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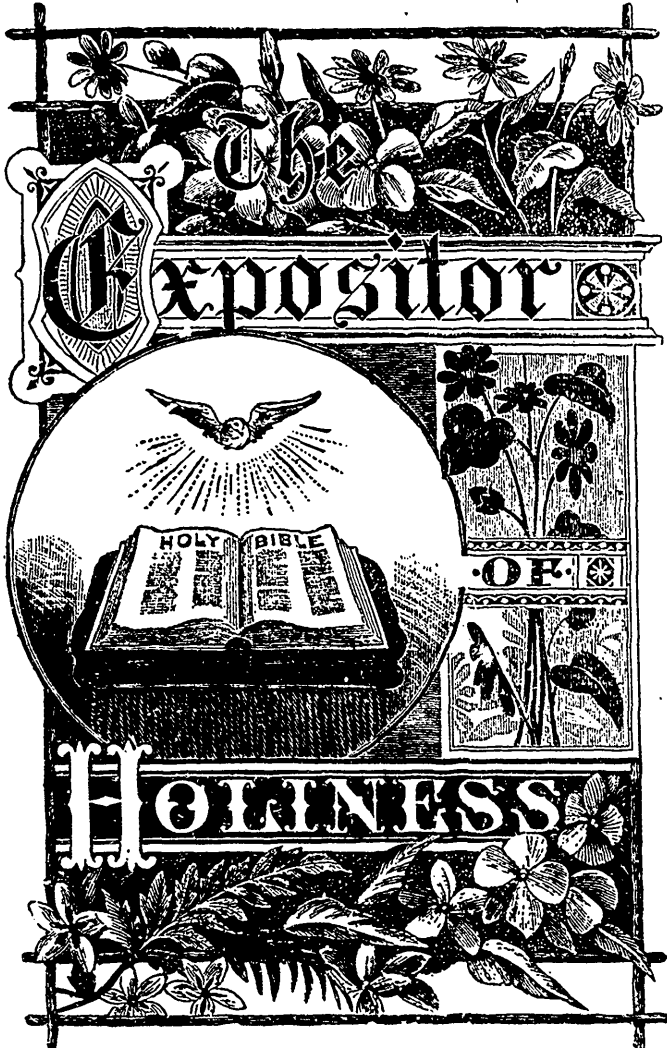
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CALENDAR OF ASSOCIATION MEETINGS.

- Every Tuesday, at 3 p.m., at 207 Bleeker 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 Street car as far as Howard St., and a very little inquiry at that point will suffice to find the place, as it is quite near.
- Every Saturday evening, at 8 p.m., in Beacon Hall, in the new building called Yonge Street Market, corner Yonge and Gerrard Streets, entrance on Gerrard Street.
- Every Sunday, at 3 p.m., at the residence of Mr. McMahon, 301 Parliament Street.
- At Summerville, at the residence of Bro. Harris, every Wednesday, at 8 p.m.
- Otterville, at the residence of H. Titus, every Monday, at 8 p.m.
- At Hagersville, at the residence of Erastus Hagar, every Saturday, at 8 p.m.
- At Galt, at the residence of J. K. Cranston, 24 Oak Street, Sunday, 3 p.m.
- In London, every Sabbath, at the residence of Bro. Couke, 243 Wellington Street, 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.
- At Linwood, in Band Room, rear of the Methodist Church, every Saturday, at 7.30 p.m. Leader, Bro. Kennedy.
- At Markdale, every Sabbath, at 10 a.m., and every Tuesday, at 8 p.m., at the residence of H. A. Harris.
- At Cross Hill, every Friday evening, at the residence of William Petch.
- At Bothwell, at the residence of Mrs. Kerr, Tuesday 3 p.m.
- At Hawtrey, every alternate Saturday evening.

THE SO-CALLED "GALT HERESY CASE."

THIS book, containing a full account of the trial of the Galt friends, with two remarkable letters written by an independent onlooker, can be had by applying to J. K. CRANSTON, Galt, Ont. The original price, 25 cents, has now been reduced to 10 CENTS PER COPY, or \$1.00 per dozen. Reader, can you not accomplish something in this Revival by distributing some of them?

THE
Expositor of Holiness

Vol. XI.

SEPTEMBER, 1892.

No. 3.

THE HEART OF GOD.

Take thine own way with me, dear Lord,
Thou canst not otherwise than bless ;
I launch me forth upon a sea
Of boundless love and tenderness.

I will not fear Thee, O my God !
The days to come can only bring
Their perfect sequences of love,
Thy larger, deeper comforting.

Within the shadow of this love,
Loss doth transmute itself to gain ;
Faith veils earth's sorrows in its light,
And straightway lives above her pain.

We are not losers thus ; we share
The perfect gladness of the Son,
Not conquered—for, behold, we reign,
Conquered and Conqueror in one.

Thy wonderful, grand will, my God !
Triumphantly I make it mine ;
And faith shall breathe her glad Amen
To every dear command of Thine.

Beneath the splendor of Thy choice,
Thy perfect choice for me, I rest ;
Outside it now I dare not live,
Within it I must needs be blest.

Then may Thy perfect glorious will
Be evermore fulfilled in me ;
And make my life an answering chord
Of glad, responsive harmony.

Oh ! it is life indeed to live
Within this kingdom strangely sweet ;
How gladly do we enter in
And take our place before Thy feet.

We love this wondrous rule of Thine,
Because we now have reached Thy heart ;
And, venturing our all on Thee,
We see and know how good Thou art.

—J. S. Pigott.

AN ASSOCIATION CONVENTION.

A District Convention of the Canada Holiness Association will be held in the town of Woodstock, on Thursday, Friday and Saturday, the 13th, 14th and 15th of October next.

The Convention will be held in the Temperance Hall.

Parties who design attending will please communicate with H. Dickenson, of that town, so that he may the more easily arrange for their billets.

All parties attending from a distance had better report at Bro. Dickenson's store, which is on the main business street, and easily found, when all needed additional information will be obtained.

We hope to meet a goodly number of the members and friends of the Association at this, the second Woodstock District Convention.

UNAFRAID.

Forth to the vast abyss
Fearless we fare,
Leaning our souls on this :
God guides us there.

Over the mystic line
Dauntless we speed,
Feeling with faith divine :
God knows our need.

Into the dim unknown,
All unafraid,
Step we—nor feel alone :
By God's hand stayed !

—Susie M. Best.

THE ATONEMENT.

It would seem that the time has come to write exhaustively on this burning question, for our good unto edification.

At the outset, however, we take the position that however important in the estimation of most creedists, it is one of the *non-essentials* of salvation, and hence all writings on the subject may be classed as speculations pure and simple. Views about the atonement, whether orthodox or heterodox, ought not to influence the life here, and certainly will not affect the future life one way or the other.

This position, we believe, is unassailable when approached with fair argument or truth loving research, as we will now proceed to show by applying practical tests.

Let the most orthodox teacher of Christianity have to deal with a fellow mortal who is crying to God for mercy and salvation in his dying hour, and he will forget his orthodoxy and point him at once to the world's Redeemer, and when the penitent finds peace in believing in Jesus, he will not discount that experience because he has not had time to explain to him the mysteries of the atonement according to his, the teacher's, views, and exact his assent thereto. This we contend is the universal practice of sincere Christian workers of every variety of creed concerning the atonement. Practically then all Christendom treats the atonement as one of the non-essentials of Christianity.

If one should dissent from this formulated conclusion, all we ask of him is to prove by his active Christian labors that he is consistent in that belief, when it will be found that he either can produce no such labors, that is, that at best he is but a nominal Christian, or that hitherto in pointing sinners to Christ for the forgiveness of their sins, he has, perhaps unwittingly, illustrated our position concerning this thing.

In the first years of our ministry we were led to partially study the subject of the atonement from the standpoint of such bold thinkers as Rev. F. Robertson, of Brighton, England, and Rev. H. Bushnell, of the United States. We were somewhat disturbed by the thought that

if we examined the subject exhaustively we would be shaken in our belief of the creed of Wesley and Watson concerning it, and so called a halt in our investigations, ere we come to any conclusion. It was then that on close examination we were assured that the whole subject had no part in *practical* Christianity, and as our chief object in entering the ministry was to benefit practically our fellow men, we were not going to be diverted from our purpose by kicking up a heresy dust, and so we resolutely turned from the whole subject as of secondary importance.

Under these circumstances we were not a little exercised by the trial of Rev. Dr. Burns some years later. For, as a member of the Conference to which he was then connected, we were called upon to vote on his case.

Now, one of the charges formulated against him was that he was not in harmony with the standards of Methodism concerning the doctrine of the atonement. With some little trepidation we looked forward to that trial, for we were suspicious that he would not only bring up the subject as we had left it, but carry it forward to some kind of conclusion. And we were not sure that we could then conscientiously vote against him.

We canvassed the propriety of absenting ourselves from the trial altogether, or of at all events shirking the vote. But this our Christian manhood refused to acquiesce in and leave us with a clear conscience, and so we faced the issue, not knowing but that we might be in a minority of one at the end of the trial.

It was then a great relief to us when, after his accusers had proved him to be out of harmony with the teachings of Wesley and Watson, he, Dr. Burns, showed by numerous quotations from Dr. Pope's works that he was in harmony with those later standards of Methodism. Hence our course was plain, viz., to vote for the Doctor without having to come to any conclusion ourselves concerning which view was the correct one.

The trial had shown that the standards themselves were out of harmony,

but that Dr. Burns was in harmony with part of them, and this was all that could be demanded, it being utterly impossible, in the nature of things, to be in harmony with all. Thus we passed this crisis and still were undisturbed in the occupancy of our neutral territory.

We now take up our pen, not so much to combat one or all theories of the atonement as to do what we may to clear away an obstruction to the progress of the work of the Spirit.

For some time past we have been made aware that many use their creed on this subject as a substitute for the walk in the Spirit, whilst some who have begun to walk in the Spirit are much hampered by these creeds, in continuing to walk in Him.

Above we have shown that the subject is a non-essential one by the test of active Christian work. But it will be quickly seen that as a subject for thought it is still beyond the realm of practical life. Every theory concerning this theory-provoking subject has to do mainly with the different members of the Godhead in their relation the one with the others. Thus it is asserted that the Father could not be just and forgive man's sins, though much desiring so to do. Therefore, to secure this desired possibility, the Son permitted the Father to inflict the penalty of death upon Himself, and so satisfy the demands of justice that He, the Father, might be at liberty to let His loving compassion flow without let or hindrance towards guilty man.

