorance that it is completely altered by modern scholarship; hence we are safe in concluding that this writer, having formerly accepted the authorized version as the correct report of the very words of Christ, is resolved to stick to his opinion, true or false, and consign to hell every individual who will not stultify his common sense and profess to believe as he does about the old version.

We smile at such a pitiable instance of papal infallibility, and charitably hope that his heart is better than his head. But after all, this is the veritable spirit which permeates the writings of all who have, thus far, taken up their pens against us, whilst they would hesitate, and do hesitate, to dogmatize about the authorized version of the Bible, having that much regard for modern scholarship and discovery, still they invariably take their stand, like this writer, on some traditional teaching, and then begin to dogmatize and anathematize in every direction, especially in our direction.

A more glorious victory cannot be gained over another man than this, that when the injury began on his part the kindness began on ours.—*Tillotson.*

AS A LITTLE CHILD.

WHAT does a little child know about the divinity question? What does a child known concerning any or all the questions over which members of the Association have taken offence?

Could the writings in the EXPOSITOR—any of them—be a cause of stumbling to any one who had entered this kingdom as a little child? We trow not.

It is because some have tried to enter as grown up children, with nursery teaching about many things retained, that they have got into trouble about their traditions when they fancied they were about to be stripped of them.

What then should be done? Why, the first step in simple honesty is to accept the fact that they never in reality did enter this kingdom of divine guidance. What though they are ready to assert with strong emphasis that they *have* entered and *do* illustrate divine guidance! just as many others, who, before them, tried the same impossible feat, and failed. How loud-mouthed were all such, as they began to criticize the movement, in asserting their complete walk in the Spirit, and how determinately they posed as illustrators of divine guidance!

But did that prevent them in the end calling us devils and bitterly persecuting us? So will it be with all others. They may commence by simply trying to steady the ark. But they will, without one exception, end in deadly antagonism.

But this we can and do predict, viz., that this final attitude will be exhibited much more quickly now than formerly, and for obvious reasons. Now a much larger proportion of the whole Association *do* walk in the Spirit, and so the least exhibition of want of harmony with the fundamental truth of the movement will be detected by the many. Hence it will follow that secret or open opponents will find

fewer to operate on than formerly, and as a consequence will be forced to take their true attitude more speedily.

Moreover, this is one of the signs of the rapid advancement of the work of the Association. It has been, all along, these half loyal ones who have blocked the way into the kingdom to others. Therefore it is that they must be made to clear the way of obstruction.

Hence it is that we hail the evidences of successful work done in the Association by the writings of "that man Dickenson" as well as by ourself in our recent articles. All who have stumbled over them, we hesitate not to say, do not represent this movement. At best they have been hitherto hangers on, and now the time has come for them to drop off on one side or the other.

They are welcome to the pages of the EXPOSITOR for any amount of writings, for they will only thereby make evident to all that our characterization of them is correct. This is the only effect they can have on the movement itself. However, we could hope that such work might react favorably on themselves.

Any threat to take their writings elsewhere can have no possible effect on us, as we know full well that such a course is inevitable as a final result to all who make the effort to enter this kingdom in any other way than that of a *little child*. Indeed, we are so fully prepared for such a course on their part that we glory over them when they so act. It is the next best thing for them to do when they fail to enter—best for us and best for themselves. Indeed, the more public they act the better for all concerned, themselves included. This publicity we hail as a true sign of honesty, and as full of hope as to future blessing for themselves. "Verily, I say unto you, except ye be converted (from divinity and apostolic notions) and become as little children, ye shall in no case enter the "kingdom of heaven."

WHAT IS PENTECOSTAL ?

The tendency noticeable in some quarters to depreciate salvation in the interests of a second blessing is nowhere more manifest than in the attempt to appropriate in this latter direction whatever is said about the Holy Ghost. To hear much of the talk on this subject at so-called Pentecostal meetings and other such gatherings, one would naturally suppose that the Holy Spirit had nothing to do with regeneration. But the simple fact is that holy, spiritual life is in every case from the Holy Spirit, due to his presence, operation and indwelling. And this is true whether the quantity of life be small or large. He who has only a little spiritual life has that little as directly from the Holy Spirit as he who has much. He has received the Holy Ghost in receiving Jesus Christ, whose earthly representative the Spirit now is, as really and truly as he ever can receive him, though he may not have come as completely under his influence or be as quickly responsive to his voice as he will be at subsequent periods if he goes forward.

Jesus said, "He that believeth on me"—that is, every believer—"out of his belly shall flow rivers of living water"—referring, as John explains, to the coming gift of the Spirit. The meaning clearly is that every believer will have the Spirit dwelling in him, and that indwelling Spirit will invariably disclose his presence by works of benevolence done, even as a river of water blesses the thirsty land through which it flows.

Peter's words on the day of Pentecost fully accorded with this. He said to the waiting multitude, "Repent and be baptized every one of you, in the name of Jesus, for the remission of your sins, and ye shall receive the gift of the Holy Ghost, for to you is the promise;" that is, the promise of the Holy Ghost. The result was in exact accord with the word. Such as did repent, had their sins forgiven and received the gift of the Holy Ghost—in other words, were not only justified, but were born again, receiving a new heart; that is, a clean heart where-in the Spirit took up his abode.

We deny that there is any distinction made in the Bible between being filled with the Holy Ghost and receiving the Holy Ghost, or between being baptized with the Holy Ghost and having the Holy Ghost come upon one, or seal, or anoint, or dwell in one. A critical examination of the New Testament fails to justify the use of these terms which has become so prevalent in certain modern circles. We affirm that these terms have a substantially equivalent meaning, and have no special reference to christian perfection, but apply to all genuine believers who are born again and adopted into the divine family. Every person when he truly believes is baptized or filled with the Holy Spirit up to his capacity at that time, and having this spirit of adoption or spirit of holiness, he cries Father and is made holy. Then, as he goes on, having

it for his chief business in life to perfect this holiness which has been planted in him, to grow out of infancy into manhood, to become of full age mature, perfect, he will from time to time have other quickenings, or blessings, or baptisms from the Holy Spirit. The more the better, certainly. But it is a manifest and deplorable mistake, fraught with much evil, to use language in such a way as to imply that the baptism of the Holy Ghost does not come upon the Christian till some time subsequent to his conversion.

In one sense it is perfectly clear that Pentecost cannot be repeated. The Holy Spirit has come once for all to take the place of Jesus. The promised Comforter is here, and will not depart. His dispensation has been set up and is going on. We have not the slightest need now to wait ten days or ten minutes for the precious gift to be bestowed or poured upon us. He enters our hearts just as soon as we are ready to let Him in.

If there is a sense in which the word "Pentecostal" is applicable to a meeting now, it is to a meeting where men are repenting of their sins and receiving the remission thereof. That is every person's private Pentecost in these modern times. And it cannot be right, as is so commonly done, to give the word an application which practically restricts it to a second blessing. The result must be to confuse the minds of the people, to pervert the plain meaning of Scripture, and indirectly to convey the very erroneous idea that a person may be a true Christian without being, up to the measure of his present capacity, filled with the Holy Spirit.

What we need most of all in these times is a clear, consistent, steadfast deliverance from all Christ's preachers and people as to the greatness of being a genuine Christian, the wide compass and high reach of that too-much-bellied word. We need to re-read some of the strong, explicit declarations of the Apostle, as applicable to all true believers now as they were to the believers whom he addressed. A few such words are the following: "Ye are the temple of the living God, and the Spirit of God dwelleth in you." "Ye received the Spirit of adoption." "In whom having also believed ye were sealed with the Holy Spirit of promise." "Ye have an anointing from the Holy One." "The anointing which ye received of Him abideth in you." "Who also gave us the earnest of the Spirit in our hearts."—*Zion's Herald*.

THERE is very much in this editorial which we endorse.

