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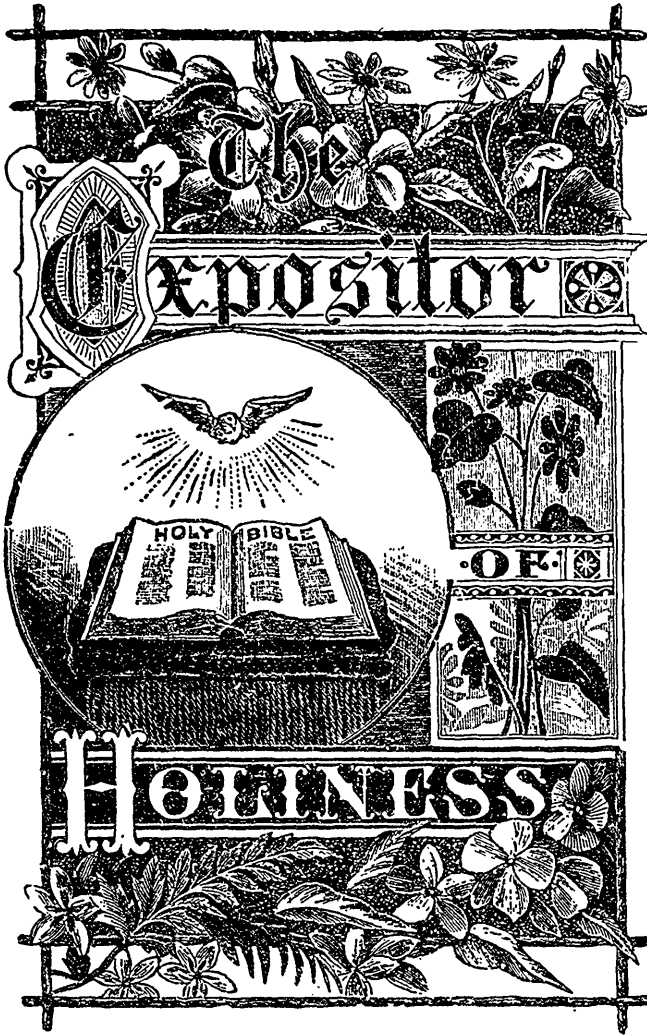
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MANUEL

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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.
- Hawtrey, every alternate Sunday evening.

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No. 8

POETRY.

WE have light by the Spirit of God ;
Precious light, that dispels every shade.
And that light, in the soul shed abroad,
Kills the darkness that makes man afraid.

We have love by the Spirit of God ;
Love of God, without any alloy.
And that love, in the soul shed abroad,
Fills our lives with a heavenly joy.

We have love by the Spirit of God ;
Love of man, like the love of our Lord
And that love, in the heart shed abroad,
Makes us holy in deed and in word.

We have truth by the Spirit of God ;
Precious truth, which destroys every doubt.
By that truth in the heart shed abroad,
Every error and lie is cast out.

We have power by the Spirit of God,
'Tis the power that Jesus bestows.
By that power, in the soul shed abroad,
We can vanquish and trample our foes.

Christ is known by the Spirit of God ,
As no teacher or creed can reveal.
To the heart and the conscience, his word
Is a witness, a power, a seal.

Now, indwelt by the Spirit of God,
All our need met by his rich supplies.
Nothing less can it be, for our God
Is abundantly loving and wise.

By this life in the Spirit of God,
What a wonderful triumph is given
Over fear, doubt and sin, in the world ;
So, as victors, we march to our heaven.

B. SHERLOCK.

THE ANNUAL CONVENTION.

AS ANNOUNCED in the last number, the fifteenth annual convention of our Association will commence on the morning of Tuesday, the 27th of this month, and close on Thursday evening, thus comprising the last two days of February and the first day of March.

We trust that the friends from a distance who can attend will send us timely notice of their intention, and so facilitate the work of billeting.

It is proposed to let the convention take the form of a social for one of the evenings of its sessions, to enable the delegates from different points to have a better opportunity for fraternization and acquaintanceship. The details of this arrangement, if carried out, will be announced at an early date in the convention.

The hall where the convention is to be held is in the Forum building, corner of Yonge and Gerrard streets, and so can easily be found. The hall is the one situated on the ground floor and named "The Forum Hall."

For further particulars, address Rev. N. Burns, 99 Howard street.

HEBREWS.

THIS epistle is still generally claimed by the church to be the production of Paul. However, very few who study the question of its authorship to any extent hold on to this popular belief.

The second chapter reads as if the writer was to be understood as belonging to an after generation. "Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away." "How shall we escape, if we neglect so great salvation? which, having at the first been spoken through the Lord,

was confirmed unto *us* by *them* that heard."

Surely there should be no hesitation in classing this writer as being post-apostolic. Nothing but the wish to give undue authority to his writings could have given birth to the contrary thought, in the face of such clear internal evidence against such claim.

Again, the style of the composition is so radically different that every law of the human mind known to us must be violated to make it possible for Romans and Hebrews to be the production of one and the same individual.

Plainly, then, in considering the book of Hebrews we have to do with a writer who is telling forth his views from the vantage ground of an after generation. That this generation was one of the first which succeeded apostolic times is extremely likely, but which, we think, is not accurately known.

But, having broken through the superstition which insists upon the authority of every verse of the epistle as being on a par with that of Jesus, we can now examine it with healthy mind and learn the lessons connected therewith.

And first, it is no small boon to have this legacy of one of the early thinkers handed down to us as a possession, if for no other reason than to gratify our legitimate curiosity.

We look upon it as a decided link between Paul and the writings of the *Fathers*—those whose writings and names are known to be rightly connected.

It is evident, from a cursory reading of the whole epistle, that the *schemê* of *redemption*, as brought out and elaborated by Augustine and others, was brought forward a stage as compared with Paul's vague hints, and shaped somewhat more definitely; and yet not so definitely and elaborately as found in the writings of the after centuries.

The chief object of this writer seems to be to draw parallelisms between Judaism and Christianity, and make the one explain the other. As Christianity had already become hopelessly legalistic, this fact, of course, made the task an easier one, but at the same time easily and naturally introduced foundational errors into the comparisons instituted.

It is very difficult, however, to get at the real views of this writer, especially concerning the atonement. And this is tantamount to saying, concerning his most important beliefs, for the epistle principally revolves about this subject. In the bulk of his allusions to Christ he almost invariably makes all his dignities, whether in the past, present or future, to be the distinct gift of the Father.

If then he held the now orthodox opinion that Christ was almighty in himself, and so, equal to the Father in power and all other attributes, he does not undertake to solve the difficulty as to how these things could be a gift and apparently given as a reward for his sufferings for man. Therefore, what his real, definite opinions were, is not such an easy matter to determine, except, of course, to those who hold certain views about Christ, and go to the Epistle to the Hebrews to have them confirmed.

Take a few instances of his connecting the dignity of Christ with the gift of the Father:

"And when he again *bringeth* in the first-born into the world he saith: "And let all the angels of God worship him."

"Therefore God, *thy* God, *hath* anointed thee."

"For it became him to *make* the author of their salvation perfect through sufferings."

"Who was faithful to him that *appointed* him as also was Moses."

"And having been *made* perfect."

"And *made* higher than the heavens."

Now if this writer held the present orthodox views concerning Christ, it is passing strange that he should bring out so clearly and definitely this part of the subject, and in no place make full explanation so as to reconcile difficulties.

Indeed, in one place he but complicates the difficulty in place of attempting to clear it up. For when discoursing about Melchisedec he remarks: "But without any dispute the less is blessed of the better (greater)."

It is evident therefore to us that he by no means attempts to explain fully his views upon the whole question of Christ's divinity and humanity, and so we are warranted in concluding that, like as with all others who have failed to be taught by the Holy Ghost as the one and *only* teacher for the individual, there was no clear-cut thought of 't in his mind.

For we remark here, that there cannot be a clear apprehension of this subject when the only method of its solution is overlooked. This our contention is not only established by the definite teaching of Jesus; but is also confirmed by the universal haze which shrouds all legalistic writings on the subject.

If one will but read this epistle backwards he will find in the last chapters the presence of that legalism which must at once dismiss from his mind all hope of finding correct reasoning or statement concerning the nature of Christ's humanity and divinity. We therefore continue our researches, or criticisms, not as looking for the clear teachings of Jesus Christ in the epistle, but rather to compare it with other legalistic writings; and that we may be more fully established in the truth, that he, who rejects, or ignores, or overlooks Christ's directions concerning the method of learning of him, must of necessity be at sea concerning the whole matter.

Jesus said to his disciples "In that day (Pentecost) ye shall know that I am in the

Father and ye in me and I in you." That is, they could only know of these mysteries from the Holy Ghost, and, moreover, it is evident to us that their continued knowledge was connected with continuous walk in the Spirit. For any man therefore to clothe another, though it were Paul, or even Christ himself, with power to explain this spiritual knowledge as a dogma to be intellectually apprehended and believed in, is to depart from the spirit and letter of Christ's teaching, and so to court the regions of cloud-land.

We note this necessary indistinctness in this writer at many other points besides the ones mentioned. For example, in dealing with that strange individual, who suddenly meets us in the history of Abraham, he evidently betrays a taint of credulity when he talks of him as, "without father, without mother, without descent, having neither beginning of days nor end of life."

The writings of Clement were rejected as uncanonical because tainted with credulity concerning the Phoenix legend. But we think that if one breaks away from superstitious reverence for the opinions of *The Fathers* he will have some difficulty in deciding which is the greater instance of credulity.

We imagine the holy horror of many legalistic Christians, if they should read the above paragraph, a holy horror exactly similar to that of an orthodox heathen who beholds a heretic aim a blow at his sacred idol! Think you, the horror stricken one would stay to reason or examine the credentials of his idol? Nay, verily, he *knows* his idol is all right and so he must needs show his loyalty thereto by going for the sacrilegious wretch who would dare play the iconoclast before him.

What puzzles conscientious theologians have got into over this same ancient priest with a long name! We used to follow their winding arguments and con-

tradiictory conclusions with awe struck curiosity. You see, after arguing that this priest must have been a divine individual in disguise, possibly Christ himself, they would run up against the positive statement in the text that he was a "man," and so the matter would be dropped, and the puzzle left unsolved. To dare use a tittle of common sense or independent judgment and suggest that the writer of Hebrews was a trifle superstitious would have frightened them out of all their piety, and so this suspicion, if ever entertained for a moment, found no utterance.