Now, granted all this and all else demanded by all the theories clustering around this one, after all the important fact is that God does forgive the sins of all who come to Him in repentance. It is not an essential part of the transaction that the repenting one should know how the Godhead settled the difficulty concerning clashing attributes. Granted even that many more may be led to seek for pardon when they are told of the price paid for their redemption, still it is true that they who are not thus acted on as to their sympathies are as certainly forgiven as those who, in thought, take in some theory of the

atonement when accepting the pardoning mercy of God.

This fact is fully admitted by all, for none presume to deny that any Jew under the Mosaic dispensation was fully converted when he complied with the law concerning sacrifices, without having even a glimmering of their typical nature. Indeed, no one will discount the forgiveness of the publican in the temple who simply smote on his breast and exclaimed, "God be merciful to me a sinner," for His forgiveness has upon it the *imprimatur* of Jesus Himself, and yet there was not even a sacrifice offered on his part, and it would strain the passage beyond all reasonable limits to read into it the fact that this publican had a theory of the atonement in his mind as an essential part of the prayer which he uttered.

Hence, not only do active Christians everywhere illustrate the non-essential character of atonement creeds, but it is in harmony with reason and common sense that all these atonement creeds should be considered as of no *practical* importance.

THE FOUNDATION OF ATONEMENT THEORIES.

Of course we expect that the least attempt to look closely at this subject, without at first assuring Christendom that we are firm believers in and defenders of some or all the creeds on this subject, will be apt to subject us to the anathemas of all; nevertheless we believe it to be in the interest of truth to examine critically the whole subject without putting forth this apologetic *credo*.

Certainly an atonement has been made, but it does not follow that any one of the many claimants has explained satisfactorily its character. Therefore, if we put forth a theory different from all the rest, it does not follow that we must be wrong because we differ from all, any more than if we agreed with one of the many.

It is clearly impossible to be in harmony with all *orthodox* creeds concerning the atonement, hence it follows that

if we put forth any definite views concerning it, we must perforce be heterodox in some direction. As we have shown, one cannot do so and even be in harmony with *all* the Methodist standards. It will be a strange spectacle if all varieties of creedists concerning this thing attempt to stone us because, forsooth, we cannot fully harmonize with any one of these dissimilar ones.

Christ, the only authoritative teacher of the New Testament, gave no utterance which can by any honest ingenuity be made to originate any one of these theories concerning the atonement. We have recently gone over all four Gospels to see if there were any expressions of Christ's which could have started the commercial idea of the atonement, and hesitate not to say that there is no such passage.

It is true that some of His utterances are presumed to refer to such thoughts, and this is quite possible if such a commercial contract was entered into between Father and Son. But we repeat, no one having only the sayings of Christ could possibly by them originate such a thought. Hence, there is no evidence that Christ believed or taught any one of the atonement theories here alluded to.

And further, we find no trace of them in the *Acts of the Apostles*. Here we have the account of the conversion of thousands, and the methods adopted for perfecting them in the faith, but not one word about that part of modern creeds which now occupies such a conspicuous place in all teaching, and evangelistic work.

There are plenty of passages which refer to the facts of the gospel story, including the death, resurrection and ascension of Christ, and the gift of the Holy Ghost, but no attempt to weave these grand facts into some *scheme of redemption* for melting the hearts of sinners and comforting *sinful* believers.

Hence we assert, that if, during the time covered by this history, thousands could be forgiven and filled with the Spirit and then live holy lives without these presumably helpful theories, it is not of the essence of boasting to assume that we can in this day do the same.

Again, nowhere in any of the epistles have we any statement about the atonement purporting to be given by Jesus Himself. All the reasonings of these writers are presumably the result of comparing the facts of the history of Christ with the prophetic utterances of the Old Testament. Hence we in this nineteenth century are as well equipped for such reasonings as were they of the first century. Paul's reasonings on this subject are only on a par with his arguments concerning celibacy and the deportment of women, and as these last two results of his reasoning are now almost universally rejected by Protestantism, it would not necessarily destroy Paul's real worth to entertain doubts concerning the correctness of his reasonings about the atonement. However, we do not here dogmatize concerning the rightness or wrongness of Paul in his allusions to this subject, for after all it is a very difficult matter to get at his full thought concerning the whole subject, much less to read into it the cumbrous *schemes of redemption* fathered upon him by his admirers in the after centuries.

Paul plainly affirms the facts, connected with Christ and man, which connect themselves with the atonement, declaring that Christ died for our sins, that we have forgiveness through Him, that God is just and yet the justifier of the believer, and that we have our atonement through Him, etc. But he does not even allude to any commercial transactions between the different members of the Godhead. After-writers have added largely to Paul's words, and have thus made them preach another doctrine than appears on their face.

But the Epistle to the Hebrews is the book most relied on by all defenders of atonement theories, and this is what might be expected. Questionable theories and substitutional teaching naturally build themselves on questionable foundations.

We have no fault to find with the act of incorporating this epistle with the New Testament canon, but the legitimate doubt connected with its authorship should be fully and frankly stated. For the fact that it was one of the last books accepted as canonical, and the

absence of any positive proof concerning its authorship, coupled with the marked difference between its style of composition and that of the authenticated writings of Paul, must justify any person in not only *doubting* if Paul penned it, but even in refusing to accept it as one of his productions. This being the case, it is begging the whole question to bring forward this book as a foundation for any theory of the atonement, that is, as having any more authority than more modern attempts.

If there really was some authoritative statement traced either directly or indirectly to Christ concerning the whole matter, then, of course, the acceptance of that truth or scheme of redemption must needs be accepted by every loyal follower of Jesus Christ. But as there is no such authority backing any one of the creeds concerning the atonement, whoever undertakes to use the heresy cry against anyone rejecting the whole of them as out of harmony with the teachings of Christ, is a usurper of the throne of King Jesus, and has earned the usurper's fate; much more has he transgressed the laws of the kingdom of Heaven if he attempts to hurl his anathemas against those who refuse to recognize his usurped authority.

Hence, it must be evident to all who dare think independently on this subject, that the foundation on which all these creeds is built is a very precarious one indeed, and will not justify the rearing of any such superstructures upon it. It is but a foundation of shifting sand.

WHAT IS THE ATONEMENT?

It is a fact that the religion of the Lord Jesus Christ proclaims its great end to be the atonement—the at-one-ment of God and man. But this is but one of the facts of the chain of facts which constitutes the Gospel.

God so loved the world that He gave His Son; the Son so loved the world that He gave Himself. Christ was born; He accepted the place of the promised Messiah; He was baptized of the Holy Ghost; He died; He rose again from the dead; He ascended to heaven; He pre-

dicted that the Holy Ghost would be given to man; the Holy Ghost was given; men by faith in Christ were and are forgiven all sins; men were and are eligible to receive the gift of the Holy Ghost, and with Him enjoy all the benefits of that gift as foretold and minutely described by Jesus; and finally, all they who are thus forgiven and walk in the Spirit are at one with God; they have received their atonement.

This chain of facts is brought out in bold relief in the New Testament scriptures and in the continued history of Christianity. Concerning these things there need be no theorizing; they either are or are not facts, and they are not affected as facts by any theorizing, true or false, concerning the history of the different members of the Godhead in their connection with these facts.

Practically it does not change the nature of the facts if God forgives and saves of His own sovereign good pleasure, simply because He so wishes to save man, without any reference to Christ as having paid the debt of mankind by His own death. Whosoever elects to believe in Christ, that is, follow Him as his absolute Lord and Master, obtains at-one-ment with God, and continues in this atonement so long as obedient to Him. This is the only condition placed before him, and it can be accepted and acted out by any man who has not wit enough to remember, let alone understand, any scheme of redemption, no matter how attempted to be taught him. As the politician who has faith in his leader proves and illustrates his faith by voting and working for him, so the follower of Christ illustrates and proves his faith in Christ by obedience to all His directions, and this faith manifestly can be perfect without taking into consideration, let alone adopting, any scheme of redemption devised by theologians, though it were the writer of the book of Hebrews himself.

This, then, we maintain, is the practical thought in the atonement, as far as man is concerned, viz., man's at-one-ment with God and how it is secured. But with reference to God's at-one-ment with man, and how it was and is brought about we know nothing, and can know

nothing clearly. All knowledge of this kind must, from the necessities of the case, be pure revelation, revelation which cannot be added to by any human reasonings or speculations. It is the attempt to overleap this impassable boundary that is the prolific mother of all redemption schemes.

One of the outcomes of redemption schemes is the destruction of Christ's example. It is simply impossible to make His example of practical value and accept any of the so-called orthodox creeds about the atonement as correct. Christ, to be an example of practical value, must fulfil all the conditions of a perfect man, tempted and tried like us all, and yet conquering just as any other man might conquer. If there entered into His struggle with sin any other elements than those with which we are familiar, how can He be an example to those who have essentially different surroundings? If, for example, He possessed a different nature from us, then we might look on and wonder at His life just as we might wonder at the life of any other heavenly being, but it could excite no other emotion. Should the angel Gabriel be commissioned to live on the earth for a season and we have the privilege of beholding his manner of life, of what benefit would it be to us as an example unless we too were changed into angels?

Should we be exhorted to imitate him, we certainly could not be expected to succeed whilst still remaining mortal, and it would be the essence of all injustice to command us to imitate and threaten with punishment if we did not succeed. All persons at once see the reasonableness of these positions, then why hesitate to subscribe to them when Christ is made to differ from us in nature and heredity? "Tempted in all points as we are" is simply an impossibility if there is a radical difference between us. Let, then, the framers of all redemption creeds be consistent and eliminate the example of Christ from their make up. Even granted that His life is the embodiment of man's ideal, then does that ideal become a hopeless one to man, seeing only a being made after an entirely different pattern could attain to it.

And yet this is the concealed teaching of all such creeds. Christ, according to them, lived in harmony with God simply and only because He was more than human, hence, all men being unlike Him can at best live unholy, imperfect lives. This is the whereunto of all such creeds, and so this whereunto betrays the cause of their origin. It was, as before remarked, after the Holy Ghost was rejected that they began to be manufactured. Let the Holy Ghost be again enthroned as with Christ and the first Christians, and all these creeds will crumble into rubbish.

But is there any way of accounting for the life, death, and resurrection of the man Jesus which will meet all the practical needs of the subject? Certainly, for if we did not think so, it would be but right to pronounce upon our destructive criticisms as worse than useless. The man Jesus bursts upon us in history at the age of thirty years, as then first receiving His call to the Messiahship. That He had in previous years given heed to the voice of God in the soul we may presume on, and yet the only real data for tracing this life of God in His soul are the experiences of other men who, like Him, were called to special work for humanity. The soul history of every such an one is but a history of conflict with doubt and fear, and only according to his unflinching loyalty to the voice Divine is there success in those conflicts.