That part which connects all the writings of the New Testament about the Holy Ghost with the initial stage of true Christian experience as well as with every after stage we think, with the writer, is fully borne out in these Scriptures.

Advocates of second blessingism are

noticeably weak in their efforts to find Scriptural backing when trying to confine any of the descriptions of Christian experience to some second crisis in that experience. The baptism of the Holy Ghost, being filled with the Spirit, the anointing that abideth, and all other terms in connection with this subject, whether considered as figurative or literal, are fully applicable to the commencement of Christian life, according to the universal testimony of the Bible.

Do we then differ in our teaching from the above in any respect? We certainly do, and we use this article as an object lesson to make still more evident the difference between us and Methodist teachers outside the holiness creed movement. With them we are a unit in our teaching concerning conversion. He who is converted to God and has obtained the witness of the Spirit is at once on a par, in Christian experience, with any one, or all, of the 120 who, on the day of Pentecost, were filled with the Holy Ghost; of course, leaving out of the question, in the meantime, the non-essential physical manifestations of that first hour of the church's history.

In that hour he knows, as no man can otherwise know, how Christ is in the Father, and he, himself, in Christ; moreover, all the promises of Christ connected with his Kingdom are fulfilled in him to the full. In all this, we repeat, we are at one with the authoritative teaching in the Methodist church the world over.

But we differ practically from this and all other writers and teachers in the same church as to how this initial experience is preserved. We maintain that the sole condition is obedience to the living, ever present Holy Ghost, as to a distinct entity, with whom we are to have actual, positive transactions, and who, true to the teaching of Jesus, engages to make known to us every moment the perfect will of God as it concerns us.

Moreover, we present our life, during

the past decade, lived under this attitude to divine guidance, as strengthening our position in this contention. And further, we also draw attention to others, who like us have tested this matter by experience, as accumulating proof that we are reproducing the veritable teaching of Jesus Christ.

This representative writer does not so teach, but would have this initial experience of the gift of the Spirit improved on and increased by legalistic effort, and as a consequence he makes provision for *necessary* partial failure. But, by contrast, the method we advocate and illustrate makes provision for no *necessary* failure, in part or whole. They who continue to obey the Holy Ghost reproduce the life of Christ in its fulness and completeness. They who fail to obey the Spirit fail necessarily, but ample provision is made for their recovery as oft as such failure recurs and after as simple and effective a manner as the primary step into this kingdom of righteousness, peace and joy in the Holy Ghost.

This gospel of Christ we preach to all and demand the attention and full examination of those who hear, "He that hath ears to hear, let him hear."

EVEN THIS IS HETERODOX.

AN eminent scholar in speaking of St. Paul's writings is reported to have held the following views concerning them :

"His meaning is usually that which lies most obviously in his words taken in the straightforward grammatical sense. When further aid is needed for the elucidation of possible ambiguities it must be sought in the idiosyncrasy of the writer, in the influence of his Jewish training, and in the historic and religious environment which reacted on his words and thoughts. Where these are insufficient to make the meaning clear the clue is lost and cannot be recovered; the text must then be re-

garded as in some cases corrupt, or in other cases the sentence must be explained as nearly as possible in relation to the context and to the views of St. Paul as expressed elsewhere."

Now, is not this in harmony with common sense? And yet, the one holding to this thought was pronounced on as semi-infidel in such writings. And no wonder, seeing such a belief tends to give as much authority to one set of opinions concerning a text as another.

One careful scholar counted no less than 368 different interpretations of one text of Paul's writings, viz., the twentieth verse of the third chapter of Galatians. According to the above quotation any one of these numerous renderings would have as much *divine* authority as another. They could only differ in the weight of human authority connected with them.

If there is only one version which has the imprimatur of *divine* authority upon it, all the others are only backed by human authority. Who is to decide which is the divine amongst these numerous claimants?

We once asked a dogmatic teacher of the inspiration of the Bible the simple question as to which version was the inspired one, and saw him put into the utmost confusion by the innocent inquiry. He evidently had never heard the question before, nor does he stand alone in such superficial knowledge. Multitudes to-day in the churches have never asked themselves this rudimental question.

Like, as with this party, the first crude answer of most would be, "Why, the authorized version, of course!" Then it would follow of a certainty that every word or sentence left out by the authors of the revised version was a word or sentence which the Almighty spoke from heaven to some man who in turn wrote it down for the after ages to accept as the

pure, unadulterated word of God for all men.

When, then, they left out of the revised text the word fasting so as to make Mark IX. 29 read: "This kind can come forth by nothing but by prayer," and left a similar verse altogether out of Matthew's gospel, they left out some of the inspired words of God. And so of many another passage. No wonder, therefore, that our confident questioner was greatly perplexed when we simply drew his attention to these things. And so will any stickler for the modern dogma of inspiration be put to his wit's ends to get around the difficulty.

The only way to get around it is to adopt the tactics of the cuttle-fish, which inks the sea around itself and then hides behind the darkened mixture. Who of all the theologians will meet such simple issues with short replies? Wordy explanations are needful for themselves even. For it is only after spinning a string of platitudes that they can assume that they themselves are sure of the truth of their dogma.

Just look again at the simplicity of the argument which overthrows all their wordy explanations. If only one version is the word of the Lord, then none others are, and as all the versions with which we are acquainted differ, it is impossible to correctly know which is the genuine word of the Lord.

If the original manuscript only is the true word of the Lord to man, we cannot apply any human rules to discover the original text amidst the multiplied variations. For as the word of the Lord is divine and not human, all the rules which scholars go by in discovering the original text of profane authors are out of place in searching for the divine text, seeing it cannot be shown that the divine would conform itself to the human idiosyncrasies of the writer. It would not be to search after Paul's opinions, but after what God told him, irrespective of his personal views.

For example, if there was some doubt as to the exact words which God spoke to Saul when on his way to Damascus, how would Paul's style of writing or his peculiar environment throw any light on the subject? These words of the Lord rush into his history as a something foreign to it all—like a freak in nature.

And such is the character of all personal revelations. How fix up the call of God to Abraham and clear it of inaccuracies by the ordinary methods of criticism? What about the word of the Lord to Samuel, when he was called on to utter his vengeful message to his foster-father, Eli? Did not this run counter to all his previous thoughts and imaginings? Indeed, if any rules of criticism could be applied to such messages from God it would be the rule of contraries; and so we should rather be suspicious of any passages of an inspired writer which would come under the ordinary rules of criticism, as giving signs of a human rather than a divine origin.

But all this snarl of perplexities is done away with when the Bible takes its proper place as a human production, but as the only book which contains the history of the word of the Lord to men culminating in the history of the first man who gave himself up in the absolute sense to be controlled, taught and guided by the word of the Lord alone.

WITCHERY.

THE history of Saul furnishes many a lesson to the close student.

Saul once knew the voice of the Lord and obeyed. When he did so, all went well. But the time came when he began to hesitate in his obedience, to temporize.

Impatience of delay in waiting for God's time lost him his kingdom in prospective. Half-hearted obedience sealed his doom. And then followed years of trouble, and finally destruction.

The point in his history we here emphasize is his superstition as a result of failure to walk with God. When he was obedient he destroyed all witches—superstition—out of the land. But when he became disobedient he sought them out and tried to brace himself up with the words of dead saints to be obtained through them. When God was departed from him he consulted the spirit of Samuel.

Now, this history is being constantly reproduced in the church to-day.

When a man is truly converted to God, like Saul of old, he obeys the voice of the living God in his definite, distinct commands to him. But when God departs from him, through legalistic teaching, then he too often imitates the Israelitish king, in hunting up some witch of Endor through whom he may, as a substitute for the Holy Ghost, consult a dead Christ or his apostles.

Also the justice of God has arranged, like as with Saul, that such should have their counterfeits. Saul really heard, we will presume, the voice of Samuel. And so can these searchers after another god learn the words of dead saints.