Where is the promise or statement that even he who walks in the Spirit shall at once and forever be proof against all popular errors or even superstitions? How much more shall we excuse the legalistic pious if they are slow in giving up all *pious* credulity! To us this evidence of conformity to his times is not only pardonable, it is not even a serious blemish on the Christian character of the writer, or his writings. But it is a serious blemish upon nineteenth century Christians when they shut their eyes against the tendencies of the age, and resolve to remain superstitious, at all costs. Shame on the man who to-day would continue to clutch a religion which he dares not investigate!

But what about the writings in this book about blood—the bloody sacrifices and the blood of Christ? Well, what about them? Who will take the ground that he even writes with infallible accuracy concerning the sacrifices of the Jewish religion? What had he on which to found an opinion concerning them more than we have to-day? Nay, are we not in a much better position to-day to be dogmatic in our independently formed opinions than he? What bearing upon our practical life should this anonymous writer have, as far as his opinions are concerned, more than any other clever theologian? They who

attempt to answer such questions in an honest, truth-loving spirit will find all their superstitious reverence for human dogma dissolve into thin air—very thin air indeed.

But does he not discourse about facts? Certainly, many of his allusions are to facts. But they are allusions to facts which are the common property of us all. There is no one new fact for which he is responsible to the world. His gift to the world is simply and only opinions.

True they are valuable, even as the opinions of all ripe scholars and clear reasoners are of value. But they become stumbling blocks to evil to all who treat them as more than opinions.

INTERPRETATION OF SCRIPTURE.

MAS the fact that as a rule they who interpret Scripture read their previous thoughts into their interpretations been sufficiently emphasized?

In a general way it is understood to be the case. Hence, no one is surprised at the statement that the Romanist, the Episcopalian, the Baptist or the Methodist finds his respective beliefs in the same chapters and even in the same verses of the Bible. But, we think, this canon of criticism has by no means been extended far enough in its legitimate minuteness of application.

What about the *italics* in the texts of both new and old versions of the Bible?

Here is a passage which has started this more minute investigation of the subject, "For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted as *we are, yet* without sin." Hebrew iv. 15.

It will be noticed that the three words *we, are, yet*, materially alter the sense of the passage, as anyone will see who reads the verse without them. It is admitted by

all that these words were not written by the author of the book of Hebrews; they, therefore, make no claim to inspiration after the orthodox meaning of that word. We, then, or any other student of the book of Hebrews, have exactly the same right that the authors of these interpolated words had to add words for the purpose of *bringing* out the meaning of the passage, or, if you will, for making it teach *our* belief.

Evidently the authors of these three words tried to make the paragraph teach, that all men, except Jesus, are tempted and yield to temptation, but that whilst Jesus was also tempted to sin he never once yielded.

These were the dogmatic beliefs of these interpreters, and, of course, they assumed that this early Christian writer also held them, and therefore intended that this verse should teach these truths. Unfortunately, however, the words which would complete this sense were in some way, in their estimation, left out either by the original author or by the carelessness of copyists. Hence the need of *their* supplying the hiatus!

But, we ask, is there not an evident meaning to the passage without these added words? Is there no sense in the thought that Jesus was in all points tempted as we are when we are tempted to sin and do not yield to the temptation?

Of course, Christendom at once will repudiate such a commentary on the verse. For why? It is the general belief that whilst all men have fallen and do continually fall before temptation Jesus never did. Hence their *logical* conclusion is, that because Christendom believes thus and so the author of Hebrews believed the same, and so intended to write in perfect harmony with these beliefs.

And yet they who are guilty of thus tampering with the *sacred* text grow indignant when gnostics or immersionists

exercise a similar privilege! O consistency! thou art a jewel rare.

From the close consideration of this interpolation we may gather a correct idea of the vast changes which may have been made in original Scripture. When nineteenth century scholars with the eyes of all modern Christendom upon them hesitate not to sanction the reading of such important additional thoughts into a passage of Scripture, and do so conscientiously, as really serving the interests of truth and religion, need we be surprised that innumerable copyists altered words and sentences, or added them freely, to make the Scriptures orthodox, that is, harmonize with the current beliefs of their day?

From all of which we infer that a safe canon of interpretation is the following, viz., to accept with doubt every passage which harmonizes with the current theology of the times when the copy was made.

Rev. Alexander Langford, whilst composing a short treatise on Baptism, was evidently struck with the patent fact that this rule was applicable to the subject he discusses in his book, and so he fearlessly took the stand that the Bible gave ample evidence of being translated by those who had a certain cast-iron belief on this subject.

Here some will say to us, "Physician, heal thyself." Will not this rule of criticism apply to your own writings? Of course it will; for it is a poor rule which will not work both ways. And hence it is but just that we be treated to a dose of our own medicine. However, we claim this difference between ourself and those whom we criticise; we are not trying to exhume dogmas from Scripture to command their acceptance by our readers. We are simply and only investigating the claims of the individual to full liberty to differ from all views however dogmatic or orthodox, so

that he may permit the Holy Ghost, unfettered by his prejudices or pious superstitions, to teach him all things and so guide him into all truth.

To us it matters but little whether the writer of Hebrews was orthodox or heterodox, at least it is a matter of mere curiosity, for, at the start, we are bound to dispute the contention that his writings can be as helpful to modern Christians as the writings of our own day.

“BEHOLD, I MAKE ALL THINGS NEW!”

THE walk in the Spirit is literally a “new creation.” So far-reaching is the change from legalism to spirituality that few in commencing this walk take in the thought in all its practical bearings. Hence, to most if not all the spiritual, through all their lives, there runs a chain of ever recurring surprises concerning this thing.

How many in the Association, at the commencement of their new life, anticipated so many critical examinations of old and almost universally accepted dogmas! With many, each new subject brought up for discussion has been a fresh surprise, and the end is not yet.

Has it entered into the thought of all, that even in social life all things become new to the spiritual, that possibly all the old notions and habits connected with friendship's circle not only are to be re-examined, but materially, possibly even radically, changed?

Take, for example, the habit of returning tit for tat in ordinary street recognitions. It is good gospel to the most pious, after the legalistic sort, that when one is cut dead on the street his own self-respect alone should demand that said party would have no further chance to repeat the operation.

For our part, we for many years thought we went the whole length of

Christ's teaching concerning doing to another as we would be done by when we made it a rule of our life always to give such an one another opportunity, in order to avoid mistakes. But when the proof was quite sufficient to establish the fact of intention on the part of the one so acting, then we made it a rule to ignore their presence at future meetings.

Even this precaution against possible mistake we learned, by comparison with others, was far in advance of the practice of most people. But, now, even as concerning this apparently wholesome law, we have learned that in the kingdom of Christ all things are new, and so our prudential law is a *thing of the past*, and hence we are prepared to bow on *ad infinitum*, without a return in kind, or cease at the first repulse, nay, even to be the aggressor in such street skirmishes.

Again, we have seen fit to push our friendly attentions on the secretly hostile till all the vengering of the worlding, nay, of the *pious*, has been worn off, and their true attitude towards us brought out to the observation of all, themselves included. And we have even reversed all this, and repelled, or nipped in the bud, apparently friendly advances. Indeed, all our legalistic notions concerning social life have been revolutionized, till we are prepared to be a rock of offence in any and every direction.

Not only are we prepared so to do, but we have already in practice broken to atoms many of the laws of etiquette, to the disgust and annoyance of many.

But would antagonizing and violating all the Chesterfieldianisms of society always be the right thing to do? By no means, for: this would not only be lawlessness, it would be to become borish, and be truthfully characterized a public nuisance. To those who are not spiritual the laws of “society” are wholesome, and place them under obligations to observe them minute-

ly. But to the spiritual they are a thing of the past, for he will be a perfect gentleman without, or in spite of, their aid.

Jesus was a perfect gentleman, although he drove a coach and four through all the social laws of his times. This, his utter emancipation from them all was illustrated when dealing with the Syrophenician woman, calling Peter a devil to his face, or refusing to answer all, or nearly all, questions, during his trial. Why? Simply because, led of the Spirit, he carried out the will of him who sees to it that his followers do not violate the instinctive laws of true gentlemanly conduct. His brusque manner with the woman petitioner was vindicated on the spot, whilst the vindication of his conduct with apostle and civil and religious dignitary has not been denied us.

Like Jesus, we are engaged in our Father's business, and in following this one thing we are safe, at his command, to run foul of or break through all laws, human or divine.

Take the thought running through what we have here written, and see how practical and minute its application in home and social life. He that is spiritual, and he alone, "*does* not stand on ceremony," either in asking to his home, or in visiting. He does not take counsel of his pocket book, or of public or private opinion, in dispensing hospitalities. No one call is really made at the beck or nod of social laws; for he makes calls in the Spirit, as well as speaks as an oracle of God. Yea, he is ready to stake his everlasting interests on the fact that his every social act is honoring to God, and well pleasing in his sight, as much so as the more public acts of his life.

Moreover, the spiritual are as ready to stop in the midst of joke or pun to meet their Master in the air, at his second coming, as in the midst of prayer, or psalm of praise. Indeed, like as with other

matters, they are prepared to risk heaven on the fact that the joke or pun is sanctioned above, and will stand the trying, final ordeal, when the secrets of all hearts shall be made manifest.

Who art thou, O man, who professest to walk in the Spirit, and art not prepared to help on the kingdom of heaven by thy quips and puns, as readily as with thy holy tones and pious talk! Yea, even if the first and second, or third apparent result thereof, be hostility to thee rather than seeming victory for thy Father which is in heaven! He who seeth in secret shall reward thee openly, for thou hast furthered the everlasting interests of his kingdom.

Behold, then, how in this kingdom all things are new! Formerly, a pleasantry uttered in company simply aimed at finite ends, now, all this is changed, and infinity attaches itself to all our acts whether solemn or gay.

And yet this ponderous thought does in no wise weigh down the spirits, or solemnize the countenance. As the circumambient air presses upon us at the rate of fourteen pounds to the square inch, and yet we feel it not because God, and not man, has arranged the burden, so, infinite issues are being decided at our every step, yet we groan not beneath the burden, because God and not man has arranged the whole mighty matter.

