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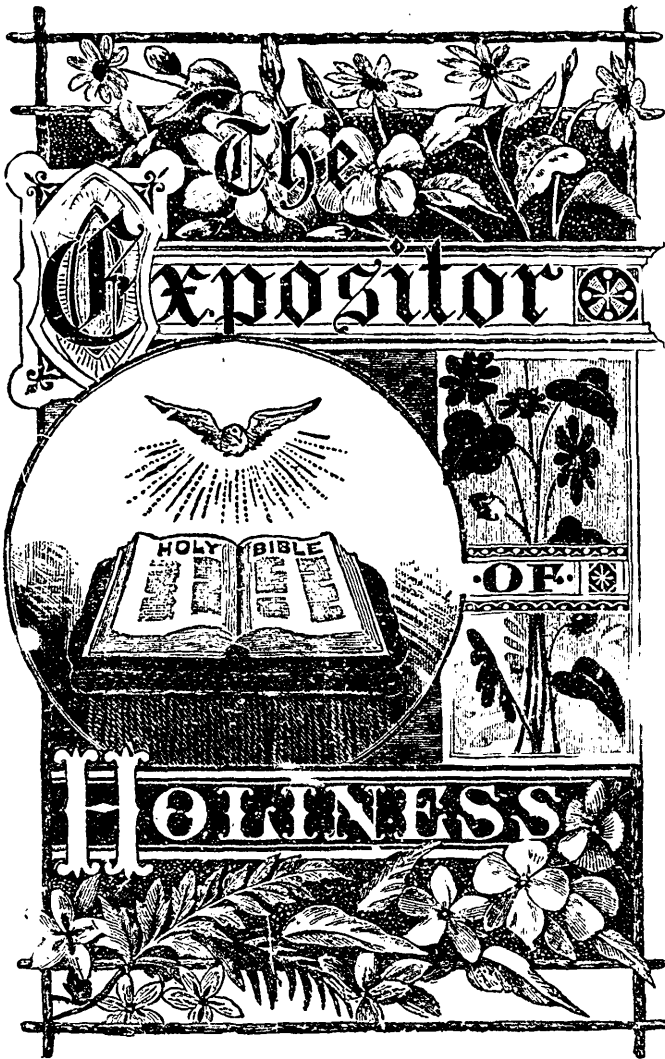
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THE EXPOSITOR OF HOLINESS.

CONTENTS.

	PAGE.		PAGE.
Poetry—"Shut In".....	277	The Divinity of Christ.—H. Dickenson....	291
On What Authority are the New Testament Scriptures Accepted as Inspired?.....	277	Brethren of Jesus.—H. Dickenson.....	295
Exposition	280	Motley Membership.—A. Truax.....	296
Unitarianism.....	282	God's Son.—H. Dickenson.....	297
In Harmony with Our Teaching.....	283	The Old and New Dispensations.—H. Dick- enson.....	300
Way Notes.....	285	Abide Satisfied.—Stanley P. Smith, with Remarks by B. Sherlock.....	301
Did Jesus Givo His Secret to the World?— A. Truax.....	288		

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 evening, at 8 p.m., in the parlors of the W. C. T. U. building, on the north-east corner of Elm and Terauley Streets. Parties leaving the Yonge Street cars at Elm Street, by walking one block west, will find the building on the first corner on the north side. A bulletin board is usually at the front of the building.

Every Sunday, at 3 p.m., at the residence of Mrs. McMahan, 301 Parliament Street.

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

Hagersville, at the residence of Erastus Hagar, every Saturday, at 8 p.m.

Galt, at the residence of J. K. Cranston, 24 Oak Street, Sunday, 3 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.

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Evanston, Ill., at 19 Chicago Ave., every Tuesday at 8 p.m.

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The Expositor of Holiness.

VOL. XI.

MAY, 1893.

NO. 11.

SHUT IN.

BY REV. HENRY BURTON.

SHUT in, but not alone ;
Who closed the door, Himself is here,
Speaking in words of heavenly cheer,
And calling me His own.

I see the clouds sail by,
Like silent ships on silent seas ;
But winds and clouds their Sovereign please,
Their path is marked on high.

God's will is in the rain,
The seasons of the rounding year ;
It glistens in the falling tear ;
God's will is in my pain,

So in that will I rest ;
His loving hand makes all my bed,
And on that hand I lay my head,
Remembered, loved and blest.

The Sabbath comes and goes,
Bringing its hush of peace, its silent calm ;
But not for me the temple psalm—
Yet this my Father knows.

He giveth songs at night,
And through the day sweet anthems roll
Within the chancel of the soul
Lo him who maketh all bright.

I dare not then repine,
But wait to do the Father's will,
Bidding my doubts and fears be still ;
" My times " are His, not mine.
—*Christian Advocate.*

ON WHAT AUTHORITY ARE THE NEW TESTAMENT SCRIPTURES ACCEPTED AS INSPIRED, OR TRUTHFUL?

VERY few orthodox Christians have even asked these questions let alone examined carefully into them. It is presumed to be of the essence of daring impiety to do so, and so superstitious fears are responsible for the ignorance concerning the subject which exists on every hand.

But as we who have commenced to walk in the Spirit are freed from these superstitious fears, as also from undue rever-

ence of traditional teaching, we can not only ask the questions which are the heading of this article with unblanched faces but proceed to investigate for the answers with perfect ease of mind.

Taking the first question, viz., that of inspiration, we will find the answer to be somewhat startling to many, for it will be found, after the most exhaustive investigation, to be built on pure assumptions; that is when we discuss concerning the definitions of inspiration which are accepted as orthodox.

The essence of these definitions consists in the idea that these scriptures are *authoritative* teachings for the world, that all men must look upon them as deliverances from Heaven for the regulation of individuals and nations down to the end of time, and moreover that they are the only deliverances that ever will be given to man for such purpose, whether in his individual or corporate capacity.

This ponderous demand certainly ought to have a broad undoubted foundation on which to rest, and we have a right to ask all manner of questions concerning it, and not only ask the questions but also critically examine the answers to our questions.

Did Jesus Christ teach the inspiration of the New Testament scriptures? He certainly did not. There is not only no direct statement of His to this effect but not even any indirect evidence of such statement.

The only utterance of His which by any kind of twisting can possibly be made to sanction such a thought is in His last charge to His disciples, as related by Matthew: "Go ye therefore, and make

disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; *teaching them to observe all things whatsoever I commanded you.*"

Now, had Jesus elsewhere clearly and distinctly taught that these His first disciples were to be inspired of God to speak and write His commands for the world, and that no others were to be clothed with this authority, then the sentence, "teaching them to observe all things whatsoever I commanded you," would naturally be an allusion to such previous, definite teaching. But there is no such previous teaching, either written or any where alluded to. Then it is evident this sentence cannot possibly be burdened with such weighty thought. The utmost that can be said of it is, that it is a general command from Jesus to all His followers to the end of time, and therefore cannot possibly be made to teach the doctrine of the inspiration of the New Testament scriptures.

Hence is evident our contention that no doctrine of inspiration has for its foundation the words of Jesus Christ either recorded as directly spoken by Him or as indirectly attributed to Him by His first disciples.

But did any of the early disciples, especially those who wrote these Scriptures claim such inspiration? Well, these their writings are open to all for consultation as to their answers to this question. Can any one point out any such definite claim in them? Who will name chapter and verse of such comprehensive claim? It is true that Paul in some of his writings, declares that, concerning some minute matters regarding the regulation of the church founded by him at Corinth, he had the mind of the Lord in what he wrote. But there is no claim in this to regulate other churches, not founded by himself, whilst in some other matters he distinctly states that he does not write as consciously having the mind of the Lord or at least, only thinks he has.

Now, even if these his writings to the Corinthians be accepted as inspired, on the strength of Paul's own statement, as he does not appeal to some distinctive, special authority given to him, in common with the twelve apostles, he must be understood as being inspired after the manner that all the followers of Christ may be inspired, and so there is no proof in Paul's utterances for the modern idea of inspiration.

Hence is evident the fact that the modern definitions of the inspiration of the New Testament Scriptures do not rest on the teachings of Christ or any of His apostles or first disciples.

But such a surprising conclusion naturally demands more than a passing thought. If such be not the foundation of the inspiration of the New Testament, can there be any adequate foundation for such dogma? To ask this question is to answer it in the negative. It is much the same as to ask if any building can have an adequate foundation if all solid material is left out of its foundation. In short, it means that, at best, all inspiration dogmas, which include in them authoritative teaching, are theories only, and can never be anything else to him who without superstitious reverence for traditional teaching examines their claims.

But this conclusion is opposed to the general teaching of Christendom. Certainly it is, and that is the chief reason why it is and will be rejected. "Thou shalt not follow the multitude to do evil," is good wholesome advice to all Christians, provided it is restricted to the multitude outside the church, but it is laughed to scorn when it claims to include themselves.

However, truth is truth, no matter how treated, and so it will continue a truth to the end of time that the ideas of the inspiration of the New Testament Scriptures, now almost universally accepted, are built on a foundation of sand, are the very essence of superstition.

What then is the origin of these theories?

When the Holy Ghost, early in the history of Christianity, ceased to be recognized after the manner of Christ's teachings and after the pattern of His example, they were invented as a substitute.

The mind of man craves some infallible guide, because it was so created, and when the true guide is rejected, it is in accordance with its necessities that some other guide or guides should be invented to take His place.

The growth of the dogma that the Bible, especially the New Testament, was the infallible rule of faith, after the pattern of the Pharisaic idea of the Old Testament Scriptures, was evidently of slow growth, and can be traced through the writings of the first centuries of the Christian era. But, as these early writings are not extensive, that is, the portions which have come down to us, it is only indicated, not as clearly brought out as we could wish.

Evidently the substitutionary process had to fight its way through the opposition caused by those who retained glimpses, if not the steady light, of Pentecostal teaching. We are inclined to think that amongst the so called heretics of these early times more of the Pentecostal experience was retained, for a time at least, than with the self styled orthodox. And we further think that the fierceness of the conflict between them was because of this fact. But as these *heretics* also, after a time, drifted away, in experience and teaching, from Pentecost, they were overwhelmed, buried out of sight.

It is more than probable, to us it is certain, that if they had retained the truth in its simplicity, and illustrated it in its fullness, they would have won the battle and come to the front as the true exponents of Christianity. But when they too gave up their Spiritual life, and became creedists, then they battled with the orthodox on the same plain. That is, they could not claim legitimately God's protection and sanction any more than the others could.

Therefore the universal law of 'the survival of the fittest' began to operate against them, and in favor of their opponents.

One man who walks in the Spirit, and thus fully illustrates Pentecost, is more than a match for the world. No weapon formed against him can prosper, so long as he thus walks. Even though his enemies should compass his death still would he, like his Master, leave disciples after him to imitate his walk in the Spirit. But the moment he ceases to so walk, in the absolute sense, immediately he loses all advantage in the conflict, and his final defeat is inevitable, unless he should possess powers of mind and body equal to or superior to his opponents.

Hence our contention, that it was the universal rejection of the Holy Ghost as the only rule of faith for the individual which made possible the universal substitution of the authoritative inspiration of the New Testament Scriptures.

WHAT OF THE SECOND QUESTION?

This we now proceed to answer. It is generally presumed, in a vague sort of way, that the truthfulness of the New Testament Scriptures is founded on something entirely different from that upon which rests the truthfulness of any other book. But to the inquiry as to what this different something is, there is no reply which challenges scrutiny.