Paul, Peter and John, yea, even Christ, himself, apparently speak at their earnest call, to establish them in their pet theories, and so they become confirmed in their rejection of the Holy Ghost as the *only* teacher sent from God.

But in one respect we are inclined to think these modern witch hunters are not as honest as their prototype. When Saul realized the contrast between the two results he acted out openly what he inwardly felt.

When God had spoken to Saul he knew by experience of the perfect peace and rest of soul which is the result of perfect obedience. But when Samuel, the dead Samuel, spoke, he felt within himself the mighty contrast, and in consternation at his unrest of soul bewailed the difference in outward exhibitions of dread. Not so

these moderns, for in many instances they dissemble and "cry, peace! peace! where there is no peace."

How vast the difference in soul rest when man hears the living God and obeys his voice from what it is when he hears the voices of his dead saints and attempts to obey! Reader, do you know by experience this difference?

Like Samuel of old, we have received orders to let no witches or witch-consulters live in this spiritual movement. Nay, as before intimated, if by their necromancy they even attempt, and, like her of Endor, succeed in raising up the Christ to speak as a rival to the Holy Ghost, we simply shall look upon their offence as still more deadly, and spare them not; like Samuel, we will hew them in pieces before the Lord.

WHOM DOES THIS FIT?

A SCHOOL BOY'S IDEA OF FAITH.—The amusing story of the school boy's answer when catechised on the subject of "Faith" is confirmed by Mr. T. F. Dale, of Bledlow Vicarage, Bucks, England, late chaplain at Lahore, in the Punjab. Mr. Dale writes to *The Spectator* to say that it was given to him quite recently by a European boy in an Indian school. "What do you mean by Faith?" was the question. "Please, sir, when you believe anything you are quite certain is not true," was the prompt answer. "But the story on this subject I delight in," says Mr. Dale, "was that of the little boy who asked his mother what faith was, and received the not very judicious reply that faith was believing in something you could not see, but which was told you by a person whom you could trust. 'For instance,' she continued, 'if I told you there was a chair in the corner, you would have to believe it, though you could not see it.' 'Yes, mother, but should I be bound to sit in it?'" Mr. Dale thinks it would be curious to discover how many people do really think that faith is believing something that they know is not true. "More," he fancies, "than we imagine."—*Sel.*

YES, more than anyone fancies who has not had his attention turned to the subject as a real study.

How many stop to think of the apparent or real absurdities which exist in the

creeds which they proclaim to be theirs because, and only because, they have faith in the men who taught them?

Protestants point, without hesitation, to the doctrine of transubstantiation as an illustration of this kind of faith, and pity the poor dupes who try to believe that the wafer they eat is the real body of Christ. But many of the doctrines which they themselves affect to believe, when questioned at close quarters, leave them little space for boasting. Indeed, many of the spiritual struggles of sincere Christians are really and truly efforts to believe what they feel cannot be true.

CANT BE DONE.

What a pity the Rev. A. Truax who has been suspended from the Methodist church in Canada could not have made his issue with the church on the straight line of entire sanctification."—*The Witness*.

THE writer of this squib could not get up an issue in any branch of the great Methodist church on this doctrinal point. It is only when one begins to practise as he preaches that issues are joined.

Mr. Truax was suspended because he preached and *illustrated* righteousness. The only difference between his preaching, years before his trial, and now, was in the absence of personal illustration of "entire sanctification."

So long also as Mr. McDonald preaches "entire sanctification," and declares those who illustrate it to be of the devil, so long will he be unable to raise the square issue which the founder of Christianity aid in his day.

A STRANGE CREED.

Here is the creed of thousands of preachers and tens of thousands of professed Christians. Read it; see what it means:

A HOLY GOD; his "children" all unholy.
 A HOLY SAVIOUR; his "saints" all unholy.
 A HOLY SPIRIT; his "temples" all unholy.
 A HOLY BIBLE; its followers all unholy.
 A HOLY SABBATH; its observers all unholy.
 A HOLY HEAVEN; its pilgrim seekers unholy.

Is it any wonder that the religion of Jesus should spread so slowly with its preachers and professors teaching and living such an unscriptural set of principles?—*India Watchman*.

BUT the strangest of all strange creeds is the one held by this same critic, for it requires him, because of faith in doctrine, to assume that he is holy, whilst confessing daily to sin. "Forgive us our trespasses" doubtless was uttered by him the very day this was written. Nay, he would write him down a heretic who would dare say that he lived a life so holy that it would be a sin against the truth to utter prayerful confession.

Jesus, in his day, talked of some who were unable to see motes in the eyes of others because of beams in their own eyes, and this history often repeats itself.

IT IS OF NO USE.

A class of evangelists has arisen, who, abandoning the common term "holiness," have adopted the supposedly more agreeable and acceptable term "Pentecostal." We fear their motive has been to escape the "offence of the cross." The term "holiness" as applied to meetings and evangelists was offensive to certain fastidious ears. The opponents of holiness are, however, no better satisfied. They do not believe in "Pentecostal" blessings, or workers if it is implied that anything separate or distinct from conversion is meant.

The great Wesleyan churches are very soon to repudiate the whole "second blessing" doctrine and consequent experience. What then? Why simply this, that God will raise up a new people, who will defend, preach and foster it. Multitudes of all denominations read the "second blessing," in the Bible and enjoy it as an experience, and, moreover, the early literature of the Methodist movement abounds with plain and unmistakable explanations and enforcements of the subject. Under these circumstances, we may as well try to force back the sea with a pitchfork, as to stay the spiritual tide involved in the "second blessing" tidal wave. Two hundred years from now the Methodist reader of history will stand as much amazed at the folly of letting the holiness people slip out of the church, as the friends of the English church at the loss of the early Methodists.—*Witness*.

SEVERAL years ago we came to the conclusion that the holiness movement in the States was a "mother of sects," and that the legitimate outcome of

the whole meant additional denominations.

It seems now that the President of the National Holiness Camp-meeting Association has come to the same conclusion, and blurts it out in the above hopeless wail.

But in the same lamentation he has a fling at the *Pentecostal* movement, which is now fostered by Revs. Lowery, Steele and Keen and their periodical, even going to the extent of impugning their motives for adopting a different nomenclature from his.

Well, what need of second blessingism if the result, as witnessed in its chief representative man, can make no better showing than the above. Verily the churches must be far gone in spiritual declension if they cannot furnish better illustrators of righteousness than here appears. And we venture the opinion that they can.

EVERY-SIDED GUIDANCE.

The Holy Ghost is a complete guide into all truth. His work is perfect in all its detail. He makes no mistakes. If we turn to the right, or when we turn to the left, if we only put our implicit trust in him all will be well. All earthly guides, all human guidance, seems vain. Vain is the help of man. Books! Teachers! Preachers! darken counsel. If you trust in princes, even in a 'royal priesthood,' your trust is ill placed.

"Trust in the Lord forever: for in the Lord Jehovah is everlasting strength:" and they that trust in the Lord shall never be confounded. His guidance is satisfactory, is symmetrical. Extremes meet, and the acceptance of one truth may naturally lead us into an opposite error; it is but a step from the sublime to the ridiculous; and we must put our trust and entire confidence in the Blessed Guide, so that *all* truth may have its chance; and in the narrow way, the fear of overstepping the boundary line in the straight track of truth and right on the one side, leads at times to unconsciously overstepping it on the other. Now, on every side the Guiding Spirit will hold us, will keep us, in *all* things will direct our path. This completeness of guidance is so intensely restful, and sweetly peaceful, as we feel there is nothing outside of God's all inclusive promises. *All* is ours. How are we thus guided on every side under all circumstances? Let him guide; not in a fatalistic leading. No! No! but a real guide; an ever present help, an abiding Director, directing *all* our paths. Of course this guidance is conditional. We must look for it, listen to it and

obey it. We must acknowledge him, and then, and only then, will he lead and guide into all truth. He will only guide in *his* paths. His way is the only way in which you can expect direction, and his ways are pleasantness and all his paths are peace. Walking in his way you will continually find the completeness and sweetness of his guidance, and of course will rejoice evermore.