The conviction that He was called of God to be the Messiah of prophecy must have been of gradual growth in the mind of Jesus, and when it did come to Him in its fulness as a revelation from heaven, just as Abraham's call came to him, and as the call of God comes to every other man who is obedient to the heavenly vision, it was as every other man acts that He retired within Himself—fled to the wilderness—to settle the mighty question once and forever. The length of this last conflict simply and only is explained by the magnitude of the questions involved. But to be of any service to us as an example, He had to settle that question just as any true man to-day settles his call to the ministry or to any other manner of life when

the call to that life is the distinct voice of God.

Jesus, although tempted to refuse altogether, or to nullify the call of God by some side issues or compromising acts, simply decided to be true to the call of God, just as any other man may decide, and then He carried out that decision with promptness and persistence, and so His life is a perfect example of unswerving loyalty to the voice of God in the soul, to that voice which every man hears, and may or may not obey.

But how does the divinity of Christ come in? Well, the knowledge of what He was could only come to Him by revelation. It is not supposable that as God He descended to earth and retained His conscious divinity during all the days of His infancy, that whilst upon His mother's breast He was at the same time consciously engaged with the Father in managing the universe, and so retained His conscious Almightyness every moment of His early life and through all His days; that, in short, there was no break whatever in His conscious divinity from first to last. If so, then, as we have shown, His life as an example to us is useless, and then, in the nature of the case, we can only be concerned with His divinity.

The revelation to Him concerning His call to the Messiahship, therefore, must have come to Him after the human sort, when we have a something which we can examine into and discourse about with practical benefit to all concerned.

But having simply reached this foundational thought we will not pursue it further in this article.

WHAT OF REDEMPTION SCHEMES?

The defect in the commercial schemes of redemption is that they so exalt the divinity of Christ, or if one prefers the expression, so amalgamate, the two natures of Christ as to make His humanity of no practical value to us.

Some will object to our use of the word *commercial* in connection with these theories. But we maintain that it properly characterizes all Trinitarian theories, without exception, with which

we have met, and we doubt if any of the many theories thus far propounded have escaped our notice. Simply buying back man from sin, that is, from the devil, by paying as a ransom His life, is the essence of a commercial transaction, and what Trinitarian scheme of redemption does not contain in it this thought at least?

Now, as we have above shown, it is impossible to amalgamate the divine with the human after this sort without utterly destroying the life of Christ as a healthy example to us, and in this act giving the lie to the words of Christ and His early disciples.

Again, the Unitarian theories not only eliminate the divine from Christ, but leave Him as a man contending with sin after an unpentecostal sort, and hence He must, according to legitimate inference, have partially failed, or if he really did succeed in living a sinless life, it must have been the result of pure accident, seeing that no Unitarian has ever secured a like result. Where, we ask, is the man amongst them who even claims to have succeeded?

The defect of both classes of creeds is the missing link which Pentecost supplies. The life of Christ is fully and satisfactorily explained when we realize that He was the only one before Himself who absolutely gave Himself up to be led by the unseen though ever present God, and who did not shrink back when God demanded at His hands full, implicit faith in His Word to Him even when it required Him not only to die a death of violence but also to believe that He would raise Him from the dead and thereafter perpetuate a spiritual kingdom on earth in which He, Jesus, would be recognized as the first-born among many brethren.

We maintain that the fact that He, Jesus, gives us His life as our example, makes it absolutely necessary that He should receive these prophecies about Himself exactly as any one of the former prophets received their prophecies, and as we now receive our personal revelations from God. Therefore there must have been in His case many a fight of faith ere He accepted them as true, so absolutely true that He could risk His

reputation and all that He held dear in life or in presumed immortality upon their being the revelations of God to Him, and therefore certain to be fulfilled.

But would not this shutting up Jesus to personal revelation as His only source of knowledge concerning Himself, His past and His future, destroy all possibility of divinity in His case? By no means; the manner of His obtaining the knowledge of the facts could in no wise alter or destroy the facts.

Should a man in the present generation really and truly be an angel in disguise, that fact would not be changed if the man only learned of it as a personal revelation to himself after the pattern of the call of Abraham to sacrifice his son.

Now, Jesus Christ not only heard the call of God in His inner being, like all other men, but He implicitly believed it to be the call of God, and acted out this His faith in life, and when God called Him to verify this His faith by tests, the most far-reaching possible to conceive of, He accepted the tests and still stood true to His faith. Thus is He an example to all men who hear His Gospel of the absolute safety there is in implicitly obeying the Holy Ghost in any and every direction.

Who will be called on to stake all his interests for time and eternity on a prediction to the world that he will rise from the dead, and that certain other definite things of a supernatural nature will take place? All this and more Jesus was called on to do, and the event justified His confidence that He was following the voice of the Holy Ghost in all He said and did. Hence, man to-day may imitate Him in this His obedience to the Holy Ghost, and have the additional aids to his faith that the life of Christ affords. But, we repeat, if Jesus did not obey the Holy Spirit in all this, exactly after the pattern of our actions when obedient, then His obedient walk with God can only affect us after the pattern of a meteoric shower or any other unusual celestial phenomenon.

STRONG reasons make strong actions.

WHERE THIS SUBJECT PROVES A SERIOUS INJURY.

Whilst there is no practical injury from any or all the theories concerning the atonement, in connection with forgiveness and regeneration, it is made to play an important part in the after life of the professing Christian.

By the rejection of the only way made and provided by the Author of Christianity for successfully imitating the Christ life, conscious inability to walk in all the commandments blamelessly is ever realized. Now this conscious lack, when compared with Christ's description of His followers, cannot but awaken concern, and hence the atonement is appealed to for a remedy.

To the most casual reader of the words of Christ and the early Christians, it is evident that righteous living is expected to be the outcome of being a Christian. But the great mass of Christ's professed followers have failed to understand or put in practice His teachings concerning the Holy Ghost. Following Him in other things they have, by some strange fatuity, failed at this point, and so, as a rule, fail to successfully imitate their Master.

What is the remedy for this state of things? Manifestly it is to return to first principles, to sit at His feet till they learn His teaching, and then put it into practice.

But it so happens, a marvellous thing to relate, that this, His teaching connected with possible holy living, is that which has been taken exception to and left out of all the creeds of the Church visible. Moreover, the slightest attempt to bring it to the front is frowned on by all. Not only has the Church visible neglected this part of Christ's teaching, but give unmistakable evidence that this discrimination is intentional. Indeed, it has agreed to pronounce its anathema upon all attempts to resurrect this teaching concerning the Holy Ghost. It has not only failed to enter this temple of truth itself, but has attempted also to close the door of entrance and lock and bar it against all adventurous truth hunters.

This being the decided attitude of the great mass of the professed followers of Christ, and it being for many centuries a foregone conclusion that this Christ-taught way of holy living shall not be cultivated, it is but natural that various substitutes should be sought out to supply its place.

Now, truth is always simple, and clearly understood when found. But its opposite delights in mystery. How natural, then, that such an inviting subject as the atonement should be seized on as likely to prove a first-class substitute for the rejected truth concerning walking in the Spirit. Accordingly, man has labored through slow moving centuries to add mystery upon mystery to what is assumed at the start to be full of mystery.

The fact that the finite cannot by any possibility find out and understand the Infinite only adds zest to the efforts to muddy the subject of holy living through the presumed commercial transactions of infinite beings. Hence, the denser the darkness produced by reasonings many about the atonement the better for the purpose of the reasoner, which is to hide away his inability to live righteously, into the densest darkness. This disposition had its counterpart amongst many shallow scientists of the past generation, for when any mental or physical phenomena met them which they did not understand, it was the fashion to cover up their ignorance by attributing them to psychology or electricity. Alas for this race of empirics! recent researches in these quantities are so fast driving away all their mysteries, that mere tyros in physics and metaphysics will have no place where to hide their ignorance. So, too, we trust that as the light of truth floods the simple teaching of Christ concerning the Holy Ghost, the fancied mysteries of the atonement will no longer be a mere refuge of lies for those who prefer not to live righteous lives.

It is putting a heavy strain on the imagery of the Bible to make the word redemption teach some commercial transaction in heaven whereby Christ purchased the right to forgive the past sins of the penitent. But what can be said

in defence of the theory that He also bought the right to take away inbred sin from the justified by a second act of grace, and then permit him to go on sinning; that is, be constantly making regrettable errors, and committing all kinds of sins of commission if not of commission, with His approval, provided that ever and anon the sinning one makes a formal appeal to this commercial transaction between the different members of the Godhead? What is all this but making Christ the minister of sin and the atonement, a veritable tophet for swallowing up the daily errors of His followers.

Suppose we grant all that is asked by the most enthusiastic theorist concerning the atonement, as a commercial transaction; with reference to the pardon of the sinner who desires to become Christ's follower, it can have no meaning whatever in this sense as to his after life if he but walks worthy of God unto all pleasing.

Paul, it is true, ever connected his conversion with the *mercy* of God, but he connected his after life with His righteousness. Nor would anyone ever have thought of the atonement in such connection if the way of holiness, pointed out by Christ, had been kept.

Hence, our contention is that the subject of the atonement, when kept in its proper place, viz., as pure speculation, is a harmless quantity, but so soon as it is made to do service in practical life it becomes deadly, it becomes a rival of the Holy Ghost.

THE IDEAL.

ADELAIDE A. PROCTOR.

Have we not all, amid life's petty strife,
Some pure ideal of a noble life
That once seemed possible? Did we not hear
The flutter of its wings, and feel it near,
And just within our reach? It was. And yet
We lost it in this daily jar and fret.

—Selected.

FAITHFULNESS is one of the elements of goodness. No man can be good and be unfaithful at the same time.

BUT HOW CAN GOD BE JUST
AND THE JUSTIFIER OF
THE SINNER ?

How can God be just and yet the punisher of man for the sins of his ancestors? If Adam sinned, why did not God at once deal with the guilty pair and then give every other man an equal chance with him? Why taunt man with the price necessary to be paid for his ransom if he had nothing to say in being born in prison? Why did not God create a being who He knew would not sin? And why a great many other things which might be mentioned? But it is needless to write them, for there can be one and only one answer to them all. We do not know.

Of course some creedists know, and will be ready, as a rule, to show their ignorance by refusing to consider objections to their creeds, in the spirit of honest, truthful research, but will the rather fly to the devices of the lovers of untruths, by calling names.