The leading facts of ancient history are accepted by all as sufficiently well established to demand universal acceptance. What scholar is so hypocritical as to doubt such facts as the battle of Marathon, the defeat of Pompey by Julius Cæsar, or that there was such a person as Cicero! These and similar leading facts in history are accepted as absolutely true.

Now, we ask, would not the same or similar proofs which establish these historical facts be all-sufficient to establish the facts of New Testament history? And when the most searching examination, that which awakens genuine doubt concerning

most if not all the reputed facts of the early history of Rome, does not only, not make doubtful the above facts, but tends to establish their truthfulness, need we any other kind of proofs for the truthfulness of sacred history? When a matter can, by such proofs, be made absolutely certain in secular history, why should we call for additional proofs to establish the facts in Biblical history, nay, should we not rather deprecate such a call for additional proofs as suspicious, or at all events unreasonable and prefer to have the reputed facts of sacred history stand or fall by precisely the same examination that other historical facts are rejected or established?

We maintain, then, that not only is there no difference in the kind of arguments which go to establish the facts of Bible history, but that it is in the best interests of all concerned that there should be no difference.

Before the exhaustive examination which establishes the real facts of history and rejects as mythical all claims concerning the verbal or general inspiration of the New Testament Scriptures, after the modern orthodox ideas of such inspiration, are found to be absolutely without foundation, and therefore it is natural that theologians, of the special pleading sort, are unwilling to submit their inspiration dogmas to such all-sided examination. This has been their attitude to such criticism thus far, and doubtless will be in the future. But this unwillingness on their part to submit their theories to all-sided examination is one of the proofs of the theoretical nature of their creeds about inspiration.

But we maintain that the essential facts of Christianity are but the more firmly established the more exhaustive the examination they are subjected to.

The details of this examination we shall not attempt to even mention in this article, simply stating that the facts which even pronounced opponents of Christianity accept as established beyond a doubt, are quite sufficient to support the

the whole structure of Scriptural Christianity, so that, even the enemies of the Pentecostal Gospel being judges, the foundation of our faith in Christ Jesus is established beyond dispute.

But whilst this is true, we are aware that the foundations of many of the creeds which are presumably founded on Christ and His teachings are not beyond dispute, for many, if not all of them, require certain doubtful matters to be established as facts else they fall to the ground, and so they cannot withstand modern investigation.

This being the case, it is certain that their defenders before the swelling tide of modern research, in place of becoming more liberal, will become more and more narrow and bigotted, and tend more and more to substitute bare assertions and anathemas for careful, exhaustive research. Let him who doubts this our conclusion, observe honestly, and without prejudice, and time will convince.

EXPOSITION.

"I have power to lay it down, and I have power to take it up again."—JESUS.

THE orthodox, *i. e.*, the unpentecostal explanation of this passage is, that Christ, in His conscious might, as differing from all men and being in very deed the Almighty, could deal with His human life just as He could deal with the planet Jupiter—blot it out of existence and restore it again at will. According to this exposition of the passage there is not, there cannot be, the slightest similarity between this experience of Jesus Christ and any possible experience in us. Why then burden the page with such a manifest truism, we may well ask? Certainly a being possessing Almighty, independent power can do anything conceivable. Does not, we ask, such explanation of the words of Jesus make them virtually burden the page—a blemish rather than an embellishment?

Suppose we look for some explanation which will not land us into such absurdity. The above exegesis naturally leaves out

the following context—"This commandment have I received of my Father." For in this latter sentence there is an argument directly opposed to the orthodox teaching. What need was there to bring in the Almighty Father as giving Him this power if it existed in Him already, of necessity? Evidently there is room for further investigation, indeed such additional examination is invited by this latter expression.

If Jesus received His call, from the Holy Ghost, i. e., from God, to testify to the truth till the Jews should destroy His life, is it not certain that if He ceased to be led by the Spirit in this thing that all danger of martyrdom would then have ceased? So, in this sense, He had power to lay down His life or to refrain from so doing. The whole expression then—if this view of the matter be taken—simply affirmed His voluntary obedience to the Holy Ghost. There was no compelling force upon Him. If he should cease to be led absolutely by the Spirit then would all persecution cease, and no martyr's death would be before Him.

In this He is exactly on a par with all His followers—the first born amongst many brethren. For we, who, in obeying the Holy Ghost awaken the opposition, the persecuting spirit of religionists' have power to stop all such persecutions any moment we choose. Should we, for example, as editor of the EXPOSITOR, write and publish an article expressing even doubt concerning the correctness of our former teachings, how suddenly would all antagonism be withdrawn, and if we followed it up with decided action along the orthodox lines, how soon would we be welcomed back to more than former cordial treatment by those who now oppose! In this respect we have power to continue the antagonism, yea, to continually increase it, and we have power to end it.

But what about the expression, "to take it again." Does not this distinctly allude to his resurrection? Well, granted that it does—although to us the allusion is by no

means a matter of course—then it must refer to His ability to carry out a distinct personal revelation of God to Him just as any of his followers may do. If for example, it was a distinct revelation to Him that, if obedient, he would be put to death by the Jews and then be raised from the dead the third day, this even must be contingent on His distinct, absolute obedience to the Holy Spirit. That He should proclaim the prophesy concerning Himself was part of the necessary obedience which was to result in His resurrection—this commandment, i. e., revelation He received from God just as we receive our definite revelations from God.

Once we were called upon to publicly state that the work of a certain American evangelist was done, as far as Canada was concerned. Now this commandment we received from God, exactly after the pattern of Christ receiving His revelation, that is, if He is our example. But we had the power to disobey, just as Jesus had. We had absolutely nothing to do with the whole matter but simple obedience. And just as God made good the utterance of Jesus so He made good our utterance.

In this exegesis of the passage we make it fully harmonize with the teachings of Christ as a whole, and so the incident becomes freighted with helpful lessons, a real tonic to our faith.

We write this article in the city of London whither we have come in obedience to the distinct revelation of the Spirit. Now we had power to nullify this revelation by want of perfect obedience. But as we have no definite intimation as to the ultimate object of our visit we simply leave it to our Master to vindicate the wisdom of our act in coming. Still we can say, like our Master before us, concerning this and every direct intimation of the will of God—"I have power to lay it down and I have power to take it up again, this commandment have I received of my Father."

UNITARIANISM.

THE real spirit or essence of Unitarianism to our mind, is the effort to imitate the life and character of Jesus Christ after the pattern of ordinary hero worshipers. Christ is their *hero*, and, by studying His character and memorizing His precepts, they try to approximate to His life by imitating the one and practicing the other. This they do without making any pretence about securing special spiritual power, or the benefits of an atonement. It is Confucianism with Christ, instead of Confucius as the originator of the *ism*.

It is not at all likely that many Unitarians will accept this characterization as correct, and yet it will be far easier to repudiate it in words than in argument. Look at the matter more in detail and this our portraiture will be seen to be more and more lifelike as we continue the examination.

Christ, according to their creed, was a man of like passions with themselves, although the best of the race, his precepts the very best ever uttered, his private and public life the most faultless ever lived in the world. All then that He could possibly be to them, according to this creed, is a pattern, an example, to be copied just as the school boy copies a first class specimen of writing. The copy is the result of the engravers art but the scholar is to imitate it with his pen, and hence is not required to equal its excellence, he is only required to approximate nearer and nearer to it as he gradually improves his hand writing.

The method by which Christ succeeded in living this is utterly and intentionally ignored. The engravers art is presumed to be a myth, and this perfect copy is presumed to be the work of pen and ink. They never aspire to the art of engraving, that is to the method whereby Christ set the perfect copy. Their creed has only to do with the result, never with the method.

Hence they not only do not succeed in perfectly imitating, i.e. equaling the original copy, but they are content that it should be so. The creed is brought down to their practice, and so a species of soul rest is the outcome of the process.

The difference between this creed and Trinitarian creeds is, that whilst the one does not, even in pretence, or in definition, require equality with the original copy, the other does. And so, when the copy is not equaled, aspirations after such result are in order, and exhortations to secure it are not considered silly.

But here the difference, as a general truth, ceases, for Trinitarian and Unitarian alike, as a rule, strive to copy Christ's example, but not His method. To both alike the engraver's art is assumed to be a myth. The one attempts only to approach in excellence to the set copy and professes to be satisfied with such approximation as in full harmony with his creed, the other attempts to equal the copy, but by the same methods, and fails, and yet professes to be disappointed with the result as not in harmony with his creed.

To imitate the true method by going further and adopting the methods of the engraver is not practiced or even thought of by either creedist, and so the result with both is complete, continuous failure, to equal the original copy.

We never realized the similarity, in this essential respect, between these two forms of creed so vividly as when, last Sabbath evening, listening to a sermon in St. James Hall, by the leader of what is called "The forward movement." Rev. Hugh Price Hughes, when discoursing to his immense audience, gave the different initial steps which men and women should take to live Christ-like lives, viz., repentance concerning all the past, including restitution where needful, confession to God, and faith. And now came up the question of the future life, after these steps were taken. We found ourself listening carefully and with hopefulness in the ascendent. But we

speedily found our hopes dashed to the ground, for his teaching from that point was distinctly Unitarian. His hearers were told to take the life and precepts of Christ as their example—their writing exercise—and try to imitate them after the ordinary legalistic method.

There was no attempt to point them to Christ's method of obedience, viz., that of obedience to a living personality. The exhortation was for dry, perfunctory obedience to the letter of the law, after the Unitarian pattern.

Every other part of the inspiring discourse we could not but admire, as also the after meeting, where some thirty stood up as expressing their desire to live Godly, many of whom went into the enquiry room for further assistance. The whole service was simple and impressive. Rev. Mr. Hughes is evidently a great personality, a man of incessant labors, and is making himself felt in every direction—a real power in this great city. We rejoice in his work and unhesitatingly give him our God-speed. We were impressed with his stirring worth and his transparent honesty of purpose. True, our joy could not be full whilst we realized the hopeless quest after soul rest to which he pointed his audience. Still, since christianity, as mere hero worship, is a good thing, the very best *is* in the world, we rejoice in its cultivation by such grand personalities as Hugh Price Hughes.

Now let this thought, thus brought out in object lesson form, be applied to other noted evangelists and it will at once be seen how general is Unitarianism illustrated in their practice and teaching. Indeed the result of such investigation will be startling in the extreme.

If your life is dark then walk by faith; and God is pledged to keep you as safe as if you could understand everything.—*Horace Bushnell, D.D.*

To see the hand of God in all things and events, and calmly to leave the results with Him, this is the glory of Christianity.—*S. H. Calhoun.*

IN HARMONY WITH OUR TEACHING.

THE following article is clipped from the *St. Louis Central Baptist*. This is one of the recognized organs of the Baptist church and is an ably conducted weekly.

In this article our teaching is brought out and emphasised. The probabilities, however, are that even the writer himself, although decidedly in advance of most of his contemporaries, would shrink from his own deliverances and logical conclusions if he saw them practically illustrated in life as he would see them if he visited representative members of our Association.

The fore part of this article is clear and unexceptional, and leaves the reader in the proper place for learning of God, and so obtaining all possible knowledge concerning the whole subject in practical form.

The latter portion is taken up mainly with cautions. And these, although in the main correct enough, after all imply that the truth, in practice, is so difficult to get at as to tend to discourage the honest seeker. For, on close examination, one caution seems to clash with another and so tend to perplexity. The first caution assures the simple hearted searcher that he *may mistake human feeling for divine leadings*, and then virtually asserts that the teachings of any orthodox church concerning Bible doctrine must not be open to the regulation of the Holy Spirit.

But this demands that the Holy Spirit be restricted in His guidance, contrary to the unmistakable description given of the Spirit by Jesus Christ.