This guidance is not in man's wisdom. We cannot find it in books. He speaks it to our hearts, and we must be attuned to hear and answer his monitions without questioning. So let us do.— *The King's Messenger*.

WHO could imagine the above to be written by any but those who had accepted the Holy Spirit as supreme guide, and that in the absolute sense?

And yet let any one in the presence of this writer pour contempt on the Bible as guide and see how soon he will act as if he had not written the above. Nay, let him even hint that to follow the instructions given in the Epistle of James about anointing would be to reject the Holy Ghost and become legalistic, and immediately would appear some of the guards against fanaticism elsewhere mentioned in his writings.

That is, the above editorial is about divine guidance, without being enforced by example.

However, we rejoice in all such writings, as they tend to make the great central truth of the gospel prominent. Yes, even when some in our Association, who profess to walk in the Spirit, are captured by such writings and are positive that they are in full sympathy with ours, we rejoice because, in that case, they will help to open the eyes of such mistaken ones to the fact that they themselves do not illustrate divine guidance.

They who walk in the Spirit are taught by the Spirit concerning all writings and so form their conclusions; whilst they, who only profess so to do, can be imposed on by those who only write about divine guidance.

EXPOSITION.

"Let him be unto thee as the Gentile and the publican."—Matt. XVIII. 17.

WERE these words of Jesus spoken for Jew or Gentile? Plainly they were intended only to fit the Jew. Christ, then, in this anti-Pentecostal teaching, was only attending to the immediate needs of his hearers, and was not laying down laws for Jew and Gentile alike, and to be observed after Pentecost. But, as we have elsewhere shown, his language fits into his Pentecostal teaching perfectly, seeing it was all to be superseded by the advent of the Spirit as only teacher.

But what about the word *publican*? Was Jesus, in using this term, accommodating himself to the prejudices of his hearers, or what was its import in this connection? The feeling of dislike to the publican, on the part of the Jew, was intense. He was the outward sign of his country's subjugation to a foreign power.

That Jesus did not share this prejudice is abundantly evident, for, not only did the publicans hear him gladly, but he actually chose one of his apostles from that class.

We confess, therefore, that the word *publican* in this connection is to us obscure.

THE LEAST IN THE KINGDOM.

JESUS said, John the Baptist was the greatest of the prophets. He also said that the "least in the kingdom" was greater than John the Baptist.

He either meant something definite when he said this or he did not.

If the "least in the kingdom" was greater than John the Baptist, it must have been in some one or more respects.

It may have been that Jesus referred to John the Baptist's faith. When John sent to Jesus the question "Art thou he

that should come, or do we look for another?" is it possible that the great forerunner's faith was wavering? We ourselves incline to that opinion. At the same time we give ample scope and verge enough for another to differ in opinion from us, not only in this but in every other matter except the "walk in the Spirit." There cannot be two opinions here. And it is positively true that there are some things that there cannot be two opinions about and the christian standard be maintained. For instance, no one can be a Christian and disbelieve in God. Further, no one can remain Christian and reject God as a guide. Or if they with malice aforethought or afterthought either, for that matter, limit God in his guidance or substitute any person or thing in the universe as a guide they are just as completely heathen as the old Druidical Britons who substituted the sun for God and worshipped it on Sunday and the moon on Monday.

We say this substitution must be done knowingly. The Roman Catholic church, in Luther's time, erred to the extent that they rejected the greater light that we believe Luther learned directly from God. It is reported of Luther, we know not with what accuracy, that, as he was ascending on his knees a flight of steps, called Pilate's stair, scarcely had he reached midway when the text "the just shall live by faith" recurred to his mind.

Shocked at his own folly in undertaking to obtain by works what only can be obtained by faith, he arose from his knees and fled from the place with shame and humiliation. The pope's promise that whoever should climb this stair in this way should have his sins expiated, had no more attractions for Luther. God

with him was greater than any ecclesiastic.

We believe the Roman Catholic church should have listened to the voice of Luther as he attacked growing abuses.

We believe that Luther was in the kingdom. We further believe that much of the opposition and antagonism to Luther at that time was against knowledge. They substituted indulgences for faith. They made the way to heaven easy, or tried to. How they succeeded, the triumphs of Protestant Christianity best tell.

Now if John the Baptist, the greatest of the prophets, could waver in his allegiance to Jesus, if Peter could deny Jesus with oaths and curses, if all the disciples could forsake Jesus and flee, if Elijah could sit under a juniper tree and request God that he might die, if Job could say "perish the day wherein I was born," if David could sin grievously as he did with Uriah's wife, if the heart of Solomon was "not perfect with the Lord," if he did evil in the sight of the Lord and went not fully after the Lord, if his wives turned away his heart after strange gods, if Abraham could lie and declare that his wife was his sister, if Lot's two daughters could bear children to their father, if Jacob could lie to his father Isaac and declare he was Esau, if Paul and Barnabas could have sharp contention, do not all these things only prove that the religion of Jesus was and is superior to any other religion either before or after his advent.

Jesus never sinned. As he was, so are we in this world. Jesus did always the things that pleased his Father. As he was, so are we in this world. It was his meat and his drink to do his Father's will.

The "least in the kingdom" is greater than John the Baptist, than David, Abraham, Noah or Solomon, while he remains in that kingdom which is righteousness, peace and joy in the Holy Ghost. Righteousness is necessary for entrance into the kingdom. Righteousness is necessary to remain in the kingdom. Without righteousness—holiness—no man shall see the Lord.

H. DICKENSON.

REVELATIONS.

THE editorial in last month's EXPOSITOR on the experience of W. T. Stead and Lady Henry Somerset, has started a train of thought which may be of interest to readers of the EXPOSITOR.

The church tells us that inspiration has ceased—that it died out when the canon of Scripture was finished or closed and has not existed since. But what is the meaning of inspiration? Evidently the church thinks it different from revelation. That men still receive revelations the church abundantly teaches—in theory at least. So that when it is stated that inspiration ceased with the apostles it is not meant that men no longer received revelations, but only that they no longer received or were under inspiration to teach the rest of mankind absolute truth. The difference then between organized Christendom and the Association is this, viz., the former teaches that some few men were inspired to teach absolute truth to the whole world, but yet all men *can* or *may* receive personal revelations for their individual guidance. We hold, however, that *no* men were ever inspired in this dispensation to teach absolute truth to the rest of the world, especially as such inspiration would be altogether unnecessary in a world where each could receive personal revelations for his own guidance.

But *does* the church believe in personal

revelations? Of course it does, and especially the Methodist church. Do not all ministers receive a personal revelation to enter the ministry? Do not *some* get revelations to "give up a good appointment for a poorer one, and have not there been cases even where a poor church has been exchanged for a rich one at the urgent call of God? It is claimed also that many men have received personal revelations to give large sums of money to the church, and *some* men claim for themselves that they have received instructions to give *less* than was their custom, but the authorities doubt this. Besides, what is the well-nigh universal doctrine of the "witness of the Spirit" but a personal revelation of the fatherhood of God and our filial relation to him? Men in the churches have come to believe in the necessity of a personal revelation in this important matter; hence many, acting out their faith, do receive such witness or revelation. To those who do not believe such witness possible it is of course impossible.

Those who believe in the necessity and possibility of getting revelations in other matters get them. Many Christians can tell with confidence and certainty of personal revelations received at different epochs in their lives. Nor is this privilege and experience confined to those inside the churches—that is, to professed Christians. God meets all who look to him in confidence, whether Christian or Pagan. I have been impressed with this truth lately in reading "Froude's Life of Carlyle." I believe Carlyle's tremendous strength and force of character, as well as his world-wide influence, have their origin largely in a personal revelation received by him at the beginning of his wondrous career.