Was it necessary that Christ should die? Now this necessity can be realized from a contemplation of the facts of the case as well as from prophecy or from dogmatic creedism. Any man who, at the time of Christ, undertook to stem the torrent of unrighteous legalism could not but provoke persecution unto death. If he would not receive the martyr's crown it would not be from the want of desire on the part of his countrymen. His death by any other means than by their hands would not be in accordance with the law of cause and effect. It would have been a kind of accident. Even to-day the only salvation from a death of violence a spiritual man may hope to have is because He pioneered that spiritual life, and thus enabled the world to look upon Him whom they pierced and mourn, and then hesitate to go so far again in their bitter antagonism to the Christ life.

In this sense Christ died for the world. But is this the only sense in which it may be said He died for men? Now, we do by no means say it is. We simply give forth the above thought to

show that men ought not to dogmatize concerning any meaning which some clever theologian may throw into the expression.

Using the above as the meaning of the sufferings and death of Christ, there are expressions in the New Testament Scriptures which dovetail into it as if this was the chief thought in the minds of the writers. For example, how otherwise explain that passage, which, by the way, most of these Trinitarian theorists leave unquoted, "We fill up that which is behind of the sufferings of Christ for His body's sake, which is the Church," or, this other, "Ye ought also to lay down your lives for the brethren"? But here again we do not imply that this is the only meaning of the truth that Christ died for the sins of the world. Indeed, we do not undertake to give the full meaning of the expression, we simply bring to the front that which is practical, in its relation to our Christian experience. As to its relation to the divinity of Christ, we know nothing clearly, nor are we much concerned over our realized ignorance in this direction.

We know that it is made possible for the man who hears the good news of the gospel to walk with God in a sense never illustrated before the days of Christ. We know, moreover, that he who believes in Christ and really imitates Him in His obedience to the Spirit is forgiven, regenerated, and walks in the light, as Christ was in the light, and His blood—life—cleanses him from all sin, whilst it is the just God who does this for this erstwhile sinful man.

Theologians may dispute about the *rationale* of this fact, to their heart's content, provided they do not presume to interfere with the facts. But when they approach me with sour looks and presume to interfere with my possession of these glorious facts of the new covenant in my life because, forsooth, I do not subscribe to some bandbox creed, the offspring of legalistic desire, then I object most vehemently, and may be pardoned, if, in my righteous indignation, I smash their little bandboxes into rubbish.

I am at the table eating roast turkey, and in the room are some learned

savans arguing about the bird, its name, its habits, and the mysteries of the cook-room through which it has just passed. Now, it is a matter of indifference to me how they argue if they leave me undisturbed in the enjoyment of my meal, but if they attempt to lay violent hands on my dinner, or try to prevent me eating it till I subscribe to some or all of their theories concerning the subject, then I decidedly object, and may be pardoned if I attempt to expose their silly pretensions to knowledge.

We had thought to finish this subject in this number, but find it so prolific of topics that we must close abruptly here with the expectation of returning to it in other numbers of the magazine.

A PUBLIC STATEMENT OF CREED CONCERNING THE ATONEMENT.

The Rev. A. M. Phillips, B.D., of Euclid Avenue Methodist Church, of this city, recently preached several sermons which touched on the subject of the atonement. These sermons caused a ripple on the surface of society, because of a kind of leaning towards independent thought in them. To allay the newspaper talk caused by them, a synopsis of them having been published in the city papers, a committee of his brother ministers waited on him and gave him a chance to explain himself and his views exhaustively to them, whereupon they unanimously pronounced him to be orthodox, that is, in substantial harmony with Methodist standards.

He further, in compliance with their request, published in the *Guardian* of last May, his views on the whole subject.

After writing the foregoing six articles, we came across this document, which we had placed away for future reference, and now conclude it best to reproduce the whole paper.

STATEMENT OF THE DOCTRINE OF THE ATONEMENT, BY REV. A. M. PHILLIPS.

DEAR SIR,—As your readers are aware, through a communication of Rev. J. F. German, M.A., to the news-

paper press, "an informal friendly conversation" with me was held by himself and Rev. Drs. Sutherland and Galbraith, as to my views on the doctrine of the atonement said to be set forth in certain sermons reported by the press. "After full conversation in regard to all points in which the sermons appeared to diverge from, or conflict with the doctrinal standards of the Methodist Church," and after comparison with the notes from which the sermons were preached, the committee was led to the conviction that I am "in substantial accord with the doctrinal teachings of the Methodist Church." The committee also requested that "I should prepare and publish a statement setting forth my views upon the various points involved," as a final means of settling all uneasiness as to my doctrinal teaching. To this I readily assented, not as a defence or vindication, but as information or explanation to those who may have misconceived my purpose and position from imperfect reports. The sermons, as published, were neither authorized nor revised by me, but as preached they represent what I believe to be scriptural truth, and in harmony with Methodist doctrine. My purpose in preaching them was to correct certain conceptions concerning the Godhead and the atonement that to me were neither scriptural nor Methodist. My only thought was to hold sacred, and jealously guard the truth that I at my ordination vowed to preach. In making this statement I shall not knowingly deviate from a fact or principle enunciated in my pulpit.

I believe in the absolute Deity and perfect humanity of Christ; that *Christ is the revelation of what God is, and of what man may be*; and that a correct theory of the atonement will be in harmony with the nature and character of God as revealed in Christ, and result in producing the kind of man revealed by Christ. I believe also that the atonement as to origin and consummation must be based upon the universal Fatherhood of God, and that it is caused by and executed in His love and righteousness. In the Father, I include Creator, Sovereign and Judge, and regard, as absolutely essential to the ex-

istence of God, absolute love and absolute righteousness, neither being separated from but inclusive in the other. The atonement then will both manifest and be in harmony with Divine love and Divine righteousness.

The necessity for the atonement arises from the fact that man is a sinner. Its accomplishment is in God's everlasting love, "God so loved the world that He gave His only begotten Son;" and through Christ's personal love to man "He loved me and gave Himself for me," and by His willing obedience to His Father's loving will on our behalf. Phil. ii. 6-8.

Our conception of the atonement should be such that the tri-unity of the Godhead will be preserved, and not a tri-theism constituted, *i.e.*, the same attributes, qualities, and dispositions that are manifest in the Father must also be attributed to the Son and Holy Spirit, and *vice versa*; the justice that is in the Father is also in the Son, the mercy that is in the Son is also in the Father, and the love that is in the Father and Son is also in the Holy Spirit.

The atonement in purpose and spirit antedated the existence of man; in fact, man's being was contingent upon it, and through it God is enabled to accomplish His original purpose concerning man, *viz.*, "Man in our image (nature), after our likeness (character)." Therefore the atonement, both by design and consummation, placed God in a forgiving attitude toward man, and enabled the Reconciler to become the Reconciler through Christ, who thus becomes our propitiation and Mediator. God was thus ever able to forgive sin upon repentance and faith. He was enabled to execute His original purpose concerning man because of the work of Christ. To this end it was necessary, not only that man's sins should be forgiven, but his sin taken away, both of which are made right and possible by the work of Christ. That God might make known to man His purpose and feeling toward him and his sin, He must assume human nature. This He does in Christ Jesus. Christ by His righteous self-sacrificing life and death condemned sin, magnified righteousness, maintained the law and

revealed love, thus manifesting the Divine feeling toward sin and toward sinners. Christ, in His suffering, endured the penalty that sin had laid upon the race in this life, so that that which was intended to be the curse and ruin of the race, has thereby become a means of blessing.

The result of the atoning work of Christ is to draw man away from sin in order to his repentance, and to God in order to faith in His forgiving love. It also, by revealing God's love, sustaining the divine righteousness, and maintaining the moral law, made it right for God, through Christ, to forgive sins and to cleanse from all sin. *The sacrifice of Christ was necessary that God might justly forgive sin, not as a satisfaction of the wrath of the Father, nor as an absolute substitute instead of the sinner, but as a means of accomplishing His loving righteous purpose.* While admitting that in a moral and spiritual sense there is an element of satisfaction and substitution in the work of the atonement, yet neither these nor vicarious sacrifice, nor expiation, are New Testament terms, and can scarcely be used without expansions and elucidations that become very misleading and objectionable. I would prefer the scriptural terms to represent these aspects of His work. Atonement itself is not a New Testament word, but reconciliation is the term used to express the idea, and we should be careful not to give it merely an Old Testament interpretation.

The doctrine of the atonement as set forth in the New Testament may be briefly stated thus: God is a loving, righteous Father; man, His child, has sinned. The love and righteousness of His nature and character compel Him to undertake the recovery of His lost child. In order that He may do this He must show mercy and manifest justice. Both these He has done in Jesus Christ by His life and death. He thereby met the necessities of the case as touching both God and man. *God could, because of this, do right and make man right. Man was also influenced to forsake sin, seek righteousness and trust Him, in consequence of which God is enabled to implant a new*

vital principle in the human spirit through the Holy Ghost given unto him. As Christ's death brought us life, it was vicarious; as it satisfied Divine requirements, it was expiatory. As Christ met the demand of Divine righteousness in His life and death, He was a satisfaction, and as he represented the race in the manifestation of Divine love, He was a substitute. The atonement has made it possible for God, as a loving Father, to welcome all His penitent, trusting children. The parable of the Prodigal Son illustrates the present relation of God to man, and the principle of human forgiveness laid down by Christ is the principle upon which God acts under the atonement.

The Mosaic institutions, which are certainly of Divine authority, I regard as a means by which God, in the moral infancy of a people, taught them the ideas of repentance, through purifyings; and of faith, through the sacrifices. He doubtless was by means of them preparing men for their consummation in the incarnate life and sacrificial death of His Son. But they were at best only shadows of the reality which is now placed before us in a more complete revelation through "the Word became flesh."

The above is a summary statement of my teaching on the doctrine of the atonement.

A. M. PHILLIPS.

Now to this *credo* we, without hesitation, can also affix our name, and therefore presume we are still orthodox to Methodism in this respect, albeit it is quite possible that we do not presume to know as much about the creed as those who formulated it seem to know, that is, judging by the confident air running through it all.

Our method of harmonizing Christ's knowledge of His Messiahship may tend to awaken alarm in some quarters. But as there is no formulated creed concerning this thing, we shall presume that we have full liberty to explain the matter till informed authoritatively to the contrary.

But see how inconsequential the God-side of the creed becomes, when we dwell on and expand the man-side of it.

We have taken the liberty to italicise some of the sentences, simply to direct the attention of the reader to them more readily.

In the first italicised sentence the writer formulates the fact that Christ is the revelation of *what man may be*. If this then is true, Christ was not more than a man to-day may be. But stay, Christ was and is divine, whilst man is not. How then can a man be what Christ was? Here is the difficulty which we have touched on in previous articles, and we have also formulated the only solution of the difficulty which to us is even thinkable. However, we are not sanguine that many outside of the movement represented by the Canada Holiness Association will accept our solution as even thinkable.