At the beginning of the year men, and especially legalistic Christians, contemplate their presumed duties, and the loss and gain of success or non-success in performing them, and grow solemn over the retrospect; then they fall to bewailing and bemoaning the past, and purse the lips and knit the brow in set determination to do better in the future; but they only succeed in scourging themselves with their legalistic lash, and making others uncomfortable. But it is not so in any sense with the spiritual. For no matter how

long they contemplate these things or how great and mighty the thoughts called up by intense study thereon, still is their rest of soul undisturbed, for still are they conscious that no burden of any kind presses on soul or body. With gladness they contemplate, or with zest they turn their thoughts to the passing pleasantries of the hour, and know that in either case they have the witness that what they do is right and pleasing to God. Behold, in this life all things *are* new!

EXPOSITION.

"If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Matt. v. 23."

THE point we raise here is, Was Jesus teaching Judaism or Christianity?

The ready answer to this, by the orthodox, is, that altar here means the Christian's closet of private prayer. But who, we ask, had the authority given him to make this explanation as being absolutely true? Jesus makes no such comment, and by no after remarks intimates that he was doing anything more than interpreting Judaism. That is, there is no evidence to the contrary of the thought that he was in very much of his teaching simply attending to the temporary spiritual needs of his hearers.

If the Holy Ghost was not then a general gift to mankind, then the very best possible for his hearers was Judaism properly interpreted. In short, there is no evidence that he was at this time engaged in a double kind of teaching—something which would fit the needs of the people then, and, after Pentecost, by a slight change or two would suit his future followers; somewhat as a street organ will give forth different tunes after a touch or two at the machinery.

We maintain that Jesus taught that

after Pentecost there would be a new *organ* as well as a new tune, that all his legalistic teaching was simply the best possible for his hearers, but that it would be utterly and forever superseded by the advent of the Holy Ghost as the one and only guide for Christians.

Let those who differ from us here quote their authorities for such differing opinions. We maintain that in every case their authorities will prove to be *post* Pentecostal. But we utterly and absolutely reject all such authorities as of no value whatever in establishing ultimate truth. Of course, as histories, their testimony is of value to those who are determining the true course of events in organized Christianity, but as independent authorities to be placed side by side with Christ they are of no value whatever, and they who insist on the contrary are really and truly anti-Christ.

Let the utterances of Christians of after generations be produced to the effect that they are reporting the distinct words of Christ and they can be treated with all due respect. Then, whichever survive close, careful examination must be accepted as actually spoken by Jesus, and be accepted as true for every Christian.

But need we say it, there are no such claims made by any of the authorities whom modern Christians are attempting to seat with Jesus Christ. All they venture to give is their opinions. Many of these are given, it is true, with the air of ultimate authority. But still they are to us but their opinions. And we maintain that nineteenth century Christians are better furnished to formulate opinions about Christ than the best of them all, not excepting the chiefest apostle of the Gentiles.

It is then with no limping gait or apologetic air that we formulate for ourselves, and to ourselves, the opinion that Christ in this his teaching concerning Jewish sacrifices was not laying down a law concerning the observance or practice of

private prayer or of any other kind of prayer for Christians.

That he put his finger here on a universal truth is evident, because of the harmony of this utterance with that truth. He that would be in harmony with God must have clean hands and a pure heart. But whilst under the Jewish law the one so desirous of being in touch with God had to proceed in accordance with the laws of Judaism, now he is called on to accept the Holy Spirit as guide supreme, even to effect reconciliation with his foes. Now there is no call to the spiritual to leave the gift—the intended prayer, if you will—before the altar until reconciliation is brought about. He, who this moment accepts the Holy Ghost as supreme guide, is that instant spiritual, and is being guided into all truth concerning his relations to friend or foe.

There is therefore no similarity between this teaching of Christ and his teaching concerning Pentecostal times, and there is no intention that there should be similarity. In short, there is an intended contrast between the two.

THE PENALTIES CONNECTED WITH FAILURE TO WALK IN THE SPIRIT.

WE take the strong, easily stated position, that Jesus appointed the Holy Ghost as sole ultimate guide and teacher for every individual in his kingdom, and therefore that this excludes popes, councils, conferences, synods, committees, editors or self-elected oracles and their real or reputed writings from all rivalry in this thing.

The penalties connected with disobedience are, according to the plain, unmistakable reading of ecclesiastical history, doubt, division and degeneration.

Various have been the efforts to escape these penalties, whilst still disobedient to heaven's only antidote against them.

The effort of the Roman and Greek churches, and their faint echoes, to guard against division has led to a far worse evil, viz., abject slavery of the conscience.

All efforts to drive doubt from Christian experience, when these efforts are not fully in sympathy with Christ's teaching concerning divine guidance, have simply added to legalistic burdens, and have thus increased the intensity of the sad wail which everywhere arises from the closet of prayer or the public assembly.

Attempts to stay degeneration, when not in line with Pentecost, generally end in establishing other sects—lead to division.

It is a most interesting study to watch the working of this last mentioned law. Wesley undertook to arrest degeneration in the Anglican church, protesting to his dying day that he would not be the originator of a sect, and yet Methodism rivals the sect from which it broke off.

Luther simply and only posed as a reformer, and yet the sects which were the legitimate product of his labors constitute a set of rival churches.

And a similar history may be written of a multitude of minor churches which sparkle in the theological heavens. They, as a rule, commenced in an effort to reform, or rather to stay degeneration, but ended in sects whose beginnings were better than their present spiritual state. That is, every sect chipped off the original visible church has sooner or later exhibited the same tendency to degeneration, themselves, as well as onlookers, being judges. Hence, our statement is the outcome not only of resistless logic but of open observation.

We were impressed as never before by the universality of these laws, when, looking over our exchanges, we saw them being illustrated in some of the sections of the holiness creed movement in the United States.

Some groups of societies which have been called into active life by this dis-

tinct movement have recently started out, like many before them, to stay degeneration after the oft tried method. They would have no *organized* church. They would be simple comeouters.

But the Bible and not the Holy Ghost was to be still their guide, like as with all the others, nevertheless they were determined to avoid the penalties made and provided for all such tinkering with Christ's law.

As usual all goes well for a season. The initial enthusiasm over their first love and immediate success apparently keeps off the evil day. But now trouble is in the air, and the wreck of all their hopes is at hand. One of their prominent evangelists and aggressive propagandists commits an open immorality.

After living in open sin for some time this party attempts to make peace with the churches, and again commences his revival work, and with his usual success. But to all, seemingly, except to those who are infatuated by his success, the evidence is all-convincing that he is only playing a part, that his presence in their churches is a scandal of the saddest type.

But how get rid of his unwelcome presence! To organize for a church trial, after the pattern of other churches, would be to surrender up their excuse for existence. And yet to leave themselves a prey to such men is to court disaster, and make themselves deservedly the scoff and derision of the community.

Now, this was exactly the difficulty in which Paul found himself when the scandal occurred in his Corinthian church. Paul's action at that crisis virtually laid the foundations of Romanism, and so for them to act after the same pattern is to imitate the churches around them and take away their cry against sectism; so much so, that henceforth it could only be used as a badge and sign of miserable hypocrisy.

What do the churches in such matters more than Paul did? He commanded the church to assemble together and put out the immoral one. How could they do this without a trial of some kind—some committee of the whole or of selected individuals must be organized. So we have Paul playing pope and his converts organizing to carry out his commands. Organized Christianity therefore is founded on the apostles and prophets, that is, on the Bible.

So in this case this result must be reached, seeing the foundation is the same. As might be expected, therefore, we notice that a committee was formed to denounce this evangelist, although he was in the midst of a flaming revival, and call upon all the faithful to give heed to their pronouncement. But further, another minister, or evangelist, imitates Paul in writing a letter, on his own responsibility, to denounce the notoriously guilty one, and beseeches the faithful to give heed to his words; whilst the newspaper organ of the *sect* makes public in its columns both these *Papal Bulls*.

Do we condemn this action on their part? By no means! We simply point to it as the legitimate fruit of the tree which they have planted. But all the same it is a bitter fruit, because it is not a tree of the Lord's right hand planting. God made the Holy Ghost the only guide and teacher of Christians; man makes the Bible take his place, and God makes the fruit of the rival tree bitter. And, we add, no ingenuity of man can sweeten it.

Behold now how the flood gates are open, in this new sect, for degeneration! Already they have made themselves as much a sect as the churches from which they have come out. Therefore to go on crying, no sect! no sect!! and to hurl sectic epithets at their former church, homes will be rank hypocrisy.

But how great the temptation to do so!

So great, indeed, that we fully expect that the great majority will enter into this temptation. Doubtless they started out in all honesty of intention to carry out their views. But now that there is pronounced failure, and, we add, necessary failure, can they retain their original simplicity and honesty, and continue? We trow not, and so we maintain that the degeneration will likely be more rapid with them than it was with the other sects which they have left. In short, it is impossible for man, either singly or combined, to escape the penalties of God. Shall not the judge of all the earth do right!

AGAIN THEY DIFFER.

REVs. McDonald and Steele are again exercising their critical gifts at each other's expense.

This time it is concerning different atonement theories; Mr. McDonald insisting on the theory advocated by Wesley and Watson, whatever that is, and Dr. Steele advocating that of more modern Methodist theologians.

The usual *tone* of theological discussion is observable in their respective writings, only a little more so in those of the first mentioned antagonist.

By the way, who can weigh in sufficiently fine balances the dogmatism of theological controversy? The only way to even approximate thereto is to consider what is implied by differences in opinion on vital points in theology. It is ever implied by your Sir Oracle theologian, especially when consciously backed by a church or association, that for one to differ from him on such a vital question as the atonement is to leave his everlasting salvation in doubt if not in utter hopelessness.

To accept this statement it is only necessary to consider the matter with a little care, mixed with definite thought.

Here is a Trinitarian controverting a Unitarian concerning Christ's divinity. Now, if the question is plumped upon the first disputant as to the chances of ultimate salvation for his opponent, whilst thus remaining his opponent, he will, especially whilst in the heat of controversy, say that he cannot see how the other can possibly be saved whilst he denies Christ's divinity, seeing he shuts out the possibility by such denial. For, he goes on to argue, Christ can only save us because of his divinity, and therefore when one refuses to accept this as a fact he virtually refuses to accept his, Christ's salvation, for, he adds, "there is none other name under heaven given among men whereby we must be saved."

All, with a grain of honor, will admit that in this reasoning we are simply giving the true thoughts of Trinitarians in their attitude to Unitarians. That is, the former neither look upon them, the latter, as Christians nor even as *candidates* for heaven. That is—but they dare not mention the entertained thought seeing it would shock the innate sense of justice which they in common with all men possess—all Unitarians are as a matter of necessity on the road to hell, and the only chance of escape for them is to, first of all, become Trinitarians.