He was intended for the church, but soon found that he could not honestly accept her doctrines. Giving up the Bible as historical and authoritative how could he

know anything about God and his relation to him? Was there a God at all, and if there was, was he a *personal* being, taking an active interest in each of his creatures?

Doubts on these great questions afflicted Carlyle for years. He called them his "spiritual dragons." He describes the workings of his mind in "Sartor," in the chapters on "The everlasting no," and "The everlasting yes." These doubts were dispelled quite suddenly and even unexpectedly, without his following any line of reasoning or looking to any authority whatever.

His reference to this spiritual experience in Sartor is the only part of that work which *literally* relates his own experience. An extract or two will reveal his spiritual struggles. "Doubt," he makes the Professor say, "had darkened into unbelief; shade after shade goes grimly over your soul, till you have the fixed, starless, Tartarean black. To such readers as have reflected (what can be called reflecting) on man's life and happily discovered, in contradiction to much profit and less philosophy, that soul is not synonymous with stomach, who understand, therefore, in our friend's words, that for man's well-being faith is properly the one thing needful, how with it martyrs otherwise weak, can cheerfully endure the shame and the cross, and without it worldlings puke up their sick existence by suicide in the midst of luxury; to such it will be clear that the loss of his religious belief was the loss of everything. Unhappy young man! . . . Is there no God then? but at best an absentee God, sitting idle ever since the first Sabbath at the outside of his universe and seeing it go? Has the word 'duty' no meaning? is what we call duty no divine messenger and guide, but a false, earthly fanaticism, made up of desire and fear? . . . Thus has the bewildered wanderer to stand, as so many have done, shouting question after question

into the sibyl cave of destiny and receive no answer but on echo. . . . No pillar of cloud by day and no pillar of fire by night guide the pilgrim. To such length has the spirit of enquiry carried him. . . . Perhaps at no era of his life was he more decisively the servant of goodness the servant of God, than even now when doubting God's existence. "One circumstance I note," says he, "after all the nameless woe that inquiry, which for me what it is not always, genuine love of truth, had wrought me, I nevertheless still loved truth and would abate no jot of my allegiance to her. "Truth," I cried, "though the heavens crush me for following her. No falsehood, though a whole celestial Lubberland were the price of apostacy." In conduct it was the same, had a divine messenger from the clouds, or miraculous handwriting on the wall, convincingly proclaimed to me, *this thou shalt do*, with what passionate readiness, as I often thought, would I have done it, had it been leaping into the infernal fire. . . . Thus was the infinite nature of duty still dimly present to me; living without God in the world of God's light I was not utterly bereft. If my as yet sealed eyes, with their unspeakable longing could nowhere see him, nevertheless in my heart he was present, and his heaven-written law still stood legible and sacred there." At the close of the chapter he says: "The everlasting no had said: behold thou art fatherless, outcast, and the universe is mine (the devil's)! to which my whole *me* now made answer: I am not *thine*, but free and forever hate thee. It is from this hour I incline to date my spiritual new birth; perhaps I directly thereupon began to be a man."

Thus does Carlyle give us a most graphic picture of his spiritual state. Victory over these spiritual dragons, he tells us, he gained for the first time whilst walking alone in the the Leith Walk, but the final

victory was gained four years later, in the year 1826. Here is his own language: "Internally too, there were far higher things going on; a grand and ever joyful victory getting itself achieved at last; the final chaining down, trampling him, 'for good,' home into their caves forever of all my spiritual dragons, which had wrought me such mal, and for a decade past had made my life bitter. This year, 1826, saw the end of all that with such a falling on my part as may be fancied. I found it to be essentially what Methodist people call their 'conversion,' the deliverance of their souls from the devil and the pit; precisely enough that in new form, and there burnt accordingly a sacred flame of joy in me, silent in my inmost being, as of one henceforth superior to fate, able to look down on its stupid injuries with contempt, pardon and almost with a kind of thanks and pity. This 'holy joy,' of which I kept silence, lasted in me for several years in blessed counterpoise to sufferings and discouragements enough; nor has it proved what I can call fallacious at any time since."

If this is not clear conversion or a "new birth," where are we to look for such? And, be it remembered and laid to heart, that this clear, spiritual "new birth" took place in one who gave assent to no known creed or dogma whatever. He was simply an honest man, passionately in love with truth and righteousness, fighting his way to God amidst doubt, difficulty, and sometimes even despair. Yet God met him and gave him such a revelation of himself, his fatherhood, his divine loving care, that Carlyle became thereafter a *new man*, and one of the mightiest the world has ever seen.

Froude declares, and rightly we think, that Carlyle's moral force and love for righteousness and truth are what really made him great. He preached righteousness and denounced falsehood and all iniquity with a vehemence and a courage seldom seen anywhere, even in the pulpit.

Few men have been brave enough to give all their letters, including their wives' letters, into the hands of their biographers, with instructions to hold back nothing they contained, well-knowing said letters would reveal many grave faults and sins as well as *domestic troubles* which they might well wish to be hid from the critical eye of the world.

Froude's biography of Carlyle is admirable in this respect at least; it reveals the man as he really was, with all his faults and follies, and is not a mere eulogy as most Christian biographies are. Thankful we should be that the man Carlyle stands before us in all his ruggedness and strength, but also thankful that his weakness lies revealed.

It is very clear, from even a careless reading of his life, that *one* revelation would not suffice for Carlyle any more than it will for the Churchman. Carlyle's "new birth" remained a blessed memory and present blessing to him; but it sadly failed to regulate his daily life. When he speaks of his spiritual dragons being trampled down into their cave forever to remain we must remember that this was largely a matter of *theoretical* trampling down, or rather, intellectual settlement of questions of belief in God and his moral law. Practically, Carlyle was the victim of all sorts of dragons, spiritual and moral, to the end of his honored life. His love for morality, honesty, integrity, and *all* truth remained. In actual experience he was at times, sadly irritable, impatient, and intolerant, and even selfish to an astonishing degree. To the last he gave way to violent fits of ill-temper, pouring out the red hot lava of his wrath upon all and sundry, especially upon those he loved. These fits were followed by great humility and penitence, but he never mended his conduct.

In all this he is a faithful picture of thousands of converted people in the churches. His faults are only the more

conspicuous because he never tried to hide them, whilst most Christians live under a sense of constraint. Carlyle's want in practical life was precisely the want of the Christian world, which is this, namely: *Not* a single or even a periodical revelation from God, issuing in a new birth or other great blessing, but a constant faith in the *abiding* presence of the Spirit of God, to give revelation whenever revelation is *needed* and when no special revelation is needed to give us the assurance by faith that we are just as well guided and please the Father quite as well as though we had a thousand revelations a day.

Had Carlyle possessed this constant assurance he would have been spared, among a thousand other evils and miseries, the unavailing remorse which embittered his last years, especially after Mrs. Carlyle's death, when he learned that his selfishness and inattention had caused her great misery and perhaps shortened her days.

Froude tells us that in their walks Carlyle always bared his white head, even in the fiercest storm, when they came to the spot where Mrs. Carlyle was last seen, and whilst a look of unutterable anguish wrung his expressive features. His "renascences" also reveal the depth of his sorrow and remorse for neglect of her comfort and happiness.

Simcoe, Ont.

A. TRUAN.

ANOTHER WAY TO PUT IT.

"THE HOLY GHOST, THE ONLY GUIDE."

I BELIEVE it most assuredly, and act out my belief in an absolute manner. I conduct all my concerns, business, social, church, family, and all others, with the full belief that he is directing in every detail. But in following out this my faith, I am also guided by the multiplication table in matters of arithmetic, by the laws of grammar in the use of language, and by the rules of music in singing.