Now as this error is fundamental, it jeopardises the whole question, or rather tends to involve it in hopeless obscurity. But as simplicity and certainty are essentials in making divine guidance of practical value this obscurity defeats the final object of the writer.

As yet, in spite of this and other obscuring paragraphs, the whole article is more valuable whilst the possibilities of divine

guidance are fully asserted and maintained in his last paragraph.

THE DIVINE GUIDANCE.

BY J. B. GAMBRELL, D.D.

One of the ever living, ever present, ever practical questions of life is, will God lead us through the mazes of this world, or are we left to our own wisdom to guide our feet in the best paths we can find? In some sense most Christians hold to the doctrine of the divine guidance. We pray for it, and more or less wish it and expect it; but it is in such a hazy way and with such little assurance, that we get no practical good out of the doctrine, even allowing that it is true. Holding on to a sort of relic of religious faith with varying moods, every now and then something happens to upset us completely. Here was a case in which there was much prayer for the divine guidance and yet everything went utterly wrong. Not very long since I heard a brother in a carefully prepared speech speak of a young sister who prayed for the divine guidance, was led to offer herself for the foreign field and then turned suddenly about and got married. His inference was that women are not to expect God's hand to lead them into a life work.

But to come nearer still, we have all had experiences which have sent our hearts and faith down into our shoes. We prayed and went about a thing with such hope, only to find that we were doomed to failure, as it looked to us, after we had done our best.

Then to make the case very bad for most of us, we meet so often the veriest cranks and heretics prating loudly of the divine leading and all with such assurance that our little faith, all that we could possibly claim, gets ashamed of itself, while we know for a fact that these very confident people are all wrong. There is little wonder that in the confusion and mist the average Christian gets very much mixed about the doctrine and altogether doubtful as to its limitations, if there be any solid truth in it at all.

In the limits of a newspaper article, it is not practical to attempt an exhaustive discussion of the doctrine. "The meek will be guide in judgment," and many other like passages seem to teach what has always, to a degree, been held by the devout. An excellent Bible study is this question. If one will go into it and read the references carefully and ponder the Scriptures devoutly, he will be amazed at the evidence furnished that God has not left us to find our work and our way by our own wit. The teaching is that when we really pray the divine wisdom supplements human wisdom, sometimes overrules it, and leads the prayer in a safe path, safe from the higher view of the good Spirit. And the doctrine takes in everyday affairs as well as great spiritual concerns. Let us pause and think a little. What a blessed doctrine is this! Reader take your Bible and study it out for yourself. It will do you far more good than to have me work it out for you.

The remainder of my space must be given to some remarks and cautions.

Those who profess to have been led to embrace doctrines contrary to the Bible are not to be believed. They may be, alas! one prove themselves to be hypocrites. Many of them lack the modesty of real faith. They may mistake feeling for divine leadings. It is quite possible to make a mistake. Anyway we can be sure that the Spirit does not say one thing in the Bible and another in the human heart.

To secure the divine leading we must divest ourselves of human perversity. Our will must bow in ready obedience to the divine will. Never till all human will has been subdued, our purposes purified and our hearts made willing to obey, does the Spirit take the lead of our minds. This comes to most of us in crises only after much sifting and many heart aches and much crying out for God.

The spirit in which we reach out and touch the divine hand is one of great self-abasement and consequent spiritual exaltation. We stand before the Lord and rejoice with trembling. The whole spirit and bearing of the trusting seeker after the heavenly guidance is far removed from that chippy, cheery manner so frequently met with in those who boast great things in this line.

The mind unsettled as to the proper thing, by reflection and prayer brought to poise as it waits for the determining influence of the Spirit, will be turned to the right conclusion and then will come to the heart the assurance, "This is the way, walk ye in it." The prayer may not be able to give a good human reason for his faith, but he will emerge from the region of doubt, and know that he is right. The conviction is inwrought, like real prayer, in the heart, and becomes regnant over the soul. This impression may be lost by unfaithfulness or in any of the ways by which the Holy Spirit may be grieved. Sometimes in our human weakness we sink below the sublime posture of the soul when it receives the deciding impression. Such seemed to have been the case with John the Baptist when in prison, and of Elijah before him. Next to the mountain is the valley always.

This leads me to my closing point. When we have sought in faithfulness the divine leading, felt the impulse of the Spirit and gone on in the fear of God and the fellowship of the Spirit, we would allow no apparent failure to shake our faith or destroy our peace. John went up to Jerusalem and preached by the Spirit—mighty preaching; but he lost his life. That was God's way. One moment in heaven would repay a thousand strokes of the headman's ax, and when he fell, it was like the fall of a mighty oak in the forest. He broke the power of evil in Jerusalem. His mission was successful, his work was done. No doubt in the light of eternity many of our greatest successes will appear failures, and what we wept over as failures will fill us with unspeakable delight because we will see how great was the success.

When we go out humbly trusting God to be

our leader, we should accept joyfully the result, however it may appear to mortal vision. So shall we have great peace and be true messengers of the King.--*Central Baptist.*

WAY NOTES.

IT IS considerably over a year since we stated, in the EXPOSITOR, that we had a conviction that we must needs go to London, England, to preach this Pentecostal Gospel. Some time after, we also mentioned that the needed money had been supplied; also that the physician who attended us during the severe illness we were called to suffer recommended a trip across the Atlantic for our health, and yet that all this did not constitute a call to go to London.

Friend Hickerson, at one of the recent Association meetings, used this our experience to illustrate his failure to walk in the Spirit. He told us that he had made the mistake of taking the apparently providential opening as the call of the Spirit, and had followed them to meet disaster. He said he had not waited to follow the voice of God alone, and hence his difficulty with the Association. He now could see what he could not before, viz., that he had gone wrong whilst the Association had kept right.

Thus God used this our public experience to help him in his time of extreme difficulty. Our teaching is that the Holy Spirit is appointed to lead us into all truth, and He alone. Providence, the Bible or the Church neither singly nor collectively are adequate to the task. According to Christ's teaching the Holy Ghost is to guide us continually.

But a time came when we knew we were called of God to start for England. We are met at this point by very many who eagerly ask: But how did you know? To all however we have to reply that the matter is utterly unexplainable. We were doing consciously the will of the Father even as Jesus did it, and so we knew when he called us to prepare for the journey.

He who walks in the Spirit after the same manner fully understands our speech concerning this thing, whilst to all others we speak in an unknown, yea, an untranslatable tongue. Moreover, there never was knowledge more certain to us than our call to undertake this expedition. Nothing concerning things to come was revealed to burden our mind. We were not responsible to any being for the accomplishing of any results. It was to be a step by step obedience.

The first day of April the steamer Etruria, of the Cunard line, was to sail from New York, and we made our preparations to go by that vessel.

In the meantime we had made the acquaintance, by letter, of Stephen Merrit, of New York, a brother who has of late been publishing a monthly paper exclusively devoted to teachings about the Holy Ghost. When he learned of our intended visit to England he invited us to spend several days at his home ere sailing. The invitation was so hearty and satisfactory that we accepted, and so started from home the previous Monday. Brother Merrit however, was suddenly called away from home, but was so urgent that we should not alter our arrangements that we spent the few days at our disposal at his home, notwithstanding his absence.

Mr. Dickenson, of Woodstock, having business in New York, was able to accompany us and see us safely on our steamer. Together we made the acquaintance of several friends in New York. We had a long and profitable conversation with Rev. Dr. Wilson, formerly of Kingston.

During the process of this conference, we undertook to explain, in few words, the distinctiveness of the teaching of the Association. We said, if he were advised to study the life and precepts of Christ and strive with all his might to imitate the one and carry out the other it would be looked upon as good christian advice. To this he fully assented. We, however, did not look upon this as the teachings of the

New Testament Scriptures. We taught that the teachings of Christ were to the effect that we should look to the invisible Holy Spirit as our only guide and teacher, to the exclusion of Bible, Providence Church and Reason. We asked Him if he ever came across one who professed to understand the teachings of Christ concerning the Holy Ghost to be after this manner, when he answered, no. Hence we proved to him that our teachings were distinctive as compared with those of all others. He appeared to be greatly interested, and at the same time he greatly interested us in his own work. He has recently separated himself from Rev. Mr. Rainsford because of the latter's views on the liquor question and is now in closer relations than ever with Rev. A. B. Simpson.

We also made the acquaintance of Ross Taylor, son of bishop Taylor. We accepted his invitation and spent a night at his present home, which is the former home of Stephen Merrit, about thirty miles up the Hudson. We had the pleasure of attending a holiness meeting which he holds every week at his residence. About a score of people from the surrounding village assembled, and together we spent a couple of hours pleasantly and profitably. Mr. Dickenson as well as ourself took part in the meeting, on invitation. We were gratified by seeing the evident spirituality of a number of the friends who took part. We were very favorably impressed with all we saw and heard. Brother Taylor grows upon us as we get acquainted. His heart is evidently in his father's work and he throws himself into it fully.

On our way to New York, by happening to take a slower train to Rochester than we had intended, we had the pleasure of making the acquaintance of Rev. Mrs. Annie Shaw, and had a long conversation by the way. Mr. Dickenson had had the pleasure of entertaining her as his guest, in Woodstock, and she evidently was pleased to renew the acquaintance. After interesting ourselves for a time in her impor-

tant life work, the conversation gradually drifted to personal experience. We found her true to the voice of God as it had from time to time, come to her, at important crises of her life, and sighing for a more intimate knowledge concerning the walk in the Spirit. As we severally related our experience there was no antagonism evinced on her part, but rather eager desire for like experience. We shall always look back to that conversation with that gifted speaker with great satisfaction, and we felt, as we do now, more than reconciled to the *mistake* whereby we took a wrong train.

At Rochester we took the Empire state train, said to be the fastest in the world, and, at about seven in the evening, found ourselves in the town of Fort Plain the guests of Dr. and Mrs. Darby. We found that Mrs. Darby was doing her work in this movement, scattering its literature, and by life and conversation, awakening an interest in it. Having accomplished the work of the Master here, and renewed former friendships, we took train next day and arrived in New York, early in the evening.

We started these way notes with the intention to confine ourself to generalities, and especially to such incidents as could be utilized in illustrating our teaching. We have a great antipathy to obtruding little non-essentials of travel upon long suffering readers. We were going to be unlike others in this respect, but how soon we transgressed this our rule the reader is aware. It would seem *our* rules are made to be broken. Happy he who can break them with a clear conscience. The law of liberty in Christ Jesus makes us free from even our own laws, as well as the laws of all others:

What conflicts are being fought by religionists over this simple matter, especially when we make laws for our conscience. When we conclude to regulate our praying after some set rule, to observe the Sabbath after some fixed plan, how it vexes the soul and arouses the conscience

where failure is witnessed ! But is it wrong to make laws for ourselves? By no means, so long as they can be broken without wounding the conscience. To those who walk with God, as Jesus did, no law in its observance or non-observance can touch the conscience. To such there is only one law the breaking of which can effect the conscience, and that is the law of the Spirit.

In this the Spirit's kingdom the methodical man though he were as Wesley himself in this matter, henceforth blames not himself at every lapse from his punctiliousness, whilst the unmethodical cease their fault-finding with themselves in the presence of the orderly, or even at times go by rule and think it no wonderful improvement. We but hint at an important practical subject, remarking in connection therewith, that there is wonderful emancipation from thralldom in every direction in this wonderful kingdom of spiritual order and apparent disorder.