Take this extreme instance in theological discussion and by studying it in its bearings on all minor questions it will give a clue to the feelings of every dogmatist in the theological world, and, in every case, an explanation of the *tone* of his writings when criticising another of different belief concerning what he is disposed to consider a vital doctrine of Christianity. He really in his heart believes that the other jeopardizes his everlasting salvation by differing from him in belief.

One has truthfully remarked, that out of the abundance of the heart the mouth speaketh, and so the theological critic, believing in his heart that the other cannot

be finally saved whilst holding his opposing views, lets this his honest belief color all his writings, even, at times, in spite of his expressed wishes to the contrary.

In the controversy alluded to, a little close consideration will easily account for the presence of this spirit, especially in the writings of the editor of the *Witness*. For, in defending his view of the atonement, he is defending the very foundation of his salvation. His personal salvation depends, according to him, on the truthfulness of the doctrines, or string of doctrines, which start from his atonement theory. It is because he believes in these doctrines about Christ that he assumes he is saved now and will be saved eternally. If then the doctrines, and especially the foundational one—the one next in importance to the one which divides the Unitarians from the Trinitarians—should not be true, his personal salvation would not only be jeopardized it would be foundationless. How can a person writing under these circumstances prevent them influencing the spirit of his utterances?

Glance again at the vast *imagined* importance of this atonement question. Familiarity with Mr. McDonald's writings and public teaching make evident the following facts. He believes that in Adam he died eternally, that God could not be just and take him to heaven no matter how penitent he might be, or how desirous of being in perfect harmony with God, or even how willing to do and dare all things to secure this end. In spite of all his efforts and desires he must go to hell, there to be tormented day and night for ever. Even as this thought is put in words familiar to all Methodists:

“Plunged in a gulf of dark despair,
We wretched sinners lay
Without one lingering beam of hope
Or spark of glimmering day.”

This Mr. McDonald accepts and tells forth as literal truth. But he also believes that Christ, as possessing infinite qualities,

by voluntarily suffering a few hours on the cross, exactly measured up to the eternal doom of the human race, and so offered this equality in suffering as an offset against the other—making, in short, a perfect equation—and now God can, because of this equation, forgive and save him, provided always that he fully recognizes this equation and accepts salvation because of his faith in this evening up of factors. That is to say, that, after all, the evening up is not complete until he, having heard of this gospel of atonement, fully believes it, and shows his faith by asking God for pardon on the strength of this atonement and his full belief in its truthfulness and adequacy.

From this truthful representation of the whole subject it can easily be seen how Mr. McDonald is driven, from the necessities of the case, to try to make Dr. Steele believe in his theory of the atonement as an essential part of the process of salvation.

If Dr. Steele does not accept Mr. McDonald's theory about the atonement, how can he, Dr. Steele, be saved? If it should be replied to this that the atonement *has* been made, and cannot be affected by Dr. Steele's varying opinions concerning its nature, then it can be truthfully added that if there can be two differing doctrines there can as well be a thousand, and so we will be landed in the Antinomian ditch so much dreaded by both disputants. That is to say, this would be to affirm that the faith of the individual in the doctrine does not affect the fact of salvation. All then can be saved because of the death of Christ, no matter what may be their differing beliefs or theories concerning the atonement. But this conclusion would destroy Mr. McDonald's personal sense of salvation. And so he must dissent from it, *in toto*, and fall back upon the horn of the dilemma which he has grasped, viz, that belief in his view of the atonement is essential to personal salvation.

Dr. Steele is not only a better educated

but also a broader man than the other, and so he makes the effort to escape from the narrow precincts of Mr. McDonald's enclosure into some broader place. This, however, the other refuses to sanction, for the reason that such an act on his part would not only destroy his whole theology but, as we have seen, root out his very foundation of hope as to future blessedness.

And in this, after all, the first editor has the advantage of the other. If the theological cosmos of the one is small, still it is an explored one, whilst that of the other is not so. The one can define his, whilst the other cannot. Indeed, the latter would shrink from the thought of sending out an exploring party to learn the nature of its unknown parts, from a secret fear that the obtained knowledge would act upon it like the discoveries of Copernicus and Galileo did upon the geographical cosmos of Mediæval times.

And yet, like the editor of the *Christian Guardian* in his recent comments on this same controversy, we cannot but sympathize more with the theory of Dr. Steele than with that of the other, because of its being a mild protest against the gloomy, unnatural horrors of the other.

However, so long as either party conditions personal salvation, to the least degree, on the acceptance of the one or the other theory advocated by these disputants, so long will the spirit of Rome pervade all their writings on the subject, and that from the very necessities of the case.

ONE 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 of its true intent

Mars the perfect plan that its Master meant.

SUSAN COOLIDGE.

PITY THEM.

"Surely, surely, there is no worse fate possible for any man than to preach, week by week, any form whatever of dogmatic belief, and to live by it ; surely nothing can be more deadly than to stimulate zeal, to suppress doubt, to pretend certainty."—*Sel.*

WE, however, except many of this class from such sweeping denunciation. For example, where place the men who have become disappointed in the dogmas they once accepted to defend in the pulpit, but who know of none better? True, they are objects for sympathy, but scarcely for denunciation. Is not the philosophy which accepts the ills of the present rather than rush into those we know not of applicable to their case?

Then we have those who, although doubtful concerning their own former beliefs, are still positive that there are none better. Why should one give up what he still believes to be a good thing, although far from the good thing he once thought it to be, for what he thinks is still worse?

Of course, it does look like the path of true honesty for such to frankly own up publicly to the great change in their belief. But there are many plausible arguments against such a course, as anyone will readily discover who looks deeply into the question. The result of such investigation will, in this case also, act more on the sympathies than awaken indignation.

And so it will be easily seen that there is an infinite variety of classes to which the parties described in the above quotation may belong, most of which call for our deepest pity, and very few indeed for unqualified reprobation.

Still, there is a class who trample on the holy of holies in man whilst continuing to preach and teach that in which they themselves have lost faith. Men, who, in cold blood, trade on the conscientious convictions of their fellow men, for sordid gain,

are of the nature and kindred of devils. This class, it is to be feared, abounds in every form of church life, from the deacon who uses his office to help on a horse trade to the popular evangelist who rakes in his dollars virtually at so many per head of his converts.

THE HOLY GHOST THE ONLY GUIDE.

IT is marvellous how slow many are to take in the full meaning of this sentence, even when the word *only* is printed in italics.

Many, who openly commit themselves to this creed, are constantly showing surprise, annoyance, and even indignation when others act out in life, and especially in their writings, the real meaning of the sentence. Just look for a moment at the subject, and its meaning is not difficult to arrive at. It means that the Holy Ghost *is* our teacher and guide, that he is our *living, omnipresent* teacher, that there is not one moment of our after life that we are not under his direct supervision—if we are true to him—that therefore there is on place or time for any other teacher and guide, seeing he surrounds and fills us, and is *always* present.

How simple the process of finding the solution for every difficulty which arises in our Association life, or in our lives generally!

The Bible is not the guide of the spiritual, one remarks in an Associational gathering, or in the pages of the EXPOSITOR, and at once there is a flutter of excitement amongst some who have publicly resolved to walk in the Spirit to the end of life.

But why the flutter? If the Spirit is the only guide, is it not perfectly plain that this cannot be true if the Bible is also made a guide; just as plain as that the Koran cannot also be a guide to the spiritual? The absurdity of admitting the Spirit to be the only guide and at the same

time fighting for the Bible as a guide also, is so evident that one would think the conflict between the two creeds would be ended as soon as begun.

He who accepts the Bible as guide, to the least extent, does not accept the Spirit as his only guide. Is not that as simple a truth as that two and two cannot be four, and five, at the same time?

And yet we have been treated to the spectacle of individuals taking years to solve so simple a problem, whilst there are still very many who are vexing their souls over this sum because they have not yet obtained the correct answer.

But why is it needful for all such to arrive at the correct answer? Simply, we reply, because it is a question of righteousness. He who is puzzled over the result of adding two and two must have a puzzling time of it in his business, and in all likelihood will not do things on the square. In short, the chances are that all his money transactions, having a false basis, will be unrighteous ones, no matter how sincere and honest his intentions may be.

So it is in the religious life. If this simple, basal truth is not understood, the whole life is sadly out of joint.

The eye not being single to this simple truth, the whole body is filled with darkness.

Notice how this Kindergarten problem has affected the history of the Association, all the years of its life. The illustrations are so numerous that we are forced to content ourselves with quoting but few.

When the dress question came up for consideration, and settlement, this commotion was at once observable. All professed to be led by the Spirit alone. But, strange to relate, a very large sized minority, if not the majority, at once began to appeal to the Bible, to the teaching of holiness writers, to church rules, and to personal experience for its settlement, and, as the curious

conflict went on, some left the Association, and yet, strange to say, still left the problem unsolved, and to this day will assert that the Holy Ghost is their only guide, but that the Bible, the church, sanctified judgment, and a host of other things are their guides also. Others managed to patch up a truce, and continued in the Association, whilst still others acted out what they professed—they took the matter to their *only* Guide and he settled it for them.

Again, when the physical manifestation question was given us to deal with, by our Guide Supreme, a similar history was enacted. Those who had only fixed up a temporary truce were again in the controversy about their different guides; again some left the Association, some made a truce with the enemy, and some got settled.

The leadership question was even more complex than the others, for with some it was a conflict between the Holy Spirit as only leader, and hero worship—now one and now another member of the Association being the hero of the hour. However, we will not at this time follow the ramifications of this conflict, although the result would be both interesting and instructive.

Inspiration, second blessingism and the divinity question exhibit precisely the same history, else how otherwise explain the commotion caused by them amongst those who profess to walk in the Spirit!

If the Holy Spirit is the only guide he who ransacks ecclesiastical history, modern theological writers or the Bible for proofs at once shows to onlookers that his profession of having accepted the Holy Ghost as his *only* guide is not true to facts, no matter how great his sincerity or his piety. Piety, sincerity or natural goodness of heart, will not act on a sum in addition to change the true answer by one unit. No more can they change the fact that the Holy Ghost is not the only guide to him who appeals, in part or whole, to any other guide. How simple the issue!