The second italicised sentence is but another form of the first.

In the third italicised passage the commercial idea of the atonement is apparently given up, and yet it is, or is not, retained, in the last sentence, just as the reader and writer may choose. The difficulty is got over but is not got rid of. The bold statement of the commercial phase of the creed has so shocked the intelligence of the present century, that few true thinkers can be found who will reproduce the clear cut creeds of former centuries on this subject, and give them their *imprimatur* without explanation and emendation. Even Wesley and Watson and their cotemporaries are too blunt in statement, and so, present Methodist writers of advanced thought give us Wesley and Pope interblended, and this is the best that can be done, and preserve a semblance of superstitious devotion to dogmatic theology. Hence, we consider the above a real masterpiece of its kind.

It is true that personally we have very little reverence for this or any other formulated theological opinion, and as the amount of reverence or enthusiasm for such productions is not defined in the discipline or standards of Methodism, we still presume we are orthodox so long as we have enough left to subscribe our name to them without mental reservation.

In the last paragraph italicised, it is

said "God could, because of this, do right and make man right." Certainly without Christ's death God could not make man right. But here, as through all the creeds, there is no attempt made to weigh in hair balances the exact amount of power Christ's death brought to bear on the mind of God. This mighty task the writer very properly does not undertake to perform. "*Man also was influenced to forsake sin.*" Certainly, but how this is done is not mentioned, and properly so. Hence, if a man simply desires to escape the punishment of sin and is driven to Christ for pardon and regeneration, he is as certainly influenced by the life and death of Christ as if wrought upon by the spectacle of Calvary with all the commercial creeds for a background. The facts of the creeds are all right; it is the use these facts are put to by the legalistic that we protest against.

METHODIST DOCTRINE.

The doctrines which have been constantly insisted on by the Methodists throughout more than a hundred years past, and which continue to distinguish them in every part of the world to-day are the following: 1. Universal Redemption by the Atonement of our Lord Jesus Christ; 2. The direct witness of the Spirit of God to the believer's adoption into God's family; and 3. The privilege and possibility of living without sin, otherwise called entire sanctification. Methodism met with much opposition during the earlier days of its diffusion in Scotland, Ulster, New England, and other regions where Calvinism dominated the popular mind on account of its bold and earnest proclamation of Universal Redemption. Its doctrine concerning holiness was also vigorously opposed, but as this was not so generally preached and professed as was the doctrine of the Witness of the Spirit, so the amount of opposition to the latter was much greater and more general than in connection with the former. The general lack of experimental piety, alike among Calvinists and Arminians, Baptists and Pedo-Baptists, Episcopalians and Dissenters, produced a state of scepticism as to the

direct contact of God with the soul of man. And so this Methodist testimony to a consciousness of divine life in the soul, evoked everywhere, and from a large variety of parties, a positive and sometimes a persecuting opposition. When a Methodist declared that he knew he was a child of God, knew it, not because he had submitted to certain rites, was connected with a certain organization, was well posted in some system of theology, or had perfected a process of reasoning, but by direct communication of the information by God Himself, he was often stigmatized as a fanatic, and sometimes even as a blasphemer. Opposition of that kind commonly intensifies opinion, and so belief in this doctrine has not yet become unfashionable inside of Methodist boundaries as far as this writer knows. Such belief is required of every local preacher and candidate for the full ministry in every one of the many denominations that bear the name of Methodist. And no hymn is sung with more hearty enthusiasm in a Methodist meeting than that one which contains these lines:

"My God is reconciled,
His pardoning voice I hear,
He owns me for His child,
I can no longer fear.

"With confidence I now draw nigh,
And Father, Abba, Father cry,
The Spirit answers to the blood
And tells me I am born of God."

When the specific testimony of the Canada Holiness Association concerning the rights of the Holy Spirit is uttered, its witnesses are sometimes told that they are at variance with genuine Methodism, and if not definitely Anti-Methodistic they are at least extra-Methodistic in their views and professed experience. Now, it is hereby acknowledged that our doctrine concerning the Spirit has not been fully and distinctly stated in any of the theological standards of the Methodist churches. But we maintain that it is the true and proper outcome of the doctrine of the Witness of the Spirit above mentioned, and it is in fact contained in that doctrine, and we now proceed to the proof.

Wesley's definition of the doctrine found in his sermon on this subject is as

follows: "The testimony of the Spirit is an inward impression on the soul, whereby the Spirit of God directly witnesses to my spirit that I am a child of God, that Jesus Christ hath loved me, and gave Himself for me, that all my sins are blotted out, and I, even I, am reconciled to God." His note on Rom. viii. 15, 16, the standard text on this subject, is, *The same Spirit beareth witness with our spirit.* This is his translation of the original: "With the spirit of every true believer, by a testimony distinct from that of his own spirit, or the testimony of a good conscience. Happy they who enjoy this clear and constant." Adam Clarke, the great Methodist commentator, says on this passage: "That same Spirit, the Spirit of adoption, that is, the Spirit who witnesses this adoption, which can be none other than the Holy Ghost Himself, for the knowledge of this adoption must come from God Himself; therefore *αυτο το πνευμα* must have reference to that Spirit by whom alone the knowledge of the adoption is witnessed to the soul of the believer. This is done that we may have the highest possible evidence of the work which God has wrought. And this is not a momentary influx; if we take care to walk with God and not grieve the Holy Spirit, we shall have an abiding testimony, and while we continue faithful to our adopting Father, the Spirit that witnesses that adoption will continue to witness it, and hereby we shall know that we are of God by the Spirit which He giveth us."

The above quotations fairly represent universal Methodism on this theme. In the opinion of Wesley and Clarke, the witness is borne by the Spirit of God, is borne to the fact of individual adoption into the family of God, is borne to the spirit of the man, is borne by God the Holy Ghost Himself, is borne in order that the believer may be certain that he is a child of God, and is an abiding witness, being enjoyed as long as the believer is obedient.

Our contention as above mentioned is, that this doctrine of Wesley and Clarke and of universal Methodism necessarily involves and contains the distinctive testimony of the Canada Holiness Association.

It being a fact that the believer is a true child of God, and that he is assured of it, he partakes of the nature of his Father. His Father being omnipotent, the child is also. Be not stunned by this until you read on a little further. The child, because he is a child, is under orders from his Father, does the will of his Father and not his own will. Therefore he has all power (omnipotent) to do whatever his Father commands him to do. The eldest Son of the Father, who came to fully declare the Father's mind for the benefit of the rest of the family, has said: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you" (Matt. xvii. 20). When He was just about to ascend to the Father's palace He said: "All power is given unto Me in heaven and in earth, and lo, I am with you always, even unto the end of the world." And so we find a brother of His and ours declaring, "I can do all things through Christ which strengtheneth me." If a man be begotten of God and born of God, he must partake of the whole nature of God, and therefore must be omnipotent for whatever his work may be. Now, when members of the Association have professed so to live that from moment to moment they had all the power that was needed for their work, and did not need to reconsecrate themselves and ask for more, this testimony of theirs has been thought fanatical, even by holiness people. Yet that and more is meant, is realized when you are a child of God and are assured of that fact.

When the Spirit of God witnesses to my being a child of God, he witnesses to my possession of my full share, as a child, of my Father's wisdom. Here, again, my childhood relation, while it shows the only conditional limit to that wisdom, in that I am always dependent on my Father, it also shows the fulness and grandeur of that wisdom, because being a son I have unlimited claim on all my Father's resources. Seeing that, as Paul puts it, "All are yours, and ye are Christ's, and Christ's is God's; then all God's wisdom is free to the appropriating of the child.

The believer who possesses the abiding witness that he is a child of God, if he realizes what his blessed relation means, will never be in doubt as to his Father's will concerning what he, the child, ought every moment to do, and in the doing of it cannot do wrong, cannot do other than what is right, for it is God that worketh in him to will and to do of his own good pleasure. That communicated wisdom includes the teaching, guiding, quickening of the memory, showing things to come, showing the things of Christ, all of which are promised in the discourse of Christ concerning the Spirit's indwelling. "As many as received Him," which of necessity includes the acceptance, the receiving of His testimony concerning the Holy Ghost, "to them gave He power (or privilege, margin) to become sons of God." "As many as are led by the Spirit of God," who does His leading from within the man, "they are sons of God." This wisdom, then, is complete, is efficient, is available and availed of, every moment by the true believer, and being a son of the all-wise God, he always knows exactly and perfectly what is best to be done by himself, and having also power sufficient as above shown, he does it. And yet Methodists have been astounded and offended and felt scandalized when members of our Association have professed to know that they were children of God in the full possession of this wisdom. "If any of you lack wisdom, let him ask of God, who giveth to all men *liberally* and upbraideth not, but let him ask in faith, nothing wavering." "But of Him are ye in Christ Jesus who of God is made unto us wisdom."

When the Spirit of God makes my sonship evident and clear, then I come into the possession of my Father's love—nature. "God is love," says John, more than once. God's love is shown as truly in His denunciation of sin as in His tender invitations to sinners. The eldest Son in this family wept over the future woes of Jerusalem, and with a scourge of small cords drove out the buyers and sellers from the temple. At one time He says, "Come unto Me all ye that labour and are heavy laden and I will give you rest." And, again, to the proud ecclesiastics who would not receive

the truth, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Yet, when some of those who have entered into the full enjoyment of their oneness with Christ, have spoken words of rebuke, spoken the Word of God, which is as a two-edged sword, a discerner of the thoughts and intents of the heart in the exposure of hidden sin and error, Methodists have been horrified and pained, thinking that the speaker had gone beyond the limits of charity in motive, and of the knowledge possible to men. Yet those so misunderstood were only acting out their prerogative, in the use of their privilege as "sons of God."

The witness of the Spirit of God to adoption, is a witness to the possession of all holiness possible to man on earth. For all the mighty and far-reaching promises uttered by the eldest Son are just the description of the treasures which sonship makes my own. "He that believeth on Me hath everlasting life," "He that believeth on Me, the works that I do shall he do also." "He that believeth on Me, out of his belly shall flow rivers of living water." Sonship, in John i. 12, quoted and applied above, is conditioned on the same thing, *believing*. We must not fail to quote the most comprehensive promise of all, "If a man love Me he will keep My words, and My Father will love him, and we will come unto him and make our abode with Him." All holiness; these promises describe vastly more than the word holiness means to many professedly holiness people.

But what about the possibility of growing? These possessions and experiences are the basal conditions of growth, not its maximum limit. They are the symptoms of perfect health of soul. The Divine Father's child will not be rickety, scrofulous, dropsical, paralytic, or dyspeptic in spiritual things, for feeding on the bread of life, and drinking the water of life, he must grow up into Christ.