The Etruria is a magnificent, six days steamer. She passed Sandy Hook, about seven a. m., Saturday and reached the extreme western point of Ireland the following Saturday about five p. m., i. e., in about six days and ten hours. The weather was pronounced on by experienced sailors as, on the whole, middling. We enjoyed the sail throughout, spending many hours in our ocean chairs gazing at the long waves of the sea. After the straightest of all sects we lived a *faith-curist* during the whole voyage.

In New York we were told of many of this sect who invariably back-slide when they go on the ocean. We did not learn the process by which they recover from this back-slidden state. We presume, however, it is by taking heavy doses of *time*. Why the devil, in the form of sickness, should be stronger on the sea than when on land is not yet thoroughly understood. We commend the subject to the apostles of the Divine healing movement.

Personally, we faced the ocean fully expecting to get our sea-legs after the ortho-

dox fashion, and desirous to graduate as quickly as possible, we made not the slightest effort to put off the evil day. From the first we yielded to the rolling motion of the vessel with real enjoyment on the principle of making hay whilst the sun shone. But to our surprise this pleasure continued without interruption.

The Scriptural law is "He that saveth his life shall lose it whilst he that loseth his life shall find it." Can it be that this law, in its mighty scope, takes in such a matter as sea-sickness? If so, we were a complete illustration of its truth. For yielding without one moment's resistance to its claims we retained health. And yet there was a good deal of sickness amongst the one hundred and four cabin passengers. Some who came off victorious had to fight hard for victory, by tramping the decks for hours when they fain would sit or lie down. As for ourself, we neither tramped nor swallowed drugs for a cure, we simply enjoyed ourself every way from first to last.

It is customary for sea voyagers, when writing to their friends, or *publishing* an account of their experiences, to give their favorite remedy against sea-sickness. If anyone can extract a receipt from this personal reminiscence they are welcome to appropriate it for personal use as it has not yet been patented, albeit, it may be more worthy of such treatment than many a repeated discovery which passes muster at the Patent Office. That the voyage was not over the "*glassy sea*" may be inferred from the fact that during one night at least the boat rolled so severely that all the passengers we heard from, including ourself, were unable to sleep.

We found some very genial, conversable friends on board, who helped to take away the feeling of loneliness. With a few we got into close religious conversation, but to only one did we care to present one of our pamphlets.

On Sabbath, we yielded to the request of the captain, and assisted at the religious

service, reading the two scripture lessons and giving a short, ten minute's sermon.

After a very short delay at Liverpool, we arrived in London on Saturday evening, where we were met at the station by Mrs. Drewry, late of Toronto, and directed to Taverner's Temperance Hotel. Since then we have secured a pleasant home on a quiet street, No. 2 Almerida, London N., and are thus prepared for a long or short stay at the metropolis of the world, just as the Master may indicate His good pleasure.

We write these notes after a week's stay in London, and before we have spent any time sight-seeing. The first Sabbath, we listened to Rev. Mr. Brown, in the morning, in the Wesleyan church where the Taverners worship, and in the evening went to hear Hugh Price Hughes. The next Sabbath we had the pleasure of hearing Rev Newman Hall, the great congregational preacher. We never heard this preacher before, but we are inclined to think that he does not now carry his audience with him as was formerly his wont. The sermon was evidently that of a master, but there was to us a certain kind of perfunctoriness about it which seemed to be the result of gradual growth. This our estimate of him was confirmed by one who had heard him in his prime.

He somewhat startled us by the liberty he took with the utterances of Christ. Where Jesus says "If you love me keep my commandments," he declared His meaning to be "If you love me *try* to keep my commandments." Desiring to love Christ and trying to keep His precepts he, in several places in his sermon, pronounced on as fully measuring up to the teaching of Jesus Christ concerning these things.

There was no lengthened argument entered into to establish this serious statement. He assumed it to be correct, in a matter-of-course way.

This slipshod method of investigating truth, or rather of dogmatising about truth accounted to us for the lack of freshness

and force in the sermon. When one can make such serious alterations in the language of the founder of Christianity without apology or attempted argument, it is the evidence to us of superficial thought such as one cannot get down into the soul-life of his hearers and stir the depths of their being. Such loose thinkers must pay the penalty of deterioration in themselves as age advances.

Whilst we had but little desire to hear him again, in his pulpit efforts, we were taken with the desire to hear him on some live subject, such as social reform, where his dormant powers of eloquence would be awakened to grapple with it unchecked by the trammels of a fossilized creed.

DID JESUS GIVE HIS SECRET TO THE WORLD?

IF THE conclusion arrived at in our last article on the "The Secret of Jesus' Life," be the correct one, it is of the utmost importance that we know whether He gave this secret to the world. For what advantage could it be to us, or to the Master either, that He should live a perfect life unless He could impart to us the secret of His success? Of course we expect to be met here with the answer that His chief work was not to *live* but to *die*.—that it matters little what we think about His life so long as we believe in the efficacy of His death. This poor, barren, commercial idea of the atonement has well nigh banished the significance of Jesus' life from the earth. So that to-day for one person who is interested in the Master's life and is anxiously seeking for the secret of that, twenty persons can be found who scarcely give a thought to His life, but are constantly pondering the significance of His death. The popular question is not, How did He live and by what power or secret, but how did He die? Not what advantage was His life to me, but what can I gain by His death? No one can ponder the popular Christian

literature of the day without seeing that a prominence is given to His death out of all proportion to that given to His life. And yet if His death were the chief thing, why did He live so long and endure such contradiction of sinners? If His mission was simply to die, why did He not die at once and be saved from years of useless suffering?

Taking the Master's own words for it we maintain that He gave far greater prominence to His life than to His death and that He came rather to teach men how to live than how to die. His most important discourse, the sermon on the Mount, deals almost exclusively with matters pertaining to practical every day life with scarcely a reference to the subject of death. The whole tenor of the three synoptic Gospels are to the same effect. They deal almost entirely with the subject of right doing, right living or righteousness. If such great prominence then is given to right living in His teaching is it not reasonable to suppose that He would leave behind Him some important secret bearing on the greatest of problems?

If the lesson which He came to teach was not Divine Guidance, what was it?

We look in vain for any other secret bearing directly upon the subject of righteous living. The lesson of forgiveness men had learned before. The Old Testament saints rejoiced in a clear sense of forgiving grace. Their death was triumphant. True they failed to keep the law and committed daily sins, but they obtained daily forgiveness just as modern Christians do. It may be said that Jesus gave a deeper and more spiritual meaning to the law than did any of the prophets. But what would be the advantage of this unless He gave power to keep the more perfect law? But as a matter of fact He gave no such power unless it be in the gift of the Holy Ghost. Legalists of today are just where the Jews of old were. They see the law to be just and perfect and good but find no means to keep it. A

Christian without Divine Guidance in this dispensation is little if any better off than a Jew under the law. He fails to keep the law and so did the Jew. The Jew needed daily forgiveness and so does he. Both are constrained to cry out under their sense of failure, "O wretched man that I am."

Now Jesus plainly taught that there was to be a great difference between the two dispensations. That the privileges of Christians were to be so much greater than the privileges of Old Testament saints; that the *least* in the new dispensation should be greater than the *greatest* in the Old. If this be so what makes the difference? The superior teaching of Jesus could not make the difference? Neither could His superior example unless power was given to practice the teaching and follow the example. The history of the first Christians fully corroborates the above statement. Until the day of Pentecost the characters of the apostles were marred by the same weaknesses, faults and sins as other men. They were narrow and biggoted, wanting to forbid others doing good because they "followed not us." They were filled with worldly ambitions and selfish desires, disputing which should be the greatest among them quite after the fashion of modern place seekers in the church and out of it, and these thoughts filled their minds up to the very eye of Pentecost, as is shown by the method of electing a successor to Judas immediately after the ascension of their Master. Here is the clearest evidence that they were still bound to the old legalistic form of service. The only reason given by Peter for electing a successor to Judas was that the Master had called twelve and therefore they must keep up the number. So they make their appeal to blind chance to elect a successor the lot falling on Matthias of whom we fittingly hear nothing afterwards. To be sure they prayed over the matter, forgetting as all legalists do, that prayer cannot sanctify a foolish and need-

less transaction. This reminds us of the common method of deciding whether certain amusements, etc., are right or wrong. Ministers usually tell young people that they should not engage in anything upon which they cannot ask God's blessing. "If you can honestly pray about a thing it is likely to be right." Strange that such counsel should be given in the light of history which makes it clear that men have conscientiously prayed over the burning of heretics and witches, and have also asked God's blessing upon the grossest forms of immorality. Yet what better advice can men give who have no knowledge of the Holy Ghost as guide into all truth?

Though it may be true that there were some defects in the lives of the apostles after Pentecost, that they did not clearly apprehend the full meaning of Divine Guidance at the first, yet it is perfectly clear that the change was so great that it cannot possibly be accounted for on any other hypothesis than that it was the result of their acceptance of the Holy Spirit as guide into all truth. It is equally clear that they pressed the acceptance of the same Spirit in the same sense as they themselves received Him, upon all their converts.

Turning now to the historical argument what do we find?

First, the Old Testament clearly predicts that one of the most distinguishing features of the future dispensation should be the outpouring of the Spirit upon all flesh. That God's laws should be written in the heart and placed in the mind. Secondly, John Baptist, the immediate forerunner of Jesus, and the greatest of the prophets, declared that the great mission of Jesus was to baptize with the Holy Ghost. Thirdly, Jesus Himself laid far greater emphasis upon this part of His mission than upon any other aspect of it, giving it special prominence just before His crucifixion (see John, xiv, xv and xvi), and also

just before His ascension (see Acts, ch. 1). Fourthly, the apostles passed through a distinct crisis in their experience in exact harmony with the teaching and prediction of Jesus that they should receive the Holy Ghost not many days hence and that this baptism would give them clear perception of spiritual truth and make them powerful witnesses unto Himself. Fifthly, the apostles not only received the Spirit themselves but pressed His acceptance upon all the first Christians, many outside the apostolic circle receiving Him in the same sense as those inside that circle, Stephen, Paul and Luke being notable examples. The theory that the gift of the Holy Ghost received by the apostles was in any sense different from the baptism received by the ordinary believers of the day is as pure a fiction as could be invented.

But some one says we all believe in the baptism of the Holy Ghost. Certainly: we do not deny it; but what we insist upon just now is, that this baptism of the Spirit means taking Him to be guide into all truth and empowerer to do the perfect will of God on earth as it was done by Jesus. If the Holy Ghost does not do this for us, then we press the question what does He do, or what advantage is there in receiving Him at all? Let all lovers of truth ponder this question well and see if they can find a reasonable answer. We are convinced that they will be forced to the conclusion that if Divine Guidance, the gift of the Holy Ghost as guide into all truth and empowerer to do the whole will of God, was not the secret given to the world by Jesus, then He gave us no secret at all so far as holy living is concerned, His death having reference to pardon and not to holy living.

We are reminded just here of a circumstance which occurred on one of our fields. A minister who strongly opposed Divine Guidance as taught by us, preached one day on the baptism of the Holy Ghost. An acute listener said after the sermon he wondered what the ministers wanted them to receive the Holy Ghost for. He couldn't understand why the Holy Ghost should be received at all if he were not to be obeyed and followed into all truth.

A. TRUAX.

Courtland, Ont.

THE DIVINITY OF CHRIST?

THE Rev. B. Sherlock's article in the EXPOSITOR for April on "The Divinity of Christ, is it a Myth," marks a new departure in the history of the EXPOSITOR. We have looked through the magazine since its inception and we notice an entire absence of controversy to date. We have now presented for the first time in this magazine, I think, two professed "doers of the will" expressing different opinions apparently about the same matter. We are more interested in this "new departure" and what it means, than we are for the upholding of one of the sides of the Divinity controversy, which we are not sure but that we had something to do with initiating.