The absurdest of all these absurd attempts to change the nature of a simple, axiomatic truth is the appeal to Scripture to settle the divinity question, for, in addition to the all-convincing argument above brought out, the searcher is met by the distinct, definite statement of Christ himself to the effect that his nature and relation to the Father can only be learned from the Holy Ghost.

It is time therefore, we conclude, that they who profess to walk in the Spirit should henceforth with ease and celerity decide concerning the questions brought up in the Association gatherings or in the EXPOSITOR and without prolonged conflict; whilst all who notice these strange, illogical battles may take knowledge of such perplexed ones, that, whatever else be their good qualities, they do not illustrate divine guidance.

We smile at the efforts of the ancient alchemist to change brass into gold. But if this subject be looked at with unbiased mind, it will be seen that if a smile is the thing when contemplating the race of alchemists, full laughter would be in order whilst contemplating the prolonged labors of those who have tried to make the Holy Ghost the only guide and teacher, and, at the same time, one of many.

But when we consider the sad results of such fruitless efforts the laughter dwindles to a smile and then the smile turns to pity, even to the sadness of heart which rushed through the world's Redeemer as he contemplated those who rejected his gospel.

IN Christian life no man can live any higher than he looks.—*Ran's Horn.*

GOD employes no hired men. His work is all done by his sons.—*Ran's Horn.*

CHRIST was crucified by sinners who occupied front seats in the church.—*Ran's Horn.*

IT never hurts the man of faith a bit to sometimes have to travel in the dark.—*Ran's Horn.*

SENSIBLE.

WE learn that at least two ministers made a sensible, although unusual, change in the covenant services, this year. When the call was made on the people to enter into solemn covenant with God, as is usual in all orthodox Methodist congregations, not only all those who desired, for the first time, to do so, or who, having broken the covenant, wished to renew it, were called on to stand up during the reading, but all those who having formerly covenanted with God had stood to that covenant, were specified, and requested, without compromise, to unite with the others in the service.

This was right and sensible, and we commend the act to all others. It so happened that in both congregations there were present some belonging to this latter class referred to, and so they were not placed in an unpleasant situation. That these parties had no wish to draw attention to themselves was evinced by their rising to their feet along with the rest, but we have reason to believe that had this change in the service not been made they could not have so acted.

How few and simple are the changes needed to be made in the Methodist church to accommodate the increasing numbers of those who walk in the Spirit!

Let but a little common sense be used by the ministers and leaders and not only will there be no unseemly contrasts brought out, but those, who live by theyear without breaking their covenant, will be able to remain to help honest aspirants after a similar experience.

WHO WOULD HAVE THOUGHT IT POSSIBLE ?

A FEW years ago when Dr. Steele, at the "urgent request" of Rev. Mr. McDonald, wrote "Danger Ahead," one could hardly have imagined the

writer of that attack on us turning his pen against his then bosom friend.

In our private letter to Dr. Steele we demanded of him to secure the publication of our reply to himself in the *Witness*, even, if need be, at the expense of the friendship between him and its editor. But this our demand he characterized as utterly beyond his disposition to grant.

Well, it is somewhat remarkable that this compact between these two in their attack upon us did not long continue. Since then they have again and again measured theological blades against each other, and that in public.

Hence, we infer that if it was fear of the rupture of the good understanding which existed between them that stood in the way of Dr. Steele granting us simple justice, his failure to do as he would be done by has only played into the hands of those fears. The compact scarcely survived the act of injustice with which we charged him.

Now, granted this to be a mere coincidence, still we draw attention to the fact that these coincidences have a wonderful tendency to reproduce themselves in the history of our Association. Historically considered, the attack on us in our own Conference, much to their chagrin, resulted in our work in Toronto. The refusal to devote a column of the *Guardian* to the work of the Association eventuated in the publishing of the *Expositor*.

The history of Wesley Park is full of just such incidents. Not only was the attempt of the majority of that Association to destroy our work there followed by its own utter collapse, but incidents somewhat similar connect themselves with the individuals composing this attack, and that after a striking manner, to say the least of them.

We also note that a significant history has been going on in the churches where our work has been definitely opposed and either violently driven out or cold shouldered away. How we have watched the persistent, nay, even frantic efforts on the part of some to check the evident spiritual blight which has, thus far without exception, fallen upon all such. Indeed, we are inclined to think that the tremendous pressure endured by those who have attempted to withstand the blighting effects of such rejection on the part of churches, has jeopardized the very health of those so acting.

On the other hand, we have taken note of the fact that where such open rejection of our work did not take place, no such blight has fallen. We suspect that some time in the future it will be in order to be more specific in our allusions to this important matter, for the good of all concerned.

That we are not more minute at the present time we suspect is because not enough in the Association have been emancipated from the erroneous Mediæval teachings concerning God's loving government of his creature man, and so would be liable to sin against the first principles of God's character whilst contemplating his *apparent* judgments on those who are made object lessons to others when opposing his work.

Suppose ye, said Christ, that the men upon whom the Siloam tower fell, or those killed by Pilate, were sinners above all others because they suffered such things? So, to-day, it may be asked, and will be asked at the right time, suppose ye that they who suffer openly, as the result of antagonism to this spiritual movement, are sinners above all others? And a like answer we

believe will be the correct one for both questions.

The simple accident of one coming up against this movement, and of another, who would act after a similar pattern, not coming in contact with it, should not in strict justice make a difference between them. In both cases the active opposition of the one and the passive indifference of the other, in all likelihood, range them before God equally.

If it be necessary that the world must be regenerated along the lines of divine guidance, and if the power of this truth to hurt when improperly handled be simply a truth to be ranged side by side with the truth that fire will burn when improperly dealt with, it may mean no more in the one case than in the other. If fire did not always hurt when antagonized, and if every one who publicly opposed it was not made an object lesson, and that, too, after a public manner, how could the world properly utilize its help in civilization!

We but slightly indicate a possible analogy here and by no means intend at present to work out the figure in detail. Our present purpose is served when we simply intimate that some day we may be called on to still further revolutionize many of the post-Pentecostal notions which have been originated by the legalistic followers of Christ, and accepted by Christendom as fully proved.

THE PEACE OF GOD.

THIS is only known as an experience. But its true description by those who thus know it is useful to all who have it not, that they may by these descriptive tokens be undeceived when tempted to claim a spurious article as the genuine one.

There be many who cry, peace, peace,

when there is no peace. Testimony concerning the peace of God, on account of these false cries, is therefore not sufficient to establish its presence in the estimation of onlookers and should not be relied on by the professors themselves.

The true witness is its genuine possession, when it is sure to manifest itself after innumerable and unmistakable outward and inward methods.

Fancy a millionaire, in the presence of his visitors, although surrounded on every hand by the outward expression of his immense wealth, ever and anon testifying that he was wealthy! Just as likely a thing is it for the millionaire in Christ's kingdom to make a practice of asserting that he had the peace of God. The loud professor of wealth, in either case, only proclaims to others the unsubstantial nature of his claim. Suspicion is at once aroused that something is rotten in the state of Denmark.

Just as he who walks in the Spirit simply walks on and attends to his Master's business, and is not continually pointing to this instance of divine guidance, or protesting that the other thing, no matter how tangled it looks, is all right, so he, who is saturated with the same peace that Jesus was, does not find it necessary to be everlastingly challenging attention to the conspicuous fact.

How beautiful and expressive the imagery employed by Jesus in this connection! "Let your light so shine." Not, keep kindling a fire, or use a bellows to make the light flame up higher; simply, don't cover it up under a bushel or bed. Put it into its natural place and it will take care of itself.

Have you the peace of God? Then you simply act it out in life, that is all. Others, of course, must not be prevented looking upon the light—seeing your good works. That is, there is no call for voluntary humility in the matter. But then

also there is the call for no blowing of trumpets or flashing of torches. Nothing, in short, but doing the will of the Father in Heaven is called for. This puts testimony concerning this peace, exactly where it is right and proper, viz, where it is doing his will as it is done in Heaven.

The peace of God when possessed causes us to have perfect rest of soul concerning our life work both in its general aspects and its minute details. When we send a letter of criticism to friends we do not need, like Paul—if correctly reported—to stop our life work and rush off to some near port to find out the results of the letter. Be the results what they may we have the conscious well done of the Master concerning what we have written, and his well done absolutely destroys all worry and anxious forebodings. He, who finds not absolute rest of soul in the simple approval of God, but shows that this his professed rest can be improved on by favorable tidings proves to all who care to observe that the rest of God is known to him only on hear-say evidence; it is not an absolute possession.

Again, when one likens his rest in God to the rest of Jesus, not only by the use of general but also particular terms, he who takes exception to such individual descriptions and comparisons shows by such tokens the absence of the peace of God, no matter how loud-mouthed his protestations to the contrary.

The peace of God is a perfect quantity, and is therefore unimprovable in every direction. Hence it follows that if Jesus had greater peace than we as individuals have then is it evident that we have not the peace of God, all profession to the contrary notwithstanding.

He who has the peace of God leaves his brother in the hands of the teaching Spirit with restful confidence, and proves his rest to be perfect by not departing one hair's breadth from the path of perfect obedience to the revealed will of the Spirit concern-

ing all action to be undertaken concerning him. Yes, even if he sees his brother apparently going astray after a serious sort, still he acts or refrains from action as led every moment by the Almighty, All Wise Holy Ghost, and he continues so to act even when legalists, to a man, pronounce on his conduct as unchristian, uncharitable or devoid of natural affection. It is because he is possessed of the peace of God that he still pursues his course with tranquil mind even amidst opposition or hostile criticism.

The peace of God, then, is the gift of God to every one who really and truly walks in the Spirit, and to none others, and, moreover, it can be *successfully* counterfeited by no one.

EXPOSITION.

"Ye have been called unto liberty." Gal. v. 13.

What liberty? Liberty to do what? Who called them? Does this refer to liberty of thought, speech or action?

All the liberty modern so-called Christianity has ever called us to, is to believe in what is contained in the Westminster Confession of Faith—more or less.

If I were asked to answer candidly whether the Presbyterian Church gave me the liberty to do the will of God in thought, word and deed, I would be compelled to answer emphatically, no!

If asked if I had liberty to sin in the church I would be compelled to answer, yes! No other categorical answers could be given to these questions.

If modifications to their answers were allowed, the answer to the "doing of the will" question would be made to cover such ground as to exclude anyone who laid claims to this high type of Christianity from membership in the Presbyterian Church, and, on the "liberty to sin" question being submitted to modification, the same result would ensue.