In going up or coming down stairs, I trust absolutely in the unerring laws of gravitation, and I have a wholesome fear of breaking this law of God. I too am governed by the laws of habit, and find them very satisfactory in taking three meals a day and getting as nearly as possible eight hours sleep every night. Not only has God made it pleasurable to me to be obedient to the physiological law that we must eat to live, but I put entire dependence in the observance of that law, and never think of asking God if he will not suspend it in my behalf.

The law that most knowledge comes from information, I instinctively obey, and when I want a knowledge on the European political situation, and I mostly do, six days a week, I go to the front pages of the *Globe* and *Mail* newspapers and read the cablegrams. When I want information concerning a country, I consult a good Atlas, and when desiring to locate a particular place, I refer to the map of that country.

Instead of asking the Holy Ghost to tell me direct the date and place of the holding of the fifteenth annual Convention of the Canada Holiness Association, my guide leads me to look up the EXPOSITOR OF HOLINESS, whose business it is to supply that information, and lo, I find it.

It is an invariable rule, that children are born ignorant of the art of reading and writing, and that if they do not put forth efforts to learn, they remain in ignorance; and so, true to this absolute law, I take steps to have my children develop this useful knowledge, together with all other knowledge which seems to be requisite and necessary as well for the body as the soul.

When I want to find out the discount

on a bank note, it never occurs to me to ask the Holy Ghost; but he always guides me without asking, to apply the laws of arithmetic for finding out discounts, and I get the answer.

When my book-keeper cannot get his books to balance at the end of the month, it is no necessary evidence that he has not been guided by the Holy Ghost in the most absolute manner, but it is dead certain that he has not been true to the principles of book-keeping, that is to mathematical law, or the books would have balanced to a cent. If each entry had been correct, then all would have been correct. A good book-keeper should be under the guidance of the Holy Ghost, but he must also understand the principles and practice of account keeping, and if he has not this requisite knowledge, he cannot correctly keep a set of books; but a sinner who never heard of the Holy Ghost, or disbelieves in his existence, yet having a full knowledge of the laws of book-keeping, could be an accurate accountant and produce his balance sheet without an error.

I know a man who I believe makes the Holy Ghost his only guide, and yet in his private conversation and in his testimony, he cruelly murders the Queen's English; but I know another man who, when the Holy Ghost is even mentioned, gets angry, and yet he uses faultless English in his conversation.

The fact is that God governs this universe by law, immutable, unerring law, and every individual is under law. There is not a thought of the mind or an emotion of the heart but what acts in response to law. Every muscle, nerve, bone and joint of the body is under law, and there is not a thing we taste, touch or handle but what is gov-

erned by law. He who understands most the laws and forces governing mind or matter and lives most in harmony with that knowledge, will get most of the intellectual and material blessings.

And more than all the foregoing, the Holy Ghost himself, is under law, and must act in entire unison with the eternal principles of right, morally and mathematically.

The Holy Ghost cannot make a mathematician out of him who will not, or does not, know the multiplication table. When a man teaches that the Holy Ghost is our *only* law, with the emphasis upon the word *only*, he either does not know the meaning of language or he means that the Holy Ghost is the author of all law and that in him all law consists. That he is in and through all law, so that therefore, *he is all law*, and in that sense he is the only law. But if he means that the Holy Ghost does not guide Christian people only by direct personal revelations and that Christians ought to ignore all the other laws of God, then such teaching is nothing short of the most arrant rubbish and silly nonsense. I do not believe anybody so teaches, and I call attention to it because it is said that certain among us do so teach. That certain language will bear this construction seems clear, but it will also bear the construction in harmony with my explanation as above, and in that sense it is a grand doctrine and a better experience.

In this latter way, I have always understood the teaching of the Canada Holiness Association, and have put it into actual practice with the result that it is entirely satisfactory.

So far as conduct is concerned and living to please God in all our thoughts

and actions, it cannot be done only by the most absolute dependence upon God, and walking with the consciousness that the Holy Spirit is guiding in all matters, both great and small: that he presides over the whole man and directs in every detail, and governs or guides in the use of all other laws.

To say that God has done away with all law, physical, intellectual, moral or spiritual, and that the Holy Spirit, to the exclusion of these laws, is now our *only* law, is absurd: but to say that the Holy Spirit administers all these his laws, or guides his children in their use, is to be true to the teaching of Jesus, and to the experience of all who walk in the Spirit.

T. L. LINCOTT.

Brantford, Feb. 21st, 1894.

FREEDOM.

Ye shall know the truth and the truth shall make you free. John VIII. 32.

FREE from what? Free from every thing. The law of the Spirit of life in Christ makes us free from all laws—sin and death included. Free from bondage, and yokes of every description. It means, *perfect* freedom. Christ knew what yokes and laws there were in his time to bind and keep bound the dear people, for he said, "Woe unto you, Scribes, Pharisees, hypocrites, for ye bind men with burdens, grievous to be borne." And in the Apostles' time Paul had to say, "why tempt ye God to put a yoke upon the disciples that neither we nor our fathers were able to bear."

In the present day the yokes are as plentiful as ever. It really does seem to me that at every turn in the church you must get yoked up to something. God wants us, his people, to be *perfectly free* to do his will. Was not that what his coming into

the world was for, to demonstrate to us the life of liberty and freedom, to bring immortality to light? Do we not dishonor God, when we do not step out into this liberty, and live in it? Yes, live it day by day, hour by hour? God cannot help us till we take our proper position. Oh! what a calm, peaceful, joyous, happy life it is! When we are willing to learn of Christ, we *do* find rest, but not before.

There is no rest to be found in any outward forms. I care not what they be, you cannot bind the Holy Ghost to-day any more than when he said, separate me Saul and Barnabas, for the work whereunto I have appointed them. If we are bound, and taken up with these other things, how are we to hear and know his voice when he speaks to us! When Christ said, "When he the Spirit of truth is come, he will guide you into *all* truth," he *meant* it. He knew we could not receive him in any other way. For how can he guide and teach us if we do not *let go* everything else, and be free and open to receive him? We simply cannot do it. But when we do receive him, how clear and plain he makes the things of God to us! How free our path in life becomes! Oh, I tell you, friends, if we will only let our own ideas of things go, and our *own* way of thinking about things—get the mists cleared away, and the eyes of our understanding opened—God *can* then reveal himself to us. But, you say, I can't get rid of my own ideas. I can't help thinking. Well, are you willing to let them go? Because, if you are, and you really do put yourself into position, the Holy Ghost will do everything else, and he himself will take possession.

There is only one condition for you if you are desirous of receiving him *all must go*; you must be willing to have it so. He sits as a refiner and purifier of silver, and he knows just how much dross needs be burnt out, and how much he can make like himself. He destroys nothing that he

can use—only the things that are hindrances to us. And those he *does* clear out and so leaves us *perfectly free* to do his will wherever we are and in whatever position in life we are placed.

The law is then fulfilled in us, who walk not after the flesh but after the Spirit; nor is it bondage for us to keep the law either, for it is *fulfilled in us*. Yes, our Father's will *is* being done by us. Why, it becomes the very law of our being—the law of liberty, the law of *love*. And thus it becomes *natural* for us to love God because we now realize our relationship to him.

MRS. S. TRYE.

WORRY.

We read somewhere almost every day that the right way to be healthy and in good working trim is to avoid worry! Nobody enlarges on the subject and tells how worry can be avoided.—*Canada Presbyterian*.

COMMENTS.

THE trouble with this and other editors is that enlargement on this subject mentioned and kindred ones must be, to suit them, based on orthodox lines; that is, must be in harmony with the creeds that the respective editors represent.

Suppose we frankly stated our opinion as to how worry could be avoided, gave a sure and certain receipt for the cure of the same, guaranteed that this receipt would prevent a return of anything like worry for all time to come, and suppose we backed up this our opinion with a statement that for five years we had found our receipt, experimentally, a success, what would be the result?