Since we have commenced to read the EXPOSITOR, we have frequently observed its printed platform, "Catholic in Spirit—loyal to truth—non-sectarian." Knowing the fact that the editor of this non-sectarian magazine was a Methodist minister in good standing, we watched with interest the "Evolution" of non-sectarianism through its columns, what kind of truth it was "loyal" to, what limit there was to its Catholicity, and yet the editor's ministerial standing remain intact. We confess we have been gratified beyond measure that the platform as laid down is something more real than nominal. We love reality. We hate sham. We further confess that when we saw that our own opinions were permitted to be attacked, and the "other side" was

given the same liberty that we were given, we were more than pleased. We dearly love fair play. We believe Jesus loved it too, and while the servant cannot be greater than his Lord, there is nothing said about not being able to be as He was, in fact it is enjoined upon the servant that he must be as his Lord was.

We see no reason why Rev. Mr. Sherlock should not have the liberty of his opinions and we are glad to see that the EXPOSITOR has given him the liberty of publishing them. His opinions are evidently Trinitarian. My opinions may be characterized as "limited" Trinitarian opinions, i.e. they are limited by my knowledge. They are not Dualarian neither are they Unitarian. I have reached that stage of Christian experience where I can grow out of opinions as well as grow into them.

Our invariable experience is that as old opinions disappear and a vacuum is created, God readily occupies the space created by the disappearance of the old opinions. It is astonishing with what tenacity men will hold on to the faith once delivered to the saints, when they are allowed to change the word "faith" to the words "doctrine" or "opinions." Let faith go! Maintain the true doctrine! "By faith ye are saved," is transformed by many into "by doctrine are ye saved." There are those who admit that all that is necessary to "know the doctrine," is to "do the will," who act as though they must contend earnestly for the doctrine to continue to "do the will." Is not continuance in knowledge of "doctrine" a necessary concomitant of continuance in doing the will. If to do the will is to know of the doctrine, and the will be done by the year, will not the doctrine be pure and right and true by the year.

And yet we are pleased by Rev. Mr. Sherlock's defense of the Divinity of Christ. Of course he does not touch the only question at issue, viz: the immaculate conception.

We respect honest opinions. We believe he is honest when he exalts the Bible as the "documentary standard of

faith and directory of life." When he asserts that "these documents do abundantly sustain him"—and that "these documents express the mind of God to him," we have no cause to question his statements. But will Mr. Sherlock give us the liberty of being sustained by God instead of by "documents"—of counting God true and every man a liar, even if all the saints of the Bible are included?

If I testify to a "victorious and satisfactory life" with less dogmatic knowledge about this Divinity question than he possesses, will he reject my testimony? If not, then we have the spectacle of two walking together agreed, but with contra opinions, and we are perfectly well aware that this is in the nature of a miracle in these days.

The Divinity of Christ is evidently no myth to Rev. B. Sherlock. We don't expect that he will, however, lay it down as a rule that all who walk in the Spirit must believe just as he does. If so then we only have another "new departure in an old direction," viz. "He shall guide you into all truth" except the Divinity of Jesus—in this, the Holy Ghost must be guided by man. That is we must be under law to the Spirit in everything but this Divinity of Christ doctrine.—That is "the Holy Ghost shall teach you all things" but one,—that one you must accept the doctrine of man about—the man in this particular case being the Rev. B. Sherlock. Having become a child, in our own innocent guilelessness, we fail yet to take in, how the Bible can be the "directory of life" and at the same time the Holy Ghost be the director of life—how we can be guided by the "documentary standard" and by the Holy Ghost at the same time. This looks to us as though instead of the one law of life being set forth, there is a semblance of at least two. But we are teachable. Mr. Sherlock may have some occult meaning that we are not as yet learned in. We will therefore patiently wait till the tree of knowledge expands in our case, determined that this tree shall contain only good opinions, not bad—determined that as for ourselves we shall know nothing save Jesus and Him crucified.

Since our utterances on this Divinity of Christ question we have had all sorts of conceptions formed as to what our belief was. Many know a great deal more about what our beliefs are than we do ourselves.

As a matter of fact in our unsophisticatedness we have reached the stage when we can change our opinions without losing our self respect. Growth in knowledge necessitates change of opinion. We can change our opinions a half dozen times a day now without difficulty. At the same time we find ourselves changing opinions less frequently now, largely because we don't form so many as we used to. We have not changed our opinions recently on the Divinity question—neither do we expect to.

Mr. Sherlock's position appears to be thus: Jesus used language that was "ill-timed and dangerous if it was not absolutely impious," if He did not teach that He was Divine—"that he had an identity of nature and dignity with God." He quotes the standard passages, "In the beginning was the word, and the word was God," and "The word was made flesh and dwelt among us." He also quotes Coleridge whom he calls "celebrated," as saying, that "If a lawyer would interpret British Statutes as we interpret these verses, he would be promptly expelled from any British court."

This is argument in favor of the literal interpretation of the Scriptures with a vengeance. We presume Rev. Mr. Sherlock has literally fulfilled that Scripture where it says, "if thine eye offend thee pluck it out and cast it from thee"—also that other Scripture written by his favorite "saint," "If I then the Lord and Master, have washed your feet, ye ought also to wash one another's feet, for I have given you an example that ye should also do as I have done unto you."

By what right does the Rev. Mr. S. insist on me interpreting John's words "the word was God and became flesh" as meaning that Jesus was "immaculately conceived," until he has fulfilled these other words of the same Jesus written by the same "saint"

John, about the washing of feet—until he has fulfilled literally every word of Jesus. Would it not be logical and Scriptural on my part to say to him in the words of the same Jesus “thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother’s eye,”

We ask Rev. Mr. S. if he is not attempting impossibilities. He says Jesus has an “identity of nature with God”—that “Jesus has an official superiority to all angels and all men”—that “Jesus was in a true and a peculiar sense Divine.” Why does he not prove these things. Mere assertion counts for nothing? Why does he not define what he means by peculiar? And why does he not proceed to harmonize these statements with that other Scriptural statement “as he was” or “is” (to be literal), “so are we in this world”? Jesus had an identity of nature with God, therefore to be logical, if I am as He is, I must have an identity of nature with God. Jesus had an official superiority to all men, therefore if I am as He is I have an official superiority to all men, and this is true of all who become Christians. Jesus was in a peculiar sense Divine, therefore if I am as He is I am in a peculiar sense Divine. There is a sense in which all these things are true, but it is not dependent on the “immaculate conception” the only point under consideration as far as I am concerned.

It is all well enough for Rev. Mr. Sherlock to undertake to raise a dust (unintentionally no doubt) or create a diversion by multifarious quotation from Scripture about “Son of God” Jesus and the Father being one, “the only begotten of God,” “the first begotten &c.” None of these things are or have been questioned by me, on the contrary I have affirmed them and now reiterate them. I said “We believe that Jesus was the first man who fought out to the end the spiritual conflict without flinching,” “that he differed from the men who associated with Him is apparent.” We believe Jesus had for His Spiritual Father the Holy Ghost.” “We believe he was born

again Himself just as He taught Nicodemus that he must be born of the Spirit.” We don’t believe He was twice born of the Spirit.” He was the first born among many brethren, in the manner of His Spiritual birth. “Jesus was the Son of God just as those who are born of the Spirit in this generation are Sons of God.” We stated that Jesus was the “invincible God man,” “that God inhabited Jesus’ body.”

I further prophesied that, “it will now be in order for some dogmatic theologians of a past and present school—aye even members of the Canada Holiness Association—to give their pronouncements as to what constitutes the difference between the “Divinity of Christ” and the “Holy Ghost” I said there would be some super-human efforts made to rescue the ‘Divinity of Christ’ from the hands of the Philistines.”

This prophecy has been fulfilled in Mr. S’s case.

But why not face the real issue. The only question raised by me of a serious character at all is the “immaculate conception.”

Of course this does incidently raise that other question as to whether Matthew and Luke were “infallible” as Chroniclers. And allied closely to this is the “infallibility” of the Scriptures.

Men have made frantic efforts all through time to find infallibility outside of God Himself. His word to Protestants, His vicegerent the Pope to Roman Catholics, are the latest inventions.

While we admit that “His word” is infallible, we don’t admit that the Bible is the whole of “His word”—neither do we admit that the Bible is infallible or that man’s record of the Bible is infallible.

If the Bible is infallible what must be made of such passages as “Then was fulfilled that which was spoken by Jeremiah the prophet saying and they took the thirty pieces of silver, etc.” Trace Jeremiah through and no such passage will be found in it. This passage will however be found

in *Zachariah*, 11 and 12, instead of *Jeremiah*. Again, in *Hebrews*, 11 and 21 we have these words, "By faith Jacob when dying worshipped, leaning on the top of his staff." In *Genesis*, 47 and 31 the words read "Israel bowed himself upon the bed's head." How is it that "bed's head" in the Old Testament is made to read "top of his staff" in the New? Is there any sign of "mixing" here? Then again *Luke* in *Acts* 7 and 6 calls "400 years" what *Paul* in *Galatians* 3 and 17 calls "430 years." *Luke* records in *Acts* 7 and 16 that *Stephen* said that *Jacob* and our fathers were buried in "Shechem." In *Genesis* 25 and 10 we are told that *Abraham* was buried in the "Cave of Machpelah." In *Genesis* 49 and 31, that *Jacob* buried *Isaac* there also. In *Joshua* 24 and 32 it is recorded that *Joseph* was buried in "Shechem," but it is not stated in this passage or elsewhere in the Old Testament that *Joseph's* brethren were buried there as *Stephen* states. In *Acts* 7 and 16 it is recorded that *Abraham* bought this tomb in Shechem. In *Genesis* 33 and 18 it is declared that *Jacob* bought it. Which is right? *Mr. Sherlock* having settled to his satisfaction that *Scripture* is infallible, and "expresses the mind of God," will please turn his attention to the above and harmonize them with his theory. He might also harmonize the three stories of the purification of the temple by *Jesus*—also of the three stories regarding *Abraham* and *Isaac's* wives recorded in *Genesis* 12, 20 and 16 chaps. He can possibly harmonize the infallible record given in *1st Kings* 15 and 14 where it says, "The high places were not taken away," with *2nd Chronicles* 14 and 2 where it says the "high places were taken away," and *2nd Chronicles* 17 and 16 where it again says the "high places were taken away."

If *Mr. Sherlock* is honest and we believe he is, let him discuss the passages that bear on the "immaculate conception" the only ones that I even hinted the possibility of the disciples getting "mixed" about.

At the same time I agree with *Dr. Schoff* when he says "Although very serious

in a historical point of view," these immaculate conception passages are of "no account for the argument in hand," and with *Professor Beet*, an English Wesleyan, when he says speaking of discrepancies, "They have no bearing upon the more important matter in hand."

In anything we may say about the story of the immaculate conception we don't find fault without suggesting a remedy. We believe that the Holy Ghost power that *Jesus* obtained at His baptism at *Jordan* to be as efficacious as if he had obtained the same power by birth. We believe that in this matter of baptism by the Holy Ghost, we are "as he was." That when rightly understood, we care not whether men believe *Jesus's* power was obtained at His baptism or at his birth. The main thing we are solicitous about is that the Holy Ghost or as *Rev. Mr. Truax* puts it "Divine Guidance," was the secret of *Jesus's* power. That it was by the Holy Ghost, whether obtained at His baptism or at His birth, that *Jesus* did what he did, and all that was vouchsafed to *Jesus* is guaranteed to us.