Paul was referring to those who were

"troubling" the Galatians with questions affecting circumcision etc., and after declaring that the Galatians were "running well" "who did hinder you," goes on to say, for "ye brethren were called to liberty" or as it is in revised version "freedom."

And Paul, too, still further emphasizing this call to liberty, and how this liberty could be secured and retained, goes on to say, "Walk in the Spirit" or "by the Spirit," as it is in the revised version.

What we would like to ask is, if anyone carried out Paul's direction here to "walk in the Spirit" or "by the Spirit" that is, under the Spirit's direction, how could anything else than the will of God be done, or how could sin become a rule of life?

Must a part only of man walk by the Spirit, and the remainder walk by the devil's direction; or by what conceivable process could sinning and doing the will take place? "Out of the same fountain cannot come forth sweet water and bitter." "He that is not with me is against me."

To walk in, or by, the Spirit is to be with Jesus—to carry out Jesus' directions—is to do what Paul urged the Galatians to do. How then can sin mingle with actions, thoughts and words dictated by the Holy Spirit?

And we have certainly liberty to walk in the Spirit, if we so desire—in fact to do this is the very liberty that Paul enjoins, when he said "Ye have been called unto liberty." Paul certainly could not have meant that the liberty that the Galatians were called unto was a liberty to sin!

Where the Spirit is there is liberty—surely not to sin!

When changed by the Spirit of the Lord into the image of the Lord—this cannot by any process of reasoning be made to prove that sin must be a part of that image.

"Stand fast therefore in the liberty wherewith Christ hath made us free" surely cannot be interpreted to mean, that

there is any liberty to sin left, and yet the freedom here spoken of remain. "And be not entangled again with the yoke of bondage" cannot be interpreted to mean that "entanglement with the yoke of bondage" is another form of expression for "purity of life" "doing the will" "walking in the Spirit."

To serve the Lord without fear in holiness and righteousness all the days of our life seems to have been the aim of Paul's preaching. Whether he succeeded in doing this is not recorded. He, himself, declared that he "kept the faith."

This expression is not so strong as when Christ said "I do *always* those things that please my Father" or "my meat and my drink is to do the will of my Father."

Using liberty as an occasion to the flesh, Paul condemns, and Peter's exhortation is to "use not liberty as a cloak of maliciousness."

The only liberty we have, is to do the whole will of God. We have no liberty to dictate what another should do. We have no liberty to dictate what the beliefs of another should be.

In this sense we have improved upon Paul. When Paul said "don't keep company with covetous or idolaters etc.," we fail to see that in this he truly represented the friend of publicans and sinners—the one who remained in the company of and discoursed with the "woman at the well."

When Paul teaches not to receive into your house the one that bringeth not the doctrine of Christ, we assuredly believe Paul misrepresented Christ's teaching about liberty.

When Paul teaches us to withdraw ourselves from those who teach otherwise from ourselves, in this we firmly believe he misrepresents Christianity, and the liberty he exhorts us to stand fast in.

When he says that the "mouths must be stopped" of those who teach circumci-

sion, we really believe he interferes with that "liberty of speech" which is one of the crowning glories of the christian dispensation and stultifies his own teaching about liberty.

When he makes a law to "rebuke sharply" the unsound in the faith, we are convinced he departed from Christ's injunction to beware of the leaven of the Pharisees, and while urging freedom from law, made laws; while urging the "walk in the Spirit," actually made laws that would interfere with that "walk."

And when he enjoins the "rejection of heretics after the first and second admonition," we cannot help but contrast this teaching with that of Christ about the seventy times seven offenders.

And must we imitate Paul and "deliver Hymeneus and Alexander to Satan," or obey the Spirit, when that Spirit's teaching is in harmony with Christ's teaching about leaving the ninety and nine and seeking that which has gone astray?

And when Paul discourses about the execution of speedy judgment, whether it be unto death or to banishment or confiscation of goods or to imprisonment upon those who will not do the law of God and the law of the King, will some of the gallant champions of Pauline liberalism kindly come to our relief when we confess to a difficulty in harmonizing this legalism with the freedom of the walk in the Spirit—with the abrogation or swallowing up of everything having a Mosaic tendency or that savors of Judaism.

H. DICKENSON.

THE LAW OF LIBERTY.

THE Old Covenant consists of commands and prohibitions—Thou shalt, and thou shalt not; but the New Covenant recognizes motives. The Old says thou shalt not kill, but the New declares a man a murderer who hates his brother.

Under the law, man might do the best

that man could do with the help of the Lord. but under grace, man is asked to let God work in him to will and to do of his good pleasure. The relationship between God and Israel was a covenant, but between him and us is a new nature. If we could only get inside of a wayward child and make it want what we want, our trouble with it would be ended. This is just what God, the Holy Ghost, can do for us, bringing our whole being under the law of the Spirit. Then the natural outcome of such a life will be, love, joy, peace, etc.

How hard the writer has tried, in the past, to manufacture these fruits! asking God to help him, instead of letting him complete his own work.

Fruit is the result of life, not of effort. The Holy Ghost performs, does not merely assist human nature to produce a holy life. The Lord says, "I will put my Spirit within you and *cause* you to walk in my statutes and ye shall keep my judgments and do them." Let him have absolute control of your being and the fruits will follow. Cease from your own works. No wonder Paul learned to glory in his own weakness. Hear him saying, "therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak then am I strong. You don't find Paul *trying* to work himself up into some degree of activity, he could not keep quiet. The life within must overflow.

Jesus spake of that life on this wise, "He that believeth on me, as the scriptures hath said, out of his belly shall flow rivers of living water (but this spake he of the Spirit which they that believe on him should receive for the Holy Ghost was not yet given), John vii. 38-39.

We must die to our self-righteousness, that is, something I do myself. Paul makes this same distinction. See Philippians iii. 9.

Self-wrought righteousness may be very good, but at its best it is only a human product. Man may admire it, but it is only morality, not spirituality.

God wants not simple morality, however

beautiful it may be, but spirituality, something divine. He is seeking a divine product. Man's best is not divine, but human. Man can produce morality, nothing more. The Holy Ghost, spirituality.

The Lord maketh all things possible to him that believeth, not to him that worketh. Rom. iv. 5. God does not necessarily repeat himself, so no one who is under the law of the Spirit expects to do exactly as any one of the Apostles did, but simply to obey God, and in so doing we will imitate them in so far as they walked in obedience to the divine will. He is a free man whom the truth makes free and all are slaves beside.

Brantford.

J. LAMB.

THE MIRACLES OF JESUS.

THE all but universally accepted idea of Christendom is that Jesus was God, that he in some mysterious unexplainable way became man, and that while living on the earth, to all appearance as a man, he did unexplainable and mysterious things that could only be done by God and that therefore he was God.

Ask any orthodox member of the school above referred to how they know that Jesus was God—that Jesus was divine, and they will at once commence to enumerate the miracles which he did. They will point to the raising of Lazarus from the dead—the turning of water into wine—the opening of the eyes of the blind—the stilling of the tempest etc., and they will argue from these that Jesus must have been divine—must have been different from ordinary men, otherwise, he could have done none of those things. They will go on to relate that these with the transfiguration—the resurrection—the ascension and all the popularly received doctrines about Christ prove to a demonstration that Jesus was divine.

Now to touch any of these questions has hitherto been considered a sacrilegious act. Notwithstanding this, we propose in as calm

and judicial a spirit as possible to consider the contention as to whether the claims for Christ's divinity can possibly rest upon these things. And as all cannot be treated of in a single article, we take up first the "miracles."

And as the miracle that gave evidence of greatest power was undoubtedly the raising of the dead, we remark, that if this be considered as evidence that Jesus was divine, then, by the same reasoning, we must conclude that the disciples were divine, for Jesus, on commissioning the disciples, said, "Go—preach—Heal the sick—raise the dead." And the record is that not only did Jesus raise the widow's son, Jairus' daughter and Lazarus, but that Peter raised Dorcas and Paul raised Eutyclus. Now, if the evidence of Christ's divinity consists in the raising of the dead, there is just as good ground for the contention that Peter and Paul were divine as they certainly raised the dead, if the record is to be believed.

But in examining the record concerning the "raising of the dead," we were surprised to find that only Matthew, out of the four evangelists, records that Christ instructed his disciples to raise the dead. Mark, Luke and John are silent as to this command. And then, as we have no record as to any of the disciples except Peter obeying the command, it necessarily follows that the contention of the Roman Catholic church that Peter represented Jesus has some foundation. He certainly represented Jesus in the matter of raising the dead.

But where did Paul get his authority to raise Eutyclus? Paul was not one of the twelve neither was he one of the seventy.

And may it not be possible that many more dead were raised than the record states?

We presume that Matthew, Mark, Luke and John, and the Apostle Paul only recorded such incidents as in their judgment were necessary to prove the truth of Christianity being what they claimed, viz., the best form of religion extant.

Then as to healing the sick, while Jesus certainly healed Peter's wife's mother, the nobleman's son, the leper, the paralytic, the infirm man, the man with the withered hand, the centurion's servant, the demoniacs, the blind man, the Syrophenician woman's daughter, the deaf and dumb man, the ten lepers and many others, is it not a fact that Peter healed the man at the "Beautiful gate" of the temple who had been lame from his mother's womb? And did not Philip heal many that were palsied and lame?

Did not Peter heal Aeneas who had kept his bed eight years?

Did not Paul heal a certain man impotent in his feet, a cripple from his mother's womb who never had walked?

Did not Paul heal himself when bitten by the viper at Melita?

And were there not special miracles performed by Paul "insomuch that unto the sick were carried away from Paul's body handkerchiefs or aprons and diseases departed from them"?

And what about the miraculous power by which Paul smote Elymas the sorcerer blind?

If healing the sick is any evidence of Christ's divinity of birth or that he was in anywise different from other men, then by cold logic is not the same healing of the sick by Peter, Philip and Paul, evidence of their divinity of birth? Why is not the same contention made for their immaculate conception as for that of Jesus?

We are not attacking Christianity. We never had as unbounded confidence in Christianity as we have at this moment. A Christianity that will not bear the glitter of day upon its every vestige, we characterize as spurious. A Christianity that shrinks and shivers—that frets and fumes at honest examination has nothing to do with Jesus. As Jesus asked doubting Thomas to examine the wounds on his body, so would he have all the evidences on which his religion is based submitted to the keenest scrutiny.