Simply to awake the echoes of old sectarian cries about sinlessness, perfectionism, etc. We must sin daily in thought, word and deed, both in worrying and in everything else. Don't the creeds state this and no one can get

ahead of the "back numbers" who originated the creeds. And yet the authorities are not a unit about this matter. Principal Grant, of Queen's College, says of the "Westminster Confession," that what was the best outcome or experience of those who wrote it, is made the test for all succeeding generations. This certainly should not be. And yet the editor of *The Canada Presbyterian* dares not say so, without awaking the antagonism and wrath of all the "moss backs" in his denomination. Possibly the terms "moss back" and "back number" are too expressive to suit the fastidious taste of some Expositor readers. They don't believe in calling a spade a spade. They could have given Jesus some healthy advice on the matter of "calling names." He should not have called the Scribes a "generation of vipers,"—Paul should not have called Elymas "a son of the devil" or the high priest "a whited wall."

But we must not commence moralizing on names else some one will be "worrying."

"Walking in the Spirit" might be tried as an antidote for "worry." Of course "walking in the Spirit" does not necessarily mean fulfilling all the injunctions of church courts, creeds, etc. But it does mean that liberty to disobey church courts or go contrary to the creeds must be obtained from the Spirit.

"Stayed upon Jehovah,"

[In other words, being "Divinely Guided"]

"Not a surge of worry
Not a shade of care,
Not a blast of hurry
Touch the spirit there."

H. DICKENSON.

The care of no bird that flutters over her nest to feed her young, and the care of no mother who watches the cradle of her babe, is to be compared with God's tender care for us.—*United Presbyterian.*

"DANGER AHEAD" AGAIN.

IN the *Guardian* of Jan. 17th we find the following among the editorial notes, "Phrases in Genesis and other books of the Old Testament which refer to something later than the time of the narrative are given in proof of the late date of the books in which they occur. *That these may be explanatory words added by a later copyist is a natural explanation.*"

Italics ours. What is to become of the church if such liberties are taken with the Bible as this editorial suggestion implies? If later copyists have added *explanatory* words, how are said words to be detected? And if words and sentences have been *added*, have not many words been *subtracted* from the originals also? And if the undoubted fact of there having been additions to and subtractions from the original documents is to be appealed to in support of the orthodox view, have not the critics of orthodoxy the same right of appeal? For instance, if Dr. Dewart defends the historic accuracy of the Old Testament writings, despite discrepancies and contradictions, on the ground of later additions of copyists, why may not "that man Dickenson" call in question the doctrine of the miraculous conception on the ground that the account given in Matthew is most likely an interpolation, seeing so little is said about the matter elsewhere, either by Evangelists or Apostles?

Those who look for God in a book (where no God can be found any more than in a stone image) are being gradually driven into the saddest straits. There was when mother church would have it that the translated Bible was exactly correct in every particular. Criticism has compelled her to give up this view, and she now takes refuge in the no less indefensible and useless dogma that the originals were free from every particle of error.

The only merit of this dogma seems to

be that no one can *disprove* the doctrine, as not one of the original documents is in existence, if we insist that since "to err is human" these writers being human must have made mistakes.

We are told that said writers were different from all other men in that they were supernaturally endowed beyond their fellows to teach all the world absolute truth, free from any admixture of error. If we ask for proof of all this astonishing teaching, we are told that some of the writers themselves hinted that they were so endowed.

But may not such hints have been added by a later copyist? Oh, no, that cannot be, for that would destroy our doctrine. Interpolations occur only where they favor the orthodox view, and, besides, the early Fathers said the Apostles were inspired to teach absolute truth, and early councils decided by show of hands (after stormy debate) that it was so.

But were these early Fathers and councils inspired to settle such a weighty question for the rest of the world? Of course not. Then the whole question is still open, and every man has a perfect right to investigate the matter for himself.

The plain truth is, this whole ponderous theory of the Apostles being inspired to teach the world absolute truth requires for its support this much at least to make it of any practical advantage. First, the inspiration of the twelve. Second, the inspiration of some outside the twelve—as Paul and Luke. Third, the inspiration of the Fathers and first councils, to enable them to decide which Apostles were inspired, and that inspiration ceased with Paul and Luke. (Query—How could inspiration cease with Paul and Luke if the Fathers were inspired?) Fourth, the inspiration of copyists. Fifth, the inspiration of translators to enable them to detect interpolations, if any, in the old manuscripts, or to decide whether the copyists were inspired. Sixth, the inspiration of all

men to enable them to get at the true spiritual meaning of the Scriptures, even provided they came directly from the mind of God.

Had not Christian editors better go back to the theory of the inspiration of the vowel points in the Hebrew text, lest this new-fangled notion of additions, subtractions and interpolations by copyists be found a sword that cuts both ways, and just as well one way as the other?

A. TRUAX,

Simcoe, Ont.

THE TRUTH.

"The truth shall make you free."

JESUS Christ said "I am the way, the truth and the life." He lived the truth, and there is a sense in which it may be said by each of us, as God's children, we are the truth. We can live the way the truth and the life that Jesus did, if we will.

Jesus fully demonstrated the life of truth: "The Son of God has come and given us an understanding, and we are in him that is true, even in his son, Jesus Christ. This is the true God and eternal life." "And when he, the *Spirit of truth*, is come, he will guide you into all truth." Will we receive him as such? not the spirit of error, but the Spirit of truth, the Spirit of God, that we may know the things that are freely given to us of God.

And truly he has given us everything richly to enjoy. The Spirit alone can reveal the living truth of God to us. In no other way can we know it. How did the apostles know the truth? *They received the Holy Spirit.* They did not understand the teaching of Christ till after Pentecost. And Jesus knew this, for he said: It is expedient for you that I go away, for if I go not away the Comforter will not come, but if I depart I will send him unto you. And when he is come he will abide with you forever, and he will convince the world.

It is the blessed Holy Spirit that first convinces us that we are wrong, and when

we yield ourselves up to his control he reveals or unfolds to us our union with himself. But while we hold to our own beliefs about things, he does not have right of way, and so he cannot manifest himself and live out his truth in us.

But when he does reveal himself in us, God is no more the mystery we cannot fathom, but we know him as our Father. Then we begin to realize that we are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; we are come unto Mount Zion and unto the city of the living God.

In looking back over my past experience there was, I find, quite a bit of fear in committing *all* to him. It seemed to come to me in this way; now if you do so, and the Holy Spirit has right of way, he will ask you to do something you do not want to do, something out of line with the teaching I had been receiving all my life. But I have proved all such fears to be a delusion, for I find I do with *perfect ease* all God wants me to do. I can now say, "I delight to do thy will." Why? Because, I have no will of my own clashing with God's will, I have no longer that fear and shrinking that troubled me. And not only that, but care and worry have gone out of my life. It really is wonderful how the blessed Spirit manages everything for us, temporal as well as spiritual, when all is committed to him. Yes, I find he manages my children a great deal better than I ever could, with all my trying and worrying. Since he has had the management of them, he has done the very opposite of what I had been trying all my life to do, but I can say, and realize it too, Father, thy way is best, thy will be done. I would not take back anything, for the rest and satisfaction I have as the days go by exceed my highest thought.

MRS. S. FRYE.

KNOX COLLEGE CONFERENCE, TORONTO.

Rev. Wm. Farquharson delivered his lecture on the development of the earthly life of Jesus. This is a most difficult subject, having so much

to do with the great mystery of godliness, God manifest in the flesh, but it was most ably and reverently handled. The lecturer explained that the subject was so closely linked to the great question of the person of Christ that it was not possible to deal with the one separate from the other. Some of the older theologians had given such exclusive attention to the Divine personality that they had left no room for the humanity. He purposed to begin, on the other hand, with the facts concerning his earthly life, and thence to view the question of how we must regard his person. Proceeding on these lines he claimed a *threefold* development in the life of Christ:

(1) His physical nature was undoubtedly developed according to physiological laws. He ate and drank, was weary and slept, experienced sorrow or joy just as others, and to suppose that these experiences were only felt because he willed to feel them the lecturer termed absurd.