If all that *Mr. Sherlock* cares for is to be sustained by documents and that is "his Father's business" to him, he must not claim to be in harmony with the *Canada Holiness Association*, if he is not aggressive against error wherever it exists, and at the same time without hurling epithets, give me all the liberty that he lays claim to. Neither must he imitate the churches in the matter of "promptly expelling."

In his comparison between himself and *Queen Victoria*, as I lay claim to be a "joint heir" with *Jesus* to all the inheritance of God, this has no application. The same with the *Governor-General* argument, it loses its force when we discover that "all power is given unto us," that it is our glad privilege to sit in heavenly places with *Christ Jesus*.

We would like to ask *Rev. Mr. Sherlock* whether he would be quite willing to stake his hopes for eternity on every incident recorded by the biographers of *Jesus* being strictly true?

I would further like to ask him how he can transpose what I said about the possibility of the apostles "getting the facts concerning the natural and spiritual truth of Jesus mixed," and make it read that I stated that they got their "ideas and facts concerning the most important events connected with the incarnation of the word, mixed."

H. DICKENSON.

BRETHREN OF JESUS.

WHOSOEVER shall do the will of my Father which is in heaven, the same is my brother and sister and mother. Jesus made this statement. Then the converse of Jesus' statement would be, whosoever shall not do the will, the same is not Jesus' brother and sister and mother.

To do the will presupposes a knowledge of what that will is. Men cannot undertake to do what they have no knowledge of. Jesus knowing what the difficulties were made ample provision for the same. "If I go not away the Comforter will not come, but if I go away, He will come and teach you all things." It is the special office of the Holy Ghost to teach men what the will of God is. Men have hitherto accepted the Bible as their teacher. Standards of living have been regulated by Bible precept, instead of by Holy Ghost precept direct. No where does Jesus exhort men to take the Bible as their guide. When he lived, the New Testament had not yet been written. The nearest reference Jesus makes is when He said to the Jews reprovingly, "ye search the Scriptures and they are they that testify of me, but ye will not come unto me that ye might have life."

The Jews of His day were exhorted to come to Him, and Jew and Gentile alike of our day are expected to accept the guide and teacher that Jesus promised. If He had said the Bible shall guide us, we would have been under obligation as Christians to heed His words; but he did not say this. He said the Holy Ghost shall be the guide

and teacher. He shall abide forever for these very purposes.

The will of God is just what the Holy Ghost came to teach us. Not a part of the will but the whole will. Not the Holy Ghost teach a part and the Bible the remainder, but the Holy Ghost the sole and only teacher. And what is the will of God for the sinner? Primarily that he should forsake his sins, and secondarily that he should serve God "in holiness and righteousness all the days of his life."

If to do the will is necessary to become Jesus' brother, those who do one half of the will could be characterized as half-brothers of Jesus. Is it not unfortunate for Christianity that Jesus has so many half-brothers? It is strange that the broken cistern hewing process will continue to go on in this "doing the will" matter. The seeing of the kingdom depends on the doing of the will. The will may be much or little, but it must be done on earth as in heaven. Why is it that men come short, and take pride in confessing their shortcomings in this connection?

Jesus did the will. He bridged the great gulf. He set us an example. He trod the wine press alone. Jesus was human. He knew our frame. He remembered that we are dust. The Holy Ghost "came upon Him." Led of the Spirit He did the will. Led of the Spirit we can do the will. In no other way can the will be done. Striving mightily for the faith of the Gospel is not doing the will. Praying without ceasing is not doing the will. Consecrating ones self periodically is not doing the will. Getting in an immense amount of "Christian Endeavor" wont do. All these may come under the category of dead works, and dead works are of no avail.

Why not then cease dead works, confess once for all past failure, acknowledge the truth of Jesus' words and start now doing the will? It is only then that you can truthfully lay claim to brotherhood with Jesus.

It is not to do what Jesus did. It is to do as Jesus did—in the same manner as Jesus did. Surely with the Holy Ghost as guide we are safe. If the Holy Ghost could guide Jesus, He can guide us. If the Holy Ghost were needed to guide Jesus, we must need Him. Jesus became the first born among many brethren because He did the will of God led of the Spirit. In no other way can we be adopted into the household of God. As in Jesus' case we must say "not my will but thine be done." We would be justified in doing nothing by the year if that was the Spirit's way. We had better take ten years, if that time be necessary to get a start "doing the will."

H. DICKENSON.

MOTLEY MEMBERSHIP.

Editor Guardian.

Dear Sir.—In your editorial of last week in reply to the Rev. Nelson Burn's letter, you characterize the membership of the Canada Holiness Association by the term "motley," plainly intending it to be a term of reproach or at least the reverse of complimentary.

As a member of the Association I desire to ask a question or two. Does it not look as though denominational narrowness and bigotry were at work when members of the different churches cannot be allowed to come together in a purely non-sectarian way, for mutual fellowship and spiritual helpfulness, without being characterized as a "motley" company?

One might think from the term used, that some of the denominations represented in the Association must necessarily be barred out of heaven. But is it quite clear that Unitarians cannot be Christians and live beautiful and holy lives? Is Dr. Channing necessarily banished from the abode of the blessed? Has Mr. Wesley no chance of meeting in the Spirit world with the Unitarian minister whose memoirs he gave to his people? No doubt Mr. Wesley would expect to meet his Unitarian brother there for he declared that the reading of the memoir had convinced him that a Unitarian might be a good Christian, or at least a Christian.

If we who pride ourselves in our *Simon pure* orthodox are in some danger after all of being cast amongst a "motley" company in heaven, may we not as well mingle with them on earth?

Too great exclusiveness here might result in a little unpleasant embarrassment hereafter.

I sincerely hope Mr. Editor, that that term "motley" was penned "in a moment of weakness."

A. TRUAX.

Courtland Ont.

P.S. I see you mention the fact that some members of the Association, prayed that you might not be re-elected to the editorial chair and criticise the action as though it was wrong. Now if the members of the last *General Conference* "pray as they vote and vote as they pray" as they constantly exhort the people to do, were they not guilty of the same crime as that charged to some members of the Association?

A. T.

REMARKS.

THE above is as near as I can reproduce from memory and a few notes, the substance of a letter which I sent to the *Guardian*, but which has not yet seen the light of day in that paper.

In truth I had little hope that the letter would find its way into the columns of the *Guardian*; but still I wanted to test the *fair play profession* of the editor before going to the secular press with anything I might have to write in my own defence, or in defence of any cause which I espouse.

Although Dr. Dewart would not insert my letter he seems to have replied to it, for in an editorial note seemingly inspired by my remarks, he undertakes to show that it is perfectly right to denounce a man's views as heterodox, even though the holding of such views may not necessarily exclude one from heaven.

I never said it was wrong to oppose doctrines which were considered false or hurtful. What I hold is that it is wrong to denounce *me* for meeting in fellowship with people of different denominations, even though some of them are called heterodox, so long as they teach nothing immoral. And further, that I have a perfect right to belong to a non-sectarian Association, to write my own views freely in the organ of that Association, and to permit others to write their views just as freely, no one being responsible for the utterances or opinions of any other. If the Methodist church will not allow her members this privilege the quicker we know it the better; but we must know it from some better authority than has yet spoken. Then when the great Methodist church

gives her solemn deliverance, that her members are not to join a purely non-sectarian Association, nor to write their views freely in the magazine of such Association, nor to allow their fellow members to write their views freely, and especially that a Methodist minister is not to edit such a magazine,—when this deliverance is given—then may this enlightened union-seeking age express its astonishment indeed, and wonder how it came to have the opinion that denominational narrowness and sectarian bigotry were things of the dark ages.

In another note in the *Guardian* of March 1st, the Doctor makes reference to the term Zinzendorfism, and says he does not believe any of our ministers teach this doctrine ‘though it is a good big word to fling at somebody.’ This is not only amusing, but highly ludicrous, in view of the fact that the editor has flung the *longer* and more opprobrious term *infallibility*, at the innocent heads of his brother ministers for some years now. Albeit Dr. Dewart knows that those to whom he applies the term, utterly repudiate it in the sense in which he persistently uses it.

A HORROR OF CONTROVERSY.

In this week's *Guardian* I see the editor states as a reason for not publishing some letters sent him, that he is averse to being drawn into controversy, especially concerning questions in which the general public are not interested.

A very happy thought indeed: but how does it happen that the public of the *Guardian* are interested in hearing one side only of controversy, and are not interested in the other? A great many columns of the *Guardian* have been filled with lengthy criticisms of the work and leaders of the Association, and very little space allowed for reply at *any* time and sometimes none at all. A strange way this to shut off controversy! To leave the *Guardian* wide open on the one side and practically close it on the other. Any one can see that three or four times as much

space has been allowed for criticism as has been granted for reply. Surely the pious desire to prevent controversy covers a multitude of inconsistencies if not sins.

A. TRUAX.

Courtland Oat.

GOD'S SON.

DOES it not seem strange that this small speck in God's universe called the earth should be singled out for the sacrifice of God's only Son? Suppose the inhabitants of some of the other worlds—some millions of which are known to exist—have gone astray, did God's Son die in each one of them or does His death here atone there?

“As a man thinketh in his heart so is he” is Solomon's verdict, *i. e.*, I am loyal to Jesus Christ. I believe He established a kingdom over the hearts and lives of men on earth, that He was the first man to enter that kingdom, that the only law of that kingdom was the doing of the whole will of God—or as He summed it up—“loving the Lord God with our whole heart, mind, soul and strength, and our neighbor as ourselves.” I further believe that the immaculate conception may not have been a fact, that Jesus may have been born naturally, having Joseph and Mary for his parents, that the Holy Ghost, infinite in power, wisdom and knowledge, gave Jesus all the power that he possessed, all the power requisite to enable Jesus to do the “will of the Father,” that the Holy Ghost will withhold no good thing from them that ask Him, that we by receiving Him, as Jesus promised, can do the will of the Father as Jesus did and as the angels do in Heaven.

I take my readers directly into my confidence and declare that this is the way in which I “think in my heart”—that, therefore is “how I am.”

Now I ask what I am “robbing” Jesus of? Is Jesus not left as much a Saviour as if He had been immaculately conceived. And what is more, does not the Holy

Ghost loom up out of the oblivion into which the ages have cast Him, and while enabling us to call Jesus, Lord, practically bury the mythical divinity with which Jesus has been clothed since some time after Pentecost.

“To sit on my right hand and on my left is not mine to give.” If this statement of Jesus’ means anything it means that Jesus the equal of God—the Divine Jesus, the one who had infinite power, at the same time had only limited power. Their was something that he could not give. The power to grant Zebedees son’s request was vested in the Father. And yet Jesus had infinite power independent of the Father, at least this is the popular estimate.

Many shall come in my name saying, “I am the Christ,” and shall lead many astray. Their will be substitutes innumerable for the way I have laid down. There will be definitions innumerable. Many shall say *that* is the way, walk ye in it, instead of *this* is the way. Many will undertake to bind heavy burdens on men’s shoulders but will not touch one of these burdens with their fingers. “For all these things must needs come to pass” says Jesus. “They shall deliver you up unto tribulation and shall kill you: Ye shall be hated of all nations for my name’s sake. And then shall many stumble, and shall deliver up one another and shall hate one another. And many false prophets shall arise, and shall lead many astray. And because iniquity is multiplied the love of the many shall wax cold. But he that endureth to the end the same shall be saved. And the gospel of the kingdom shall be preached in the whole world for a testimony unto all nations; and then shall the end come.” Eighteen centuries have elapsed since this way spoken. How many of these things have come and are continuing to come to pass?