Fearfulness at honest examination is evidence of lack of faith.

Be not "faithless but believing" can be said of many doubting Thomases to-day.

And why should men want the evidence of Christianity to depend upon ocular proofs? Why th's determination to make Christianity depend upon the "sight" of raising the dead and of healing the sick instead of upon "faith" which is the evidence of things "not seen"?

Why this pestilential effort to make Christianity depend upon the truth or falsity of the Bible, instead of the Bible standing or falling by the facts of Christianity?

The reason is not far to seek. Those who are most vigorous in the defence of the "ocular" in Christianity are those who need to thrust again (if they ever did) their hands into the bleeding wounds of Jesus. The religion of Jesus is a religion of faith. Jesus had faith in God. Jesus had no ocular evidence on which to found his religion. No miracles were performed for his benefit. No miracles were needed. He required no Bible to bolster himself up with—"seeing is believing" did not trouble him. He stepped out on the great unknown ocean of the unseen. He discovered the wonderful secret of doing always the things which pleased his Father, it became his meat and his drink to do the will of the great unseen, and forthwith the kingdom of righteousness was set up on the earth. He established that kingdom, trod the winepress alone in that kingdom when they all forsook him and fled. Alone he endured the cross and despised the shame. With no companionship he suffered "wounding for our transgressions, bruising for our iniquities; the chastisement of our peace was laid upon him and with his stripes we are healed." Defenders of the verbal inspiration of the Bible and sticklers for Christ's divinity of birth shout the lustiest about having this peace and healing, but let a Christianity dawn upon the horizon that dwarfs their creedish type, and forthwith instead of the wilderness and the solitary place being made glad because of them, they become

transformed into demoniaes so filled with howlings as to frighten larger herds of swine down the steep into the sea than in Jesus' time.

We have ourself been in the midst of this howling in at least four of the present "orthodox" denominations.

We have heard the crack of the ecclesiastical legalist's whip in Methodist Conference and in Presbyterian General Assembly, as these bodies, panting after imaginary purity of doctrine, but in reality thirsting for the blood of just men made perfect, have imitated the South Sea Islanders in their ravenousness, and cast into the shade the fanaticism of inquisitorial times, and all the while in fulfilment we presume of Christ's prophesy, thinking they did God service, even to killing.

Growth in knowledge of things pertaining to the kingdom will invariably produce firmer faith in the truthfulness of Christ's prophecies. He followed the mysteries of human treachery, deceit and cruelty. In all these things as in doing the will he became the first born amongst many brethren.

And so with the miracle of Christ walking upon the water. If this is any evidence of Christ's divinity then Peter had the same divinity as he "went down from the boat and walked upon the waters."


So that instead of troubling ourself about the truth or falsity of the Biblical account of Christ's miracles we are content to let all such matters remain forever unsettled, as long as men will learn of Christ the secret of pleasing God.

If Jesus had undertaken our deliverance in his own strength he would have proved as great a failure as you and I will do if we undertake in our strength. Like as when the "sick of the palsy" was healed, we glorify God that he gave such power unto men, and as Paul said about Jesus that "God was with Him" so may it be said of us likewise, and why should it be thought a thing incredible that God should raise the dead.

Moses' miraculous plagues upon the Egyptians are no evidence of Moses' divinity. His striking the rock and the water gushing forth required as much supernatural power as turning water into wine. Commanding the sun and moon to stand still is only on a par with Jesus' miracles. Then why not content ourselves with being what Jesus was, doers of God's will.

H. DICKENSON.

CRITICISM.

 UR sermons, lectures, and addresses—our appeals, prayers, and *even words* must be impressive, penetrating, and irresistible under the inspiration and touch of the Holy Ghost.—*King's Messenger*.

Why single out "words" here? "Even our words must be impressive, etc." Are not our words as important as prayers, as sermons, as addresses? Then what about actions? Must they not be irresistible also? If by our fruits we shall be known, surely actions have as much to do with fruits as words.

Then regarding "harping on one string," having a "one idea hobby, etc." the editor of the same paper says "that he cannot hold his peace," and amongst other terms, he applies to himself the term "infatuated." We would hesitate before applying this term to him. We don't think a sober minded Christian, one who properly represents Christ in this world, can justly be charged with being "infatuated."

"We also wish we could multiply ourselves over and over again." If this editor has the desire of his heart constantly, why is it that he has not this his wish about the multiplication of himself gratified?

He says: "refuse the Holy Ghost's guidance in one thing, and it interferes with the action of our faith."

We can scarcely imagine the results of the catastrophe, did the Holy Ghost ask the editor to obtain guidance apart from "the word"—or teach him anything but the words of Jesus?

The greatest study in the "Word of God" this writer says, is the "work of the Holy Spirit."

But what about the work of the Holy Spirit apart from the Bible? Are the words of teaching of the "Teacher" not the word of God as much as the Bible? If so, then why this stereotyped reference to the "Bible" as "the" Word of God?

Where he says "we will desire nothing else but the Holy Ghost," we were led on reading this to wonder what about the Bible in this connection? We wonder if it was a possible or an impossible work for the Holy Ghost to cause this writer not only to desire nothing else, but to obtain nothing else but God, to the utter exclusion of the Bible. He says it is one of the brightest signs of the times, that men are "searching the scriptures" and "studying the word" under Holy Ghost teaching.

Again we ask, whether the past recorded words of Jesus and the Apostles are of more importance than the present utterances of the Holy Ghost?

We also cannot help characterizing the terms "unique organ" and "Mother God" when applied to the Holy Ghost, as at least "peculiar."

Then where he refers in "alliance parlance" to Jesus as saviour, healer, sanctifier and coming king, and limits the operation of the Holy Ghost to that of Teacher, we cannot help but wonder where the Kingship of the Holy Ghost comes in. His monarchy is only a limited one—limited to that of teaching. And if we are in the attitude of waiting for a coming king, we must be living in an interregnum—a period without a king.

We have also got to where we almost invariably interpret the use of such quotations as "sanctify me by thy truth," "taking of the things of Jesus," as meaning that the Holy Ghost can do no sanctifying where the Bible is not the means—that is, the puny hand of man would limit the operations of God.

In another part of the January number he says, "study the Holy Ghost," "make him the study of your life."

Then where is the room here for "searching the scriptures?"

When he refers to the Paraclete as a "present help in time of trouble," we are led to ask whom does God help? If he "doeth the work," if he even "wills" the work, what *help* can he afford us?

Then the writer falls into the error of confining the sword of the Spirit to the Bible. He also speaks of "one chasing a thousand, and two putting ten thousand to flight," and to a "nation being born in a day," as confidently as though these words were in the Bible.

Then he says of Pentecost, "that this was when the Holy Ghost came to teach of a risen and ascended saviour."

We wonder if his early training would allow latitude enough for the Holy Ghost to *teach* individuals who did not as yet know as a positive fact—that Jesus actually did rise, that he really ascended. Suppose one came to the Holy Ghost for teaching about these things, could he be taught, or must he come with the full complement of all the so-called evangelical orthodox teaching? Then what is there left for the Holy Ghost to teach? We incline to the relegating of a lot of this so-called evangelical orthodox "lumber" to the moles and to the bats.

Then we have the usual reference to these being the "last days."

How does he know that the world will not exist for millions of years yet? This getting the interpretation of the obscure passages of the Bible for universal Christendom is played out. As little is known of when the world will end, as when it began, and neither are essential to orthodox Christianity. Both may be among the things that the Holy Ghost has not yet taught the individual. "Witnessing power abides only where the witnesses are in personal fellowship with God." What about the Bible here? Must the infinite God be confined

in his operations to the Bible as the means of fellowship?

When he says "love others, love God, and others will love you and God will shed abroad the Holy Spirit in your heart," it does seem to us that one of the essential reasons for God shedding abroad the Holy Ghost in the heart is to enable us to love others and God. We know we ignominiously failed till this was done; and we have had five years of success since we let God do this work.

It is also laid down by this writer, in this, the dawn of the "millennial age" of liberty, as axiomatic, that "the divinity and humanity of Christ is among the assured settlements of evangelical studies." If this means anything it means dictation to the Holy Ghost—that he must not resurrect this "assured settlement." Assured to whom? The Jew? Or is not the Gospel to the Jew now? How can he accept the divinity of Christ, and must the Jew accept this cut and dried dogma as laid down by the creeds, or remain out of heaven.

"And now comes the Holy Ghost to impress us with his personality and wonderful presence that continually abides and abides to guide. How? Where? In the rut life? Does he desire us to stand still—in the way our fathers went—while everything else moves forward? Does he mean we shall be dwarfs and pigmies, while giants are developing all around and about us?"

Again we ask what about the Bible? Is confining the Holy Ghost to Bible guidance one of the ruts referred to?

Or were our fathers "Bible guided" and are we to be "Holy Ghost guided?" Would we of necessity stand still if our guidance ceased to be through the "word" or the Bible alone?

"Gentile and Jew, and every one that hears the word must receive the Holy Ghost," *i.e.*, the reception of the Holy Ghost is dependent upon the hearing of some Bible passages, and hearing means believing the orthodox doctrine. We won-

der what doctrines of the Bible the 120 at Pentecost heard or believed. It is not recorded. They obeyed the injunction to tarry, and were filled with the Holy Ghost—there being no New Testament in existence.

Then when the writer speaks of the "thrilling power of the Holy Ghost," it cannot be intended to mean that "thrills" are imperative.

"If we are in the Holy Ghost we will be up to the times. Being up to the times cannot be overestimated. The person and the age are the two blessed thoughts to be intertwined in our faith." But immediately a third apparently just as blessed a thought is imported into this intertwining. "The Spirit inspired the word and we take these twain and rejoicingly believe and trust." The Spirit and the Bible, of course this means, why always, this conjunction? Is the Spirit dumb? Cannot he speak, or must he always use the Bible as the speaking tube? When will legalistic Christianity run its course? Where is the boundless liberty in the Spirit?

"We have no occasion to look longingly back to the early days of the Church." We presume this is to be taken as including the age in which the Bible was written. And the reason is given "he is with us." But again we have to record the perpetual adjunct to this expression, "to bring to our remembrance the forgotten words and works of Jesus." There is of course perpetual danger that the Holy Ghost will teach us too much, so we chain him up to the Bible, and the writer has now got the length of having the forgotten words of Jesus, as well as the recorded words brought to our remembrance.