The doctrine of the Witness of the Spirit, when fully accepted and understood, swallows up the doctrine of entire sanctification, so there need not be two distinct dogmas of Christian living any

more, but simply one, and that one having for its origin the last discourse of Christ before His crucifixion, for its illustration the Acts of the Apostles, and for its literary assertion and enforcement the eighth chapter of Paul's Epistle to the Romans.

B. SHERLOCK.

THE REST OF FAITH.

'Tis not of rest from toil we sing,
Of rest on couch or in the grave,
Though oft these burden well the line
A soothing draft for those who read.

Rest from pain its claims make good
To poet's melody and song ;
And these are not denied their place.
For well may we the verses strain
To paint the agony of pain,
When the sore taxed human soul
Would fain its prison burst, to rid
Itself of torture, fierce, prolonged.
When, reckless made through suffering long,
And fears of future pain abound,
The mind would barter off, for rest,
Not only gold, but life itself,
Yea, hope supreme beyond the grave,
And sink into Oblivion's night.
How sweet the rest which contrasts this !

After toil of brain, as some hard,
Knotty problem yields its spoil,
Rest is found, and well enjoyed ;
A *restless* rest, like that precedes
The tiger's spring upon its prey.

Rest from the burden of past sins
Is sweet, and he who knows it well
Obtains a passing glimpse of Heaven.
But as is taught in this our day,
And paints itself on soul of man,
'Tis but a passing gleam of light,
A fire fly lamp, whose flashing ray
Makes darkness still more visible.
And as each act of grace appears,
Or blessing sweet is snatched by toil
In prayer, or praise or Scripture search,
The soul's repose and restful joy
Is ta'en for what its being craves,
Exulting, tells to all around
That now at length the goal is reached,
The rest of faith, so long pursued.
But time, that test severe and stern,
Dissolves the dream, and makes the heart,
From hope, so oft deferred, grow sick,
Then turn upon itself with rage
To mock its aspirations high,
Or drag them down to fit its life.
And yet by contrast with hopes blank

These fitful gleams are blest indeed.
May well inspire the joyous note
Of many a hymn and poem bright ;
Even through aspirations prayer
It's sombre hue imparts to all.

Rest in labor, in *Christian* work,
At times is fondly hoped to be
The goal of human thought in rest.
The soul, by eloquence divine,
Or passing wave of sympathy,
Its dormant powers all roused to life,
Delights in *Christian* work, meanwhile,
And flies to succour all distress
In soul, in body or estate.
The glow of labor on the cheek,
The glow of rapture in the heart
Assures the dupe that now at last
The goal is won, and victory's sure.
The revival past, the tension gone,
With it takes flight the passing joy,
And leaves the soul, like wreck from storm,
Not oftener does the rousing come,
Then follows swift the after calm,
No earthly power or heavenly force
Can keep, for aye, the unnatural strain.
And yet 'tis well to have these bursts
Of active life amidst its calms ;
Crusades 'gainst sin, or Holy Land,
Alike react on all for good.

But none, or all of these combined,
Can make *the rest*, the rest of faith.
This outsoars them all, and makes
Its nest in God, and God alone ;
'Tis peace of God come down to man,
Not fitful in its character,
But changeless, absolute, as God's.
My peace I give, says Christ to us ;
Not as the world I give it you,
As I am one with God in this,
So now I make ye one with Me.
So Scripture makes the standard God,
And after God our souls cry out :
The God within us will, must speak,
And spurn whate'er Him equals not.
'Tis rest from sinful stain, 'tis true,
And rest in *Christian* labor too,
These but a part, the smaller past.
If these be part, how great the whole !
No words can tell, no thought can grasp ;
'Tis peace our understanding past,
'Tis joy so full it overflows.
Nor is this all, 'tis righteousness,
This last the greatest boon of all ;
Which gives and makes the rest complete.
Righteousness and peace and joy,
All in the Holy Christ received,
Make life complete, without a flaw.
Not angel's ken, nor human spy,
Can find defect throughout the whole.

SECTS.

Many people have dwarfed, cramped ideas about sectarianism. Christendom is divided into sects or sections. These sects or sections are formed by what each conceives to be the will of God in the matter of divine truth. For instance, the Baptist thinks, in fact he knows, that the will of God concerning him is that he must be immersed. The fact of his doing this will constitutes him a Baptist. The Brethren think the will of God is the origination of the sect, "no sect." They profess to believe paid preachers to be unnecessary. In theory they have no priest, no creed but the Bible, and yet when tested they come as far short as any of the other sects in this priest or creed matter. The Salvation Army originated in Methodism refusing to allow Booth to do what he thought was the will of God. He wished to evangelize, they wished him to take a pastoral charge. The Salvation Army is the outcome. Now Salvationism is tenfold more dogmatic and despotic than Methodism is, or probably ever was.

The Established Church undertook to control the Wesleys as to what the will of God was in doctrine and in worship, and the Methodist Church is the outcome.

The Presbyterian Church is the outcome of Parliamentary efforts to "settle and secure the true Protestant religion" for Scotland. Scotland wanted the real thing. They suppose they have it but are not sure.

Congregationalists believe that congregational rule is the will of God.

Roman Catholicism contains just as much diversity in belief, with this difference, they acknowledge uniformly the power of the Pope.

There is little difference between Protestantism and Roman Catholicism in this matter.

Roman Catholics allow Pope Leo to intervene between God and the conscience or at least the outward life. Protestants allow a lot of little popes to do this.

The pope of the Salvation Army is Booth. The pope of the "Plyms" is Darby Newton or some individual leader.

Congregationalists bow the conscience to the will of the majority. Baptists, in the matter of immersion, accept without enquiry the views of the Baptist fathers.

Wesley and conferences take the place of the Pope for Methodists. Calvin, Knox and assemblies hold the consciences of Presbyterians as positively under their thumb as ever Pope ruled Rome.

We stated there was little difference. We go further and affirm there is no difference.

Let a Presbyterian object to the decision of an assembly, and act upon his objection, and see how soon he will be requested to "tote himself out" of that Church.

Let a Methodist object to the decision of a stationing committee, and act upon said objection, and he will soon find a Methodist bull projected against him, interfering with his action.

The "new papacy" of Boothism is something more than a myth.

Is sectism necessary? Yes. If we did not think so, we would not be found as an integral portion of one of the existing sects. If we did not think well of Presbyterianism, Presbyterianism would know us no more forever. And even if we did "tote ourselves out," would we not by so doing constitute ourselves a little sect or section of one? Leaders of sects though, should themselves be led of the Holy Ghost. Are there enough sects? Yes.

If we did not think so, we would be found urging the establishment of at least just one more.

Would fewer sects tend to God's glory? Yes. At the same time we have no mission against any existing sect for its extinction.

Is not the Canada Holiness Association a sect? Yes. It certainly is composed of sections of nearly every existing "sect" and "no sect." But instead of having destructive ideas against all existing sects other than itself, its sole aim is to conserve and rebuild every existing sect, not excluding Roman Catholic and heathen. It aims at "setting cities on a hill" in every existing organization who will "live righteously" by the year. "Righteousness exalteth a nation." Can men live "righteous?" Yes. We do.

At the same time we believe it was in just this connection that Jesus said, "There is none good but One, that is God," and "Apart from Me ye can do nothing." "I can of Myself do nothing."

Paul said, "There is none right ous, no not one."

My righteousness is Christ's righteousness—that is, as I am His and as He wills and does His pleasure in me by the Holy Ghost, who came at Pentecost, given unto me, whom I have accepted as my one law of life; the right doing and thinking that I am now guilty of are His—His pleasure, His righteousness.

David declared he "had seen an end of all perfection," and yet said, "Mark the perfect man." Enoch walked with God 300 years. Noah is declared in Scripture to be a "just man," and, further, that he walked "with God."

Job asked, "Can a man be just with God." Isaiah spoke of those "whiter than snow." Christ said, "Be perfect," and "As I am so are ye in the world."

In the face of these scriptural statements, is it likely that man can live right in the world? Oh yes, those ancient worthies might, but not we. Then in what sense is the least in the kingdom greater than John the Baptist—the greatest of the prophets? If John the Baptist was greater than Enoch, and Enoch walked with God 300 years, and if I am but least in the kingdom, and consequently greater than John the Baptist, may I not "walk with God?" If Noah was a just man and John was greater than Noah, and I am greater than John, can I be "a just man and walk with God?" Are Jesus' statements to be taken at their par value or at a discount? He distinctly declares that "As He is so are we in the world." Does Jesus say "be perfect," and without the power to man to come up to the standard He lays down? We believe He gave the gift of the Holy Ghost for acceptance. We believe that when we accept Him, come under law to Him, allow Him to will and do His pleasure in us, then it can truthfully be said of us, "As He was so are we in this world." He accepted the Holy Ghost. He was baptized of the Spirit. He did the will of His Father, and so must we. We must walk

even as He walked, be it in Gethsemane or to Calvary. There could be many three-day journeys taken to the land of Moriah—to Jehovah-Jireh—many Isaacs offered.

The Isaac of relation to sect—the sect of our fathers—needs sacrificing in many instances. Creeds must go in many instances. Family and business relationships are the Isaacs of many, and which destruction cannot overtake, even for the privilege of a walk with God for the remainder of life.

We will not have this man Christ Jesus to reign over us, many are still saying, and thus it will be till the end. There will be "wheat and chaff" till He comes.

We have outlined the scriptural righteous life the Canada Holiness Association, as individual members of another sect, are living in all the existing sects. "I came not to destroy but to fulfil." Jesus was baptized into the Jewish Church. He fulfilled all necessary righteousness. We can't improve upon His methods. He expects us to follow His methods through. When He left us a Teacher and Guide, He expected us to heed the Teacher and follow the Guide, and not be hewing out for ourselves broken cisterns or following blind guides. The Bible is a blind guide to many. Every sect is built on the Bible, and yet Jesus prayed that "Ye all may be one." Does the Holy Ghost retain you as a member of the sect or section of Christendom on which your lot may have been cast? Are you a come-outer? Does the Holy Ghost retain you as such, and do you give all others liberty to remain in "Babel" or "Babylon" or whatever you choose to call what you came out from? Are you a close communionist? Suppose the Holy Ghost wanted to make you an open communist, would you obey, or rebel, or dictate, or stop to reason? Has the Holy Ghost the same power over you that He had in Daniel's time, when "Whom He would He slew; whom He would He kept alive; whom He would He set up; whom He would He put down.