Does the hatred of the nations spoken of by Jesus exist? Are there any stumbling in this generation? Are there any—aye in the Canada Holiness Association willing

to deliver up one another—that while not sentimentally hating one another yet are practically hating one another? Have any false prophets arisen? Do any exist? Have any been led astray? Is iniquity multiplied? We mean hidden iniquity, open only unto the eyes of Him with whom we have to do? Is the love of the many waxen cold, and how many are enduring to the end? And is the enduring the enduring of the monk in his cell or is it joyous endurance, and is the everlasting gospel of the kingdom being preached while the enduring process is going on? These and many other questions are on us for solution.

And of that day and hour knoweth no man, not even the angels, neither the Son, but the Father only, what did Jesus mean by this lack of knowledge on His part? If the Son was God, did not God know all things? If Jesus was Divine how was it that He was subordinate to the Father in knowledge? Must Jesus have been as we are, and have need to be subject to the will of the Father?

When he said “not my will but thine be done” was it possible that Jesus as Divine could have a “thought” antagonistic to the Father as Divine? “If it be possible let this cup pass from me, nevertheless not my will but thine be done”—thrice repeated prayer! “My God, my God why hast thou forsaken me.” Divinity crying out to Divinity thus? Oh the mighty ingenuity of man in the carving out for himself images, graven images—cisterns, broken cisterns. “Ye will not come unto “Me” that ye might have life” my way—which is God’s way. Oh the pertinacious, shall we say wilful breaking, of the first commandment “Thou shalt have no other God before me.”

Christ’s whole life was devoted to exemplifying how the will of the Father could and should be done, and instead of following in the footsteps of Jesus, mankind has set up a shrine and stopped doing the will of God while they worship some

mythical Divinity which they have attached to Christ, other than the only Divinity which did attach to Him, viz., the Divinity of the Holy Ghost born, led, kept of the Spirit just as you and I can be born, led and kept of the Spirit until the end. We submit this to those who disagree from this opinion as at least possible, and urge upon such the lengthening of the cords, while at the same time strengthening the stakes, and not while sentimentally professing to love men with a perfect love, practically exclude them from the kingdom of Heaven on account of a belief. If uniformity of belief is essential to inheriting God's kingdom, there will be considerable empty space therein.

When the woman in Bethany poured out the exceeding precious ointment on Jesus' head and Jesus said, "Whosoever this gospel shall be preached in the whole world that also which this woman hath done shall be spoken of as a memorial of her," did he refer to the anointing of the Holy Ghost which had taken place in His case as being also necessary in every case? It looks like it.

While in Gethsemane just before His crucifixion, when Jesus prayed, "Oh my Father if this (my crucifixion) cannot pass away except I drink it, Thy will be done," did Jesus mean that it was possible, that he should have an easier journey, that the will of the Father might be accomplished without the crucifixion? Had He such a thought at this time? Was the garden wrestle till the break of day a real contest between this idea of Jesus and the will of the Father? And is it possible that Jesus triumphed in this His supreme temptation just as you and I may triumph by the power of the Holy Ghost? This we submit will bear the closest investigation, and if Jesus obtained any aid in this supreme trial from any inherent Divinity which he possessed by birth, then it is impossible that we should be "as He was" in this world.

When Jesus declared "thinkest thou

that I cannot beseech my Father and He shall even now send me more than twelve legions of angels," did He not thereby acknowledge the superiority of the Father in power to Himself? In what did this superiority consist if it was not in "Divinity," and yet Jesus was one with the Father, doing perfectly the will.

When Jesus said "I am able to destroy the temple of God" referring to His body, how could He destroy that which had been immaculately conceived? He was given the same liberty to destroy the body which you and I have, and His body was just what our bodies should be, "temples of God."

When the high priest at His trial before His crucifixion said to Jesus "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God, Jesus' answer "thou hast said" was simply this, yes I am "anointed," I have been born of the Spirit and am the "Son of God." And this was absolutely and literally true as a few verses before it is recorded of his disciples that they all "left Him and fled." Certainly His persecutors could not be called "anointed" or "sons," neither could either of those terms be applied to the disciples who had all "fled."

And when Peter had pressed as to whether he knew Jesus at His trial, declared "I know not the man," had he forgotten his previous words, "thou art Christ the Son of the living God"? Did Peter really believe that Jesus was a man, bone of our bone, flesh of our flesh, and that by virtue of the anointing of the Holy Ghost, He was the "Christ," or the "Anointed," and that because God said "this is my beloved Son in whom I am well pleased" immediately after the anointing, that therefore Peter, believing the record, accepted Jesus, as "the Son"—not necessarily Divine—not necessarily human—irrespective of the fact as to whether both of His parents were human, only one of them, or neither of them, these being no more essential to the sonship of

Jesus than to us. "Except ye have the Spirit of Christ ye are none of His."

H. DICKENSON.

THE OLD AND NEW DISPENSATIONS.

WHAT is the line that divides the old from the new Dispensation? Why was it that the birth of Jesus was adopted as the line? Who created this line, and might not the division have been made by the baptism instead of the birth of Jesus?

What prominence was there about Jesus that cause even the years to revolve around His birth? In what sense did He become the Saviour of men? Did He become the Saviour by His life or by His death? If by His death was His life lived simply that He might die? Or if it is by His life that we are saved, then why was it necessary that He should die by crucifixion?

Or if it is neither by the life or death of Jesus that we are saved, but by the Holy Ghost, could the Holy Ghost not have come to earth without the shameful and ignominious death of Jesus? In what sense was the Holy Ghost on the earth before the New Dispensation started? Could the New Dispensation have been commenced a century earlier or a century later? If the doing of the whole will of God by Jesus, was the result of His baptism by the Holy Ghost, then what has the immaculate conception to do with the doing of this will? If Jesus did the will of God, and we are to do greater things than He did, what greater thing than the will is there to do?

Could Adam or Abraham or Isaiah or any of the Old Testament writers have taken the place of Jesus? And if not, why not? If we can become Christs or Saviours, why could not they? What did the advent of Jesus and the subsequent coming of the Holy Ghost do for the moralists of that time? What can God do for the moralist now? Can a man without God have correct morals or what relation has God to morals? Can a sinner commence now, to do the whole will of God and continue to do it? If so what difference is there between doing the will and the walk in the Spirit or are they interchangeable terms?

What has the blood and the atonement to do with the doing of the will? Can a heathen who never heard of Jesus but who believes in a great first cause or a great unknown, do the will and get to heaven? Or does the doing of the will include the acceptance of Jesus? And are all heathens who never heard of Jesus, and their name is legion, all lost, eternally lost? Has the heathen power to worship God—or as Jesus put it, to love God with all his heart, soul, mind, and strength and his neighbor as himself? If so, what relation has Jesus to such, or why need Jesus be preached to such? There may be food for thought in some or all of these questions.

We could ask a thousand more. This is called the dispensation of the Spirit or the New. In what sense does it differ from the Old? Why was it called the new? Was it because of the discovery of Jesus that the complete will of the unseen God could be done upon the earth, by men?

Was the Christian dispensation changed because the time for doing the will in part had passed, and we had inaugurated by Jesus the era when God would require of man the doing of the whole will? We believe that if the Holy Ghost is God, and God is unchangeable and omnipresent, then He was always on the earth just as He is now. We believe that Jesus stands out pre-eminently among men simply because He was the first man to recognize this. We believe that the chief old thing that passed away was the doing of the will in part. This would no longer please God. He would require among the all things that had become new, the doing of the whole will. Jesus was no imitator. He had no one to imitate. Neither does he desire us to be imitators of what he did, but only in His manner of doing things, viz., by the Holy Ghost. To be like Jesus means to be like Him in His manner of doing—to allow the wind to blow where it listeth, to be able *not to know* whence it cometh or whither it goeth. Born of the Spirit means simply to recognize the Spirit as God and let God control the life as Jesus did, irrespective of nineteenth century ostracism or cold-shouldering.

H. DICKENSON.

" ABIDE SATISFIED."

A FAREWELL WORD BY STANLEY P. SMITH, B.A.
NOVEMBER 10TH, 1892.

" He that baptizeth with the Holy Spirit "
(John i. 33, R.V.).

" The Holy Ghost which He poured out upon us richly, through Jesus Christ " (Tit. iii. 6, R. V.).

" Blessed be God who hath blessed us with every spiritual blessing in Christ " (Ephes. i. 3, R. V.).

AT TWO meetings lately held I have given testimony to the dealing of God with me since leaving China, and Mr. Taylor, who was present, has asked me to put some of the statements then made into writing, leaving me at liberty to add what I shall think fit. In so far as what may follow shall glorify God and open up to any, however imperfectly, something more of the riches that are in Christ, I have gladly acceded to his request.

The openings of the two addresses referred to I will make the heading of this account.

I began with the question, " Have you HEART-SATISFACTION IN JESUS ? "

and in the other I took for my text, " Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

I grieve to say that since I have been in England I have at times had a heart that has not been satisfied with Christ. It had pleased God in His wisdom and love to take away my wife. I knew there was as much love in the taking her away as in the giving of her to me. I knew it, and would acknowledge it, for so my intelligence enlightened by God's Holy Spirit told me; but alas, at times, my will did not fully acquiesce; and this state of mind, this evil heart of unbelief, made me miss that full satisfaction and rest of heart which God was willing and waiting to give me in Christ.

Friends were wondrous kind; many wrote words of sympathy, many spoke words of sympathy, others told me that " Jesus could satisfy "; but while they would be speaking my heart would say " Ah! if you only knew "; and their words, though I valued them, did not heal the wound. " No!" unbelief, sometimes said within me, " Christ can be many things to you—but He cannot satisfy your heart in *this* bereavement, however He might do so in others."

A Christian with unbelief in his heart is like Samson shorn of his hair. I could give no bright witness for Jesus; and a period

of darkness of soul ensued, the like of which I trust never more to experience. Meetings I had little relish for, prayer was oftentimes no delight, and the reading of God's Word seemed to bring little consolation. I spoke occasionally; but if I did speak it was some account of China, or some words about the Lord Jesus—words only of *advocacy* and not of *testimony*.

I took to Chinese study and continued at it for seven months, October 1891 to April 1892. On December 21st, 1892, I got a letter from a friend in China, and the following heading:—

" THAT IN ALL THINGS HE MIGHT HAVE THE
PREMINENCE."

This was the beginning of a blessing which has culminated lately in the full restoration of my soul by Divine grace.

Shortly after getting this letter I went to stay with an old school and college friend near Southampton. One day he said to me, " We have such an interesting man coming to-day of the name of Burrows. He has been out on the China seas in naval service, and there he was out and out for the Lord."

As soon as this friend came and I saw him I felt greatly drawn to him, though I remember at the time feeling he was beyond me in health of soul. We had some prayer together and converse about China. Some two or three months after he wrote asking my advice about going to China. I replied that the Lord would guide him. The Lord did guide him to go, and we also settled then, *d.v.*, to take a trip to Switzerland to recruit our health, and then go out to China together. In April, 1892, I finished my Chinese study and found myself knocked up with overdoing it; in May I took a trip to Norway, but there got influenza, and came back worse than I went; so much so, that I had to put off several meetings in different parts of England and Scotland where I was to have spoken. I managed however, to speak at the annual meeting of the CHINA INLAND MISSION.