H. DICKENSON.

PRESBYTERIAN REUNION.

PAPER READ AT THE PARLIAMENT OF RELIGIONS BY REV. PRINCIPAL GRANT.

PRINCIPAL GRANT was a prominent figure at the Parliament of Religions, which was held at the World's Fair, and he contributed to it a paper of no ordinary import-

ance. Its subject was "Presbyterian Reunion and Reformation Principles."

The article is a bold one; how bold, let an extract or two show:—"It was, however, not their scholarship and their criticism, but their faith, that made the Reformers heroes. They had found deliverance from sin, and reconciliation with God at the foot of the Cross. *Ubi crux; ibi lux*. From that point of view they fearlessly judged even the Scriptures. A book that did not preach the Gospel was a book of straw, even though included in the canon. A book that did preach it was precious, whether written by an Apostle or not. Luther appealed from the authority of the Church to the authority of the Scripture. He identified Scripture with his interpretation of Scripture, and his method of interpretation, while it gave him the root of the matter, was at once too broad and too narrow. It must therefore give place to a scientific method, such as the successors of the Reformers are now elaborating, and which they intend to perfect, if the Church will only have patience and allow them to do their work. The Church, however, now has much of the spirit that it has had in every century, downward and upward, from the days when its chief court condemned Jesus, gnashed with the teeth at St. Stephen, and excommunicated Luther. It is heart-breaking to all who love the Church that it should be so. But so it is."

The fundamental principles the author defines as, first, faith in the Gospel; secondly, belief in a visible church; thirdly, public confession of creed in formal statements put forth from time to time, and, fourthly, democracy of church government. Under the first head Principal Grant calls for the study of the Bible, "freely, intelligently, with the best available apparatus, and according to approved scientific methods." In connection with the third principle, the writer points out the singular and melancholy deficiency of Scotch Presbyterianism in divines of real eminence among truth-seekers, and finds the cause for it in the subserviency to the Westminster Confession. "What was originally a testimony was made a test. The flower of the soul of one age was converted by a strange alchemy into an iron bond for future generations." Under the head of the democracy, the writer points out the wide divergence in the church of to-day, which he declares is now aristocratic. The laymen are wholly unrepresented in the Church courts, and elders, who cannot be called laymen, are appointed for life, while in the Anglican system laymen have more power.

THE CHURCH'S ERRORS.

The closing of the paper is as fearless as the opening. "Remember that we shall never commend the Church to the people unless we have faith in the living Head of the Church; unless we believe with Ignatius that 'where Jesus Christ is there is the Catholic Church,' and with Robert Hall, 'He that is good enough for Christ is good enough for me.' Alas, our Churches have not thought so. Hence it is

that from one point of view our Church history is a melancholy record. Let me explain from my own brief experience. The ablest expounder of the New Testament that I heard, when a student in Scotland, was Morrison, the founder of the Evangelical Union. Him, the U. P. Church cast out. The holiest man I ever knew was John McLeod Campbell, whose work on the Atonement is the most valuable contribution to the great subject that the nineteenth century has produced. Him, the Church of Scotland cast out. The most brilliant scholar I ever met, the man who could have done the Church greater service than any other English writer in the field of historical criticism, where service is most needed, was Robertson Smith. Him, the Free Church of Scotland cast out from his chair. Of course these churches are ashamed of themselves now, but think of what they lost, think of what the Lord lost, by their sin, and if, where such vast interests are concerned, we may consider the individual, think of the unspeakable crucifixion of soul that was inflicted on the victims. It would ill become me to suggest that you do these things better in the United States. Yet, without adverting to recent cases, where the ashes of controversy are hot, I may be pardoned for saying that a Church which cut off at one stroke the Presbytery of New Brunswick, and subsequently those who formed the Cumberland Presbyterian Church and at another stroke four Synods, without a trial, need not hesitate to fall on its knees with us, and cry, 'We have sinned.' God give us the grace to repent, and strength from this time forth, to go and 'do otherwise.'—*Sel.*

REMARKS.

As a successor of the "Reformers" it is to be hoped that the Rev. Principal will speedily complete his perfect scientific method of interpreting Scripture.

When he says "the Church has much of the spirit that it has had in every century from the days when its chief court gnashed with the teeth at St. Stephen—that when it cast out Morrison, the ablest expounder of New Testament Scripture, in Scotland—when it cast out John MacLeod Campbell, whose work on the Atonement was the greatest that the 19th century had produced—when it cast out Professor Robertson Smith, the most brilliant scholar he had ever met," we are forcibly reminded of a more recent relation that the Rev. Principal had to a certain "seven" other "cast out" ones, against whose suspension we have yet to hear of him having entered even the faintest protest, at the Synod they

were cast out; and we did not observe that he secured the honor of representing his Synod before the General Assembly, where the said "seven" were brought with himself and the other members of the said Synod.

He glibly denounces other churches performing these acts, but is silent on the question as to whether he is ashamed of the part taken by the branch of the church he was moderator of at that time. He speaks "of the crucifixion of soul of Morrison, Campbell, and Smith," but says nothing of the crucifixion of soul that he with others was the possible means of bringing upon the "Galt alleged heretics."

When he challenges the American Presbyterians "to fall upon their knees and confess with him that they 'have sinned,' and asks for strength that both from this time forth may 'go and do otherwise,' and prates about 'repentance'" we are constrained to ask what fruits he has brought forth meet for repentance? The "seven" are still suspended. One of them died within a month. What steps has he taken to remove the sentence of suspension from the remaining six! or to weigh the justice of the sentence in the light of *apparent* increased knowledge, liberality and enlightenment?

Or does the "go and do otherwise" simply mean "do it again"—sin and repent—sin and repent! We wonder if the doctor has courage to face present as well as past issues, or whether his heart is only breaking for the offences of Scottish and American churches.

And the doctor surely does not mean to insinuate that it is possible that some of the books of the Bible may be books of straw.

And he surely has not the audacity to even hint at any other book comparing for a moment with those of the Bible.

H. DICKINSON.

WHEN we love the Lord in earnest some of the neighbors will be sure to find it out.—*Rain's Horn.*

A LETTER TO THE EDITOR.

TORONTO, Monday night, Jan. 15th, 1894.

Dear Brother Burns:

I have just arrived in the city, and it is too late and I am too tired to come up and see you. I want to see you however, to talk over certain matters. I am going east to-morrow, and do not expect to return for nearly two weeks, and if I can manage it then, I will run up and see you.

You may remember the last conversation we had, at which time you gave me a new thought to the effect that Jesus nowhere recognized any law for himself, or taught others to recognize any law, but the direct and immediate guidance of God. That Jesus did not give his followers any commandment for their guidance other than to be guided by the Holy Spirit.

I have also been reading the last number or two of the EXPOSITOR, and you there state the same thing in substance. You also take Paul to task because he did not limit his teaching to the same simple doctrine. In the December number you quote extensively from him to prove your statements that Paul did lay down rules and regulations, and that by so doing he dishonored the Holy Spirit, and was not true to the doctrine or teaching of Jesus, viz., that the Holy Spirit was to be guide alone.

You may not know how it goes against my natural inclinations to say that I cannot follow you in this teaching, but such is the double fact.

First, you are clearly wrong in your statement that Jesus taught as you say; for he certainly did give commandments and make rules for his followers. I have read over again his teachings, I confess with the hope that my examination would justify your statement, but I am compelled by the evidence to say that you are mistaken, and that in my opinion your zeal for a theory has beclouded your otherwise clear judgment.

Second, I see no reason to believe that Paul was anti-Christian in his teaching, or that he in any way belittled the guidance of the Spirit in most of the passages you quote, while as to the rest of them, I can see that they only apparently do so, and that if we knew all the circumstances, these passages would also be in full harmony with the doctrine of Pentecost.

But third, I do not believe, and never have, that the absolute guidance of the Spirit precludes the idea of my making rules for myself in a great many things, or that I may not give direction to others, or make rules for them on a great many subjects.

There are certain matters, and a great many of them that I know, and which will be good for others to know; and so on such matters I teach "as one having authority," and I advise all to follow the rules I lay down on such questions.

With my children, for instance, and for ought I know with others, I stand in the place of a teacher who must be obeyed, that is, I am the voice of God to them. A man who has been over the road, and is a careful observer, should know the way better than a stranger walking

that way for the first time, notwithstanding the fact that the stranger may be led of God.

If there should be a wash-out in the road a stranger was driving on during a dark night, it would be criminal, in one who knew that fact, to commit the stranger to the guidance of the Spirit without warning him of the danger of the road.

There are certain moral and spiritual rules that are as well established as the rules of mathematics, or the laws of gravitation, and a man who is acquainted with them can teach them as ultimate truth. And just as he can teach them he may practice them as rules that are settled and fixed without any need of opening them up to the Holy Spirit for his particular or special guidance as touching such rules.

When a man will not believe that twice two are four without a special revelation, he is on a par with the man who will not be governed by the great spiritual and moral laws that have come down the ages without being guided by the Spirit so to do.

To accuse a teacher of christian ethics, as Paul was, of being untrue to the doctrine of the guidance of the Spirit, and for no other reason than the fact that he was a teacher of ethics or rules of conduct, is, in my estimation, unfortunate; and, as I believe, subversive of the truth as taught by Jesus.

If you are logical and consistent and apply the same rules to the teachings of Jesus as you do to Paul's, he too must be ruled out as an authority, and then what have you got more than the heathen?

If Jesus did give commandments and also taught that the Holy Ghost was to be teacher and guide supreme, then such commandments or rules must be in harmony with the mind of the Spirit, just as the rules I make for the government of my family will be in harmony with the daily advice and instruction I may give.

It is a clear case that no rules can be in sufficient detail that the parents' personal presence is not necessary in the family, but whether the rules are minute or general, they will all harmonize with whatever of oral or personal instruction may be given from day to day. This illustrates in a good degree how a man may be absolutely under the law of the Spirit while he also observes all the other laws of God.

Faithfully yours, T. S. LINSKOTT.

I send the above for publication in the EXPOSITOR, although it was not at first intended for any eye but that of Mr. Burns. I was about to write a communication for the EXPOSITOR setting forth my attitude towards recent developments in that journal, and in the Association work, but on reading over the above letter I see it expresses my views on one phase of the subject, and so I send it without change. There are other matters of even greater importance that I may desire to refer to in the future, in a public way, either in this magazine or through some other medium, but it seems the time is not yet opportune.

T. S. L.

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