From the foregoing it will be observed that we don't consider it a sin to belong to a sect. Neither do we condemn come-

out-ism. As many as choose can go on with washing of feet, immersion, looking for the second coming, marching streets, eating bread and drinking wine, weekly, monthly or quarterly; we are with them just so far as they do these things in obedience to the Guide. We are confident that when the Holy Ghost is given His rightful place as Guide, even at the expense of plain directions given by Christ to His disciples when on earth, no very grave departures from righteous living will take place. Do you mean that plain directions given by Jesus to His disciples may be set aside by the Holy Ghost? As far as we ourselves are concerned, yes. Jesus said to His disciples: "After this manner pray ye: Thy kingdom come." We believe this kingdom has come. We believe it commenced at Pentecost. Then we have no authority to pray for what is already here. "He that is but little in the kingdom of God is greater than John the Baptist." "The kingdom of God is within you." "Except a man be born again, he cannot see the kingdom of God." "The kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost."

That clause of the Lord's prayer is changed to one of praise and thanksgiving for the coming of the King and the setting up of the kingdom. And this kingdom is broad enough to include all sects, as long as they make it their "chief end to glorify God, and to enjoy Him forever." This quotation is from the Westminster Confession of Faith. We can improve upon it. We would say man's only end is to glorify God and to enjoy Him forever.

H. DICKENSON.

Woodstock, Ont.

A CLERGYMAN, having forgotten his notes on Sunday, apologized to his congregation by saying that he would have to depend upon the Lord that morning for what he might say, but in the evening he would come better prepared. This may have been a slip of the tongue; but now, really, are there not some who, if they were to speak right out from their inmost souls, would deliberately use the same language?

THE MAN WITH A MESSAGE

Is the kind of man to have around. He is no ordinary mortal. He is worth a hearing and gets it. There is nothing prosy about him. One cannot afford to miss a sentence he has to utter, for he speaks not his own words, but comes to us on the King's business and speaks for another.

Who is he? He his God's messenger, and if *your* minister is truly a man of God, this messenger stands in *your* pulpit. He is your Sabbath-school superintendent, or a teacher in your Sunday-school, if he really and truly understands his proper position before the Lord. He is the man whom God uses successfully in any capacity, no matter how humble it may be.

This messenger is no common man. He is from the court of Jehovah and is before us on eternal business. He does not trifle with us, nor give an uncertain sound. We know that God sent him to preach every sermon, and that every sentence was coined in the Divine mint. He stands between God and us, the channel through which the Almighty speaks.

This messenger preaches the Gospel, the whole Gospel and nothing but the Gospel. He does not feed us on learned essays, or grind out to us fine disquisitions for a thousand or fifteen hundred dollars per year. He does not preach for a living or scramble for a salary. He does not get the blues if the Synod or Conference gives him an obscure appointment. It makes no difference to him whether he is sent to Hong Kong, Yipsilante or Timbuctoo.

A small salary does not scare him one bit. He feels that he can afford to have anything that his Lord can afford him to have. He knows that his bread will be given him, and that his water shall be sure. He has gone to the bottom of the bread and butter problem and is not handicapped by anything that will cause him to fail in receiving and obeying orders.

God bless him. How we do love to see and hear him. We can look into his face and know that he has something for us. We know that his message bears the Royal stamp and he knows it too

Why, the most ordinary congregation in the world can tell the difference between a message straight from God and the discourse of a man who fished an old sermon out of the barrel, just to fill the gap and count one. Somehow or other the latter does not come to us in the demonstration of the Spirit and of power. Of course it counts one of the one hundred and four sermons per year, but has it helped anybody?

There is no uncertainty about God's messenger. He knows that he has comfort, instruction or reproof for some one and delivers it with a relish. He may not know to whom he is specially sent, yet the blessed Spirit will see that the message reaches the proper persons, and the man of God retires absolutely certain that his mission has succeeded, so far as he is concerned.

God's messenger knows full well that every sermon he preaches hits the mark. He never draws a bow at a venture, nor does he know what it is to toil all night and take nothing. He casts the net on the right side of the ship and always returns having made a satisfactory catch.

What a monotonous kind of life it must be to continually work away without knowing whether or not we are doing any good. Why, it is enough to break one's heart to live in such uncertainty. God's messenger doesn't know anything about that kind of experience; in fact, he has nothing to do with success, his duty is to carry the message, all the results rest with the God who sent him. What a blessed truth that is, and how glad we ought to be that it does not take a philosopher to see it. I would not be surprised if the truth that "it is not by might, nor by power, but by My Spirit, saith the Lord," is one of the precious things which are too low down for the wise and prudent, but are found and enjoyed by the babes.

Yes, God's messenger makes connection with his audience every time. He may not be very popular in some churches, but he is always popular with God. He may be a rare hand at shrinking the church roll and may run the risk of having his salary reduced, but every time he obeys Divine orders, the

recording angel puts down something to his credit.

To go up with God, he sometimes goes down with men. The messenger knows that the force is not in him, but in the message. He knows that God's word cannot return unto him void, but will accomplish that whereunto it is sent.

The reason so many fail in their ministrations, is because they won't stick to the Word. God doesn't promise to bless anything else. He does not guarantee that every nice little sermonette or lecture we may deliver shall accomplish good, not at all. To secure God's success we must work with His tools. "My word shall not return unto me void," saith the Lord. The man who poses as God's messenger and does not appear with a message from headquarters, had better stop going through the motions and take a job of cutting wood, digging post holes or any other honest work.

Eternity comes on apace, and the watchmen cannot afford to give an uncertain sound. Hungry, perishing, dying people are looking into your faces. O men of God, be sure that you give them something fresh from the heart of the great Eternal One. I beseech of you, do not move an inch on any mission until the Divine Spirit whispers into your ear His message. If it tarry, wait for it; your time will go on all the same and your pay is sure.

If God's messenger is a Sabbath-school superintendent or teacher, he will have staked his tent in the land of settled questions, and will have no doubts as to whether he is in the right place or not. Every such worker can and ought to be called of God, then when that point is settled, the question of qualification remains with God. Oursufficiency is of Him. It seems such a pity that any one should be found grinding at the Sunday-school mill, and yet multitudes are doing it; and as they wipe away the perspiration they wish someone better qualified would take their places. What a boon if such could realize that they might receive every word and thought fresh from the heart of the loving Father, and could understand that all the difficulties in the case were assumed by Him, and that they were nothing more than messengers to

those to whom they are called to minister.

Why, God's workers, whether they are in the pulpit or out of it, do not require to climb up on the old treadmill and paddle away for dear life, all unconscious of whether they are grinding grist or not. God's messengers have all and abound, and if your services are barren and unfruitful, it is all because you are paddling your own canoe.

Are you a messenger, or are you turning the crank for a living?

J. GALLOWAY.

THE INSPIRATION QUESTION IN THE PULPIT.

We heard the pastor of one of our leading Methodist congregations introduce this subject incidently into one of his discourses recently. The sermon was founded on the words of our Lord concerning the flesh profiting nothing, His words being spiritual and therefore life giving.

The minister taught that that which gave ability to the Scriptures to benefit was the inspiration back of them. But he also intimated that unless this same inspiration operated on the reader in the same way that it did upon the writers of the Scriptures, it would be an unprofitable task for him to read. Then, as further explaining his meaning, he maintained that one could not understand the epistles of the apostles unless he himself was so inspired as to be able to write similar ones.

He contended that the Bible was virtually a history of some of the revelations of God to men, that if all similar personal revelations were written, the world could not contain them. However, God had overruled us to the selection of those which should be put on record for the benefit of all.

Thus we heard, in sermon form, the substance of what we had put in print, and we here remark that any one who is a reckless truth searcher will inevitably be landed in his independent researches concerning this question into just such conclusions as these. The chief value of the Bible is the facts which it gives

as history. For arguments, opinions and deliverances we must depend on ourselves, with the understanding that all these are more likely to be correct as we recede from Pentecost rather than as we approach to it.

And even as to facts, we are not called upon to accept all with superstitious credulity. We should court the most exhaustive examination and be willing to stand by the results of such examination.

It is the narrowness of creed life which often drives the learned critic into semi-infidelity, for, mistaking the creeds of vaunted orthodoxy for the real teachings of the Bible, they fancy that in rejecting them they are rejecting Christianity, when in fact they are only opposed to that to which Christianity itself is opposed. If the professed followers of Christ would show as much love for the truth as the critics themselves do, and cordially join with them in all forms of higher and lower criticism, there would be less infidelity in the ranks of the learned.

CONCERNING SOME RECENT WRITERS.

The following contains the leading ideas of a letter recently written to a brother minister, and one or two additional thoughts.

Dear Brother R.—Your reply received. It did not greatly surprise me when you said that what I sent you lately failed to change your views. Men who change their views on such subjects as those we have been corresponding about very quickly, are apt sometimes to change quickly again, and are not of much use to any party or much support to any set of ideas.

And I am not anxious that you should change your views if you do not first change the standpoint of your soul to the Great Person whose claims have sought to set before you as Christ has set them before every reader of the New Testament. For the greatest trouble, that as an association, the C. H. A. has had in the past, has been with some who, it would appear, changed their views in-

tellectually without changing the standpoint of the soul towards Him. A merely dogmatic change of views we do not covet. When we are convinced that any one has assumed the true standpoint of soul in the matter, we are not anxious about his views, we are sure the views will be right.

The views of the Holy Spirit of God which prevail in the religious world generally, and which are taught by prominent doctors of divinity, are not such views as are enjoyed by those who have surrendered their whole being to Him, because they recognize in Him the true and supreme God. For their meaning is, to limit sadly and decidedly the power and liberty of Him in whose name you were baptized, as into the name of God. I would instance the late Dr. Stafford in his "Guiding Hand," a book written to put down views which he supposed were fanatical and extreme on the subject of Divine Guidance. On page 97 he says: "We fail to find anything like a control of our lives in detail by the hand of God. In other words, there is a vast area of thoughts, and words, and designs, and efforts, in which we have no higher direction than our own wisdom and good sense. A vast area, it seems, within whose bounds the attitude of the believer to God is this, we don't need you here, the sparrows may fall to the ground all over this area, but you needn't mind!" Again on page 62, "We find an assurance only that He will if we will follow His leading, keep us free from sin and strengthen us for the performance of all good deeds." The "only" here taken in connection with the other quotation, means that there is a vast area of human action in which we are of necessity morally neutral, and neither bad nor good, and therefore, that over this area, the Spirit has no control, and it is an impertinency to ask His direction. If this were true, there certainly the Spirit is limited to a portion of life only. But it is not true. Man can never be morally neutral; every act that is not wrong is right, everything that is not sinful is pure. God saw everything that He had made, even the whales, and "it was very good." "Whether we eat or drink, or whatsoever we do, do *all* to the

glory of God." All the voluntary acts of a sane human person have a moral value and force, for they are the outcome of a moral state of the person's will who performs them.