After this, in June, Mr. Burrows and I went to Switzerland—his life was a help to me, but full restoration was yet to come. We had decided to leave England by the last steamer in July or early in August. However, just the last day or so I was in Switzerland, I got a letter from Mr. Taylor asking me to reconsider my departure. I decided to await Mr. Taylor, and Mr. Burrows sailed for China on the 11th August.

The Swiss trip had not done me much good physically, and this was followed by a

trying experience of some three weeks, which resulted in another breakdown and going to Ilkley, Buxton, and into Essex, health seeking.

Mr. Taylor had meantime asked me to come up to town to help him on October 4th. It was held to be important that I should rest and not take meetings. But I felt constrained to do something in that way in Essex, in little services, though I did not like the thought of taking large public meetings.

Before leaving Essex for London, I remember definitely

GETTING BEFORE THE LORD

and taking this ground with Him. I asked Him that whether by sickness or health I might glorify Him; that as regards my health, it was in His hands; that I counted on Him to give me strength for whatever He called me to, and I remember the thought was impressed on my mind that Christ would be the complement of my needs in spirit, soul, and body.

On October 4th, I took up my quarters at Inglesby House, Newington Green, overjoyed at the fact that one was in work again, of however small a kind. That day there was what they called a "Keswick" meeting at 41 Pyrland Road, I did not, however, feel in full tune with the meeting.

On October 5th, God began to speak to me through His word, "I will deliver thee, and thou shalt glorify Me," and the promise, "I will turn my hand upon thee, and purely purge away thy dross." There were some young men staying at Inglesby House who were going out soon to China; others hoped to go later on. On October 7th, we began meetings on

THE FULNESS OF THE SPIRIT,

and by October 10th some had manifestly been refreshed, myself among them.

On October 11th, I was asked to go to Harley House, Bow, where they were having a series of meetings on the same subject. Mr. Evan Hopkins spoke with great unction, and I said a few words. In the evening Dr. Harry Guinness spoke on "Not I, but Christ." My diary for that day has the entry, "My soul getting more and more blessed: 'I know Thou hast my heart.'"

On October 12th, I was again at Harley House. Miss Geraldine Guinness spoke in the power of the Spirit, and in a silent season, which she afforded us, the Holy Spirit gave me a mental view of the Lord Jesus; something approaching that afforded to Thomas when he uttered the words, "My Lord and my God." I had an en-

larged conception given me of Jesus as "the Mighty God," and realized His complete ability to supply all my need.

On October 14th, I went again to Harley House full of blessing; my heart was pressed with the spirit of prayer. I felt so burdened that I could not get relief until I had got some of the young men with me to plead for a time of power in the coming meeting; the whole burden of my prayer was that men might come to the point of

RECEIVING GOD'S PROMISED GIFT,

the fulness of the Spirit.

I had a blessed sight then of God's infinite willingness to bestow. This was the burden of my prayer at the opening of the meeting. Miss Guinness, after giving her address, a most helpful word on "Life in the Holy Ghost," gave her personal testimony as to how she had received by faith the anointing of the Spirit upon herself, and what had been the overcome. My own experience had been so remarkably similar, and I was so pressed with the word "*receive*," that though the meeting was long past the hour of closing, I gave them a fact of my soul experience in 1884. In that year I was asked by Miss D—— to take a mission in A——. The invitation was given six weeks before the appointed time.

As the time grew near I felt my need of anointing for that service. I went to a Salvation Army meeting in Queen Victoria Street. The speaker, Mrs. Railton, then just married, was speaking on Roman vi. It was a searching address. She asked "Are you dead to the opinion of the world? Are you dead to the opinion of Christians?" I remember at the time feeling much searched out. On going to the penitent form at the close of the meeting, no one spoke to me; but a soldier on the platform rose and quoted with great emphasis the words,

"RECEIVE YE THE HOLY GHOST!"

He repeated this six times or more, without any note or comment, and then sat down. The word came to me with great power, and the following thoughts went through my mind: "What! am I making the old mistake of

ASKING GOD FOR HIS GIFTS INSTEAD OF RECEIVING?"

I then prayed in such words as these: "Heavenly Father, I do by faith receive the anointing of Thy Spirit for service, and I thank Thee Thou has bestowed this upon me." I rose and went to my seat with no change in my feeling whatever, but in firm

faith that God had verily filled me with His Spirit. In due time the mission came off at A——. To His glory I would say many passed from death into life, and some Christians were so struck with the interest aroused and blessing given, that they met together and spoke to me about it. I gave them the above testimony, whereupon they in like manner *received* the fulness of the Spirit by faith, and many of them entered on a new life of fruitfulness and blessing.

After giving this testimony a chorus was started by Dr. Harry Guinness on opening the door of the heart to the Holy Spirit, whereupon a Mr. W——, a worker amongst the Jews, got up and testified that he had been working amongst the Jews for ten years, and had not in all that time known the joy of being the means of the conversion of a single Jew. "But," he said, "this afternoon I have opened the door of my heart to *receive by faith* the fulness of the Holy Spirit." Many of the students of Harley House likewise then claimed the blessing.

The next day, Saturday, October 15th, Miss Geraldine Guinness had kindly invited some C.I.M. brethren soon to sail for China to a thanksgiving meeting she was going to hold in Berger Hall, Bow. Many gave testimony to spiritual blessing received during her ministrations there (for she had been holding a series of meetings); amongst others a young man, who had for five years been working among the Jews with the Mr. W—— mentioned above, testified to fulness of blessing. He was followed by Mr. W——, and it appeared that in the 24 hours which had ensued from Mr. W——'s claiming the fulness of the Spirit by faith God had given him and this young co-worker the joy of seeing five Jewish souls brought to the Lord.

During the meeting I again had a distinct inward revelation opened to my mind of the boundless resources, fulness, and power there were in the Lord Jesus Christ for all who would trust Him; and after a definite transaction with the Lord I rose and told the meeting that the Lord had been greatly blessing my soul in these meetings and the meetings at Harley House, and that that night I had definitely trusted the Lord to satisfy my heart at all times, and that I expected henceforth to find full heart-satisfaction permanently in Him.

At the close some one suggested that we should sing

"Simply trusting Thee, Lord Jesus,
I behold Thee as Thou art;
And Thy love, so pure, so changeless,
Satisfies my heart,

Satisfies its deepest longings,
Meets, supplies its every need,
Compasseth me round with blessings,
Thine is love indeed!"

On the way to the station the Lord brought to my mind with great power a word from the the 19th of Proverbs: "The fear of the Lord tendeth to life, and he that hath it shall *ABIDE SATISFIED*." It seemed to me to be God's "Amen" to what I had trusted Him for in Berger Hall.

The next day, Sunday, October 16th, Mr. Taylor held a meeting at 41, Pyrland Road, speaking on the words, "Whosoever drinketh of the water that I shall give him shall *NEVER thirst*." He gave personal testimony to the effect that this word had been brought to his soul with great power after a terrible time of soul-darkness and drought in China many years ago; and how God had blessed him over that word with a blessing which had never left him; and blessed his testimony and service, too, in a way that he had never before experienced.

The meeting being thrown open I gave my experience, and told them "that having trusted the Lord Jesus in like manner, I also

NEVER EXPECTED TO THIRST ANY MORE."

Let not the reader misunderstand me. It was pointed out in that meeting that the attitude of the healthy soul was "thirsting, yet never thirsty." I trust the Lord will ever keep me thirsting to know more and more of His fulness, and in this very "thirsting" be so continually revealing His fulness that I shall practically and actually find that "God will supply all my need * * * * by Christ Jesus." He is the Satisfier. The satisfaction of yesterday will not satisfy to-day. As Mr. Evan Hopkins pointed out in an address to missionaries farwelling for Africa at Harley House, October 24th, the water which turns the water-wheel must be ever fresh. The water which turned it an hour ago is now far down the stream never to return: the water which will turn it is yet to come. Mr. Taylor also said in the meeting above mentioned, "It does not say, He that hath drunk of the water that I shall give him shall never thirst; but He that *drinketh shall never thirst*."

I found that my mind was brought into great rest, and acquiescence to the will of God about the future concerning myself. For some time I had been wanting to go to China. But in a time with the Lord alone He brought my mind into a state of

absolute indifference as to going or staying. I remember taking definite ground with Him that if He willed me to stay in England for five years I was perfectly willing. *He* satisfied me, and therefore whether in England or China I was content.

Having been brought into this state of mind, however, God soon made it clear to my mind that He had blessed me in soul for the Chinese. For two or three days I had a growing presentiment in my mind that He would have me go straight out to China, without taking any such series of meetings in England or America (to which place I had been specially invited) as I did before leaving for China the first time.

On Wednesday, October 19th, I was reading my ordinary portion for the day, I have marked out (in the Revised Version) the Old Testament so as to read it once through in a year. My portion for that day was Isaiah xlvii., xlviii., and xlix. chapters.

In Isaiah xlviii. 16, 17, I read this: "And now the Lord God hath sent me and His Spirit. I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldest go."

In Isaiah xlix. 5, 6, I read this: "And now saith the Lord that formed me from the womb to be His servant. * * * I will also give thee for a light to the Gentiles, that thou mayest be My salvation unto the end of the earth."

It was this last verse by which the Lord had sent me out to China the first time. And I felt that the two "*nows*" indicated the fact that the time had come for me to go. The following is in my diary for October 19th.

"In the morning got a message from the Lord in Isaiah xlviii. xlix. chapters that my time had come to go."

I went and told Mr. Taylor, and he suggested November 10th, as the outgoing brethren filled up the berths at the disposal of the C.I.M. in the preceding steamer.

Since then God has confirmed the word to me.

I understand that I am, on getting to China, not to go North, but to visit several stations in Southern and Western China in company with Mr. Orr Ewing, and, if possible, Mr. Walter Sloan, for the purpose of conference with the missionaries of those stations, and the mutual refreshment of the native Christians and ourselves. May I ask the earnest prayers of those among the

Lord's people who may read this paper that God may be glorified greatly in this coming service. For yourself, my reader, if you know not the blessing of a heart satisfied I do pray God that the Holy Spirit may so reveal the Lord Jesus Christ to your soul as the Fountain of living waters that—forsaking the broken cisterns where so many seek to slake their thirst—you may find in Him both *abundant* and *abiding* satisfaction.

REMARKS.

The foregoing article appeared in the January number of "China's Millions," a monthly issued by Rev. Hudson Taylor, and devoted to the interests of the China Inland Mission of which Mr. Taylor is the originator and manager. It is now printed in pamphlet form for further circulation. It shows how the truth concerning the Holy Spirit's supreme claims on the heart of the believer is being discovered and yielded to in our day, as never before. But in every case the discovery is made by those who gaze at truth with an eye undimmed by prejudice, an eye behind which is a soul that hungers intensely for God, and will not be satisfied with anything that is not Himself. Brother Smith whose experiences are here related sought the baptism of the Spirit "*for service*," that is, that he might be qualified for a special work that lay as he believed in the future before him, and he received. He will discover, if he remains obedient, that "*service*," means the whole outgoing of life, that Christ's promise of the Spirit show that he is to govern, guide strengthen, purify and illuminate the whole inwardness of the believer, and that, in all the moments of His being. Mr. Taylor says truly: "It is important to remember that the Holy Spirit works in many ways according to his own Sovereign will. We should all be filled with the Spirit but must not be looking for identical experiences, indeed must not be looking for experiences at all, but must do the next thing, counting on the promise of God. The result is sure, "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." And we add what Mr. Taylor does not add, "But thus spake he of the Spirit which they that believed on him were to receive; because the Spirit was not yet given, because Jesus was not yet glorified."—John 7-38 39.

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