(2) His mental powers were developed according to psychological principles. He repudiated the idea that his learning was a mere show, a useful pretending, but claimed that he slowly emerged from speechless infancy, lisped his words in childish ways, and by the lowly road of toil acquired an education. As help to that end he had the home teaching with the gifted and devout Mary, then the Old Testament literature; yet through all these he ever had the rare gift of an inquiring mind, as seen by his asking questions in the temple. As to how far that development proceeded into his life, and as to the question of *how far his teaching* about demons warrants us in asserting their actual existence, the lecturer exercised a discreet silence.

(3) His moral and religious nature had also a real development. The Bible claimed that he was perfected through suffering, and thus was the leader and perfecter of faith. This in no way meant that he ever was tainted with sin. The lecturer held that there is a perfect consistency in thinking of a sinless development since doubtless Adam, had he remained true, would have been through the experience morally and spiritually stronger; so the second Adam had stage by stage in his life the perfection relative to that stage, first the blade, then the ear, then the full corn in the ear. The lecturer called attention to the interesting fact that his spiritual life was maintained through prayer, by faith and by means of the word and spirit of God as ours.

But now there was the question: How represent the person so as to make that development possible? The lecturer claimed that every theory that had been advanced led to positions that were contradictory, unthinkable. He illustrated two classes of theories:

(1) The claim was made that there was in Jesus a double consciousness—one human and another divine. He showed on this theory that if the consciousness from the divine side met in the same person as the consciousness from the

human side, so that Christ was always conscious of omnipotence and omniscience; then it seemed to wreck the doctrine of real humanity. If these lines of consciousness did not so meet in one person, then it was hard to see how to avoid thinking of a double personality.

(2) To get over this difficulty, there was advanced the Kenotic theory, the main idea of which is that at the incarnation the pre-existent Logos reduced Himself to the rank and measure of humanity. According to this view there was no difficulty in accounting for a real human development, for the divine attributes were supposed to be metamorphosed to a time form, but how think out the identification of the new developed Messianic consciousness with the pre-existent one? The problem baffles our mental powers. The lecturer concluded that the problem was unsolvable, and drew the practical conclusion that we must walk by faith, and that we must rest not on theories, but on a living person, through whom, however incomprehensible his nature, the soul alone can find rest.

In the evening the discussion on the origin and the relation of the Synoptic Gospels was a most helpful one, almost all the ministers present taking part.—*Selected.*

REMARKS.

IN this four day Conference of the friends of Knox College, Toronto, we have an evident desire on their part to grapple with some "live" questions, just as we had after the so-called "Galt Heresy Case." We are not prepared to either affirm or deny that recent events have anything to do with the programme of this "Conference."

It seems however that just at this time, whatever the cause, a Conference is deemed necessary, and that such questions as the relation between the "humanity and divinity of Christ," "Inspiration," etc., should find a prominent place in the programme of this Conference is not surprising.

Is it not in our college halls that the most advanced opinions should be held? Do the colleges not presume to mould the theological thought of the country?

Of course it is a thing not to be dreamt of, let alone spoken aloud, that anything could creep into their sacred environments from without. Are not dogs and sorcerers and those that love lies without?

True they invite "those interested" to

"attend" and "discuss."

We know too well what this means. They made no special effort to bring out the "rare gifts" of "enquiring minds," and questions asked such as Jesus' in the temple would be discouraged instead of encouraged.

And yet we look for more real progress from the "without" than from the "within" element. It was not the "within" the temple element that produced the wonders that the "without" produced, when Jesus entered the temple with that "rare gift"—an "enquiring mind."

And why should an "enquiring mind" be such a "rare gift"? What did this Conference do to develop this gift? Is it not true that enquiry is practically prohibited both by precept and example by the ecclesiastical Solons of all the churches. "There is no difference"—"All have sinned and come short of the glory of God" in this particular.

And because Jesus maintained this "rare gift of an enquiring mind" to the end, and had no part nor lot with the legalism of the Jew, but continued enquiring of the Father "What wilt thou have me do?" and, what is more, did not stop short with merely "enquiring" or "endeavoring," but always was about his Master's business—doing those things that pleased his Father. Therefore it was that he carried the consternation that he did into the ranks of the religionists of his day.

Because certain problems are "insoluble" to orthodoxy, therefore it is reasoned they must be approached "reverently," and while the "mystery of godliness" is great, yet must it necessarily follow that this "mystery" must remain equally great to all.

We maintain that anyone who will honestly face the problem of righteous living, and solve it, has solved this "mystery of godliness" problem. There is no longer any *mystery* of godliness. Instead of a mystery, there is a life of godliness, and

godliness with contentment is great gain.

It seems that "discreet silence" was maintained regarding how far "psychological development proceeded into Jesus' life."

We wonder why in this connection the Conference did not enter upon a study of the "greater things" that "ye" shall do. It is evident that Jesus himself thought he had not exhausted the possibilities of the human. But of course in the realm of mystery plain statements of Jesus count for nothing.

Then it certainly is an "interesting" admission, when from such an orthodox source it should be stated and called a "fact" that Jesus' spiritual life was maintained through prayer, by faith, and by means of the word and Spirit of God, *as ours*. We certainly don't feel inclined to cavil at this admission, except to say that the instances of prayer recorded are not numerous.

In answer to the question "but how represent the person" of Jesus, we have to say in all seriousness there is only one way of representing his person and that is to live the life that he lived—to be as he was—to be one of the brethren that he was the first born of, to be like him here—to please the Father just as he pleased the Father—to do the will of the Father as he did the will of the Father.

Anything else than this would mis-represent him. And surely there is no one wicked enough to seek to mis-represent Christ and yet lay claim to the name Christian?

"Every theory of representing Jesus up to date has contradictions in it." Are their contradictions necessary? We would like, but expect to wait sometime, for an authoritative answer to this question from some representative orthodox source.

Then the *apparent* conclusion reached is that the problem as to the relation between the humanity and divinity of Christ is an insoluble one, and that we must walk by faith. This is the old stereotyped conclusion. Now we protest against such a

parody on faith. True we are to walk by faith, but faith has "evidence," and men are not expected to swallow unsovable mysteries by faith. Abraham by faith did a reasonable thing; God told him to take Isaac to the mount. He did so. By faith, Noah obeyed God in building the Ark. It was a reasonable thing to obey God. It is always a reasonable thing to obey God. It is a simple thing to obey God—just as simple as Christianity—in fact, a wayfaring man though a fool need not err therein.

Through faith kingdoms have been subdued, righteousness wrought, promises obtained, lions' mouths stopped, the power of fire quenched, the edge of the sword escaped. By faith, men were stoned, sawn asunder, went about in sheep skins, in goat skins, wandered in deserts, mountains and caves. And all these things were reasonable things to do. But that God would lay down a rule as binding as a law of the Medes and Persians and insist that everybody should accept an admitted unsolvable mystery, and expect them to walk by faith in this mystery, not knowing what the solution of the mystery is, we utterly repudiate. God is a righteous God.

H. DICKENSON.

We pour into his bosom all our care,
And tell to him our heart's desire;
And then He giveth patience just to wait and wait.

But all our restlessness is stilled,
And we are given the sweet assurance that our heart's desire shall be fulfilled.

—Selected.

By any shore or mount or sea,
Where faith and hope and love abide,
And self is lost in sacrifice,
There the celestial gates swing wide.
And heaven descends to human eyes;
There Christ the Lord is born again;
There is his new nativity.

—Edna Dean Proctor.

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
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