Dr. Stafford would fain persuade us not only that there is a limitation in the extent of the Spirit's influence, but also in the power and quality of that influence itself. On page 88, he says, "In temporal things we are not sure when we are guided by God." (This is a square contradiction of Proverbs iii. 6.) "We cannot be certain when we are specially guided by God and when not. We may be guided by Him when we do not know it, or suspect it, and we may think that we are led by impressions received directly from Him, when really we are only following our own impulses. How are we to discern?" Page 99: "But much of the time when we are under this guiding influence we cannot be absolutely certain that the hand of God is leading us, and often we oppose and contend against what afterwards turns out to have been from God. It is only (one-ly, in this *one* kind of instance) when we are turned from sin to holiness that we can know positively that we are led by the Divine Hand. Then we know that the power is of God, because we know from the Word that what we do is good." So our knowledge that we are right comes by inference, and that inference, drawn by the reason of the erring creature, is more to be depended on than any influence of the Spirit of God, because that is so very faint as to be imperceptible. Well, the Doctor in the use of the "we" is undoubtedly telling his own experience, and its true description would be given if we changed 2 Cor. v. 8, causing it to read, "We walk by sight, not by faith." His experience is not only below the pentecostal one, but it is below that of the antediluvian saints who walked with God, and never were in doubt, for having God's companionship, they were not at the mercy of the inferences. Page 60: "The holiest man walks in as much uncertainty concerning his temporal affairs in the future as the sinner does." Page 96: "The guiding hand of our all-wise Father will not always be manifest so that we can discern its

presence." All of which in plain English means this, that when we are doing our best to hear the voice of God, and God is doing His best to make us hear, we will in the largest part of our time fail to hear that voice, and therefore live in doubt. Such a theory is a flat denial of all the "exceeding great and precious promises" which are set to the keynote of those decisive words of the Master, "For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened."

Who wishing to fully enjoy the subterranean sublilities of the mammoth Cave of Kentucky would engage a guide who only allowed himself to give directions respecting a part, and that the smallest part, of its interesting contents? and whose voice was so weak, or his utterance so indistinct when he speaks at certain times, as to be practically inaudible? Such an one would be no guide at all, and the theories of Dr. S. make God the Spirit to be just such a guide for human life.

But we are told on almost all hands that the Bible is a guide, that reason and common sense are guides; the Doctor says that pain is sometimes a sufficient guide. Now the calling these things guides is a misuse of language, and is the parent of a vast amount of error. Notions, and emotions, and sensations, are a part of ourselves, and cannot properly be guides to us, for a guide is *another person*, who possesses knowledge that we do not possess, and of which we take advantage. The Bible is a book, and a book is an inanimate object, and when it said that the Bible guides a man, the truth of the matter is, that his personal notions of the meaning of the book become the motives of his conduct. The vast variety of these personal opinions, and of the complexion of the lives that are the outcome of these opinions, demonstrates the need of something besides a written document to meet that need in humanity which seeks for a guide. And Jesus Christ who knew human nature thoroughly, did *not* tell His disciples that a written document would be their guide into all truth, but He *did* tell them that a Divine Being, to whom He gives a personal designation more than twenty

times in thirteen verses, would be that guide. And the man who hesitates to accept Him as such guide, must be either unwilling to be divinely guided, or else unbelieving as to the sufficiency of the Guide, and consequently cannot believe in the true Deity of the Holy Ghost.

Dr. Stafford may be taken as a representative of the average opinion of the pastorate of the Church. Let us see what a well known teacher of the pastors has to say on this subject. Dr. Burwash, Chancellor of Victoria College, and Dean of the Theological Faculty, writes as follows in the *Canadian Methodist Quarterly*, January, 1889, page 7: "The gift of the Spirit, the glorious institution of God's love, does not necessitate these fruits of the Spirit, but it renders them morally possible. No glorious work of the revealing Spirit will supersede the need of earnestness, patience, perseverance, watchfulness, all the will-qualities which Paul constantly brings to the forefront." He evidently means the same thing by the two sentences, "The gift of the Spirit," and "The glorious institution of God's love," and thus abstracts the true divine personality from the gift of the Spirit, bringing Him down to the level of the mere emotional consequence of His coming into the soul. And then He gives us *four* principles or habits that are strictly human, for they may be present in the character of a Judas as truly as in a John. They are simply "will-qualities," which according to Him are as needful to the Christian character as the gift of the Spirit is, so that only one-fifth of the work of maintaining holiness in the believer's soul is attributed to the indwelling God. Is not that an attempt to limit the Holy One of our Christian Israel? It is assumed in these statements that those four necessary will-qualities will not be produced by the Holy Spirit, but must come from some other source. Burwash certainly does not agree with Beet, who, when speaking of the Holy Spirit, says, "All other influences tend away from God." But then I suppose Beet's conception of the Holy Spirit is the Christic conception.

Metaphysicians generally divide the non-material part of man into the in-

tellect, the sensibilities, and the will. This classification is sound because it is true. It is clear to me that both Stafford and Burwash conceive of the Holy Ghost as taking possession of the sensibilities only or principally, and of the intellect and will only as the sensibilities affect them. This is the popular view. And that is one reason why revivals often prove so evanescent. While the tidal wave of excited sensibility is in full flow all seems to go well, but when the reflux comes, the unmastered will and the intellect not definitely surrendered to the teacher whom Jesus sent in the Father's name, resume their old-time domination, and the moral uplift of the movement is seen to be small. Six years and a half ago, Brother R., I discovered that God the Spirit had an imperial claim on my whole inner being, and having surrendered intellect and will, as well as sensibilities, my standpoint is permanently changed, and that accounts for my change of views. I will not exhort *you*. A word to the wise is sufficient.

Yours fraternally,
B. SHERLOCK.

“WHATSOEVER HE SAITH UNTO YOU, DO IT.”

This is a scriptural expression. The mother of Jesus used it. Jesus had said to her, “Woman, what have I to do with thee?” A strange expression this is, for a son to use to a mother. He did not even say Mother, what have I to do with thee? But, woman! And yet she told those present “whatsoever He saith unto you, do it,” and further, they apparently obeyed.

Is this Scripture true for those who live now? In one sense no, in another, yes.

No, this Scripture is not to be obeyed, as Jesus is not here. Not being here, He cannot say anything to anybody. Therefore, it follows that, as it became “expedient” that He go away, that it being true that He went away, that He being set down at the right hand of God, in the nature of things it is impossible that He can now speak personally to us.

Yes, this Scripture is to be fulfilled, as

every jot and tittle of Scripture must be. When He declared it expedient for us that He go away, it was expedient, because if He went away He declared He would send “another,” and if He went not away, that “other” would not come. It is the office of that “other” to take of the things of Christ and declare them unto us. That “other” must “teach.” As it was true in the days of Jesus’ advent upon the earth that whatsoever Jesus said unto them they had to do it, so it is true now that whatsoever that “other” whom Jesus sent unto us, we are under obligation to “do it,” as it is not they that say Lord, Lord, but they that “do” the will that shall see the Kingdom.

The bedlamitic state of sectarian Christendom is caused by individual Christians and sects undertaking to do what Jesus said, instead of what the Holy Ghost is now saying. Never mind about the unity in the Trinity. Is the question settled that the Godhead DOES consist of three persons? We have “Unitarians” in religion. We have multitudes of what may be termed “Dualarians,” but “Trinitarians” are scarce. We don’t mean that kind of Trinitarian which uses the Holy Ghost to “close a meeting with.” This kind is a little improvement upon the old Ephesian type who had not heard “whether there be any Holy Ghost.” We mean the Trinitarian type that will “do,” at the command of God what Abraham did, viz., go a three or even a 300 days’ journey to offer up “a son, an only son.” All through the old dispensation the “Father” could talk to His saints, yea and even sinners. During the advent of the Son it was His privilege to “say” things to those who surrounded Him. But now it is denied almost universally that the “Holy Ghost” can speak to men. The very admission of this thing is in popular estimation fanatical. Immediately the claim that the Holy Ghost speaks is made, there is an industrious searching of all past history for records of all the spurious extravagances that have been done in the name and under the guise of “divine guidance.” And there never was a good thing yet that the devil did

not seek to imitate the same. On the principle that we must reject the guidance of the Holy Ghost, because the devil has imitated Him in times past, so must we reject genuine money whenever offered us, because "counterfeit" money has occasionally been placed in circulation. When counterfeit money becomes prevalent, governments don't take the suicidal policy of destroying all the good money. Banks and governments exercise their best skill in detecting the counterfeit money, and punishing the counterfeiters. Money continues to be used all the same, notwithstanding the "green goods" man.

How many stagger under the interpretation of this passage, "whatsoever the Holy Ghost saith unto you, do it?" How many question "how can I tell the voice of the Holy Ghost from the voice of the devil," and thus practically deny what Jesus said about His sheep hearing His voice; in other words making Jesus a liar?

The fact of your not being able to distinguish between the voice of the "shepherd" and the voice of the "stranger," should set you to seriously consider whether you are really the Lord's, whether you are really one of His sheep, of whom it is said "My sheep HEAR My voice, and a stranger will they not follow."

Did you ever recklessly abandon yourself to be the Lord's? Are all the silken cords cut, all the bridges burned? If you don't know, are you willing to let the Holy Ghost teach you, and to confer not with flesh and blood while you are being taught, if it takes a year or ten years? Better for you that you "stand still and see the salvation of God" in this matter, than stumble on in doubt and perplexity with the possibility of making shipwreck of your salvation. Is there commotion while reading these somewhat unusual utterances? Do you tremble for the safety of the ark? Are you afraid the Holy Ghost will usurp the place Jesus has hitherto occupied in your affection? By this we know that the "solid ground" of a "walk in the Spirit" has not been reached. By this we know you have not yet reached the land of settled questions. Either the fore-

going exposition is right or it is wrong. By intuition you should know whether it is right or wrong. If wrong, whence the commotion? If in your inner consciousness you know it is right, then we guarantee there will be no commotion, no trembling for the safety of the ark of sound doctrine.

It is useless to disguise the fact that it is right here that a great theological battle is being quietly fought.

Paul's ancient battle between the flesh and the Spirit is being in multitudes of cases fought over again. Many can now say and are saying truthfully that the sinful passions which were through the law are even now working in their members to bring forth fruit unto death. On the other hand, many can say: "Thanks be unto God through our Lord Jesus Christ." "There is therefore *now* no condemnation to them who are in Christ Jesus"—not in Him in some mystical way that covers up sin, or the law working in the members, but in Him free from the law of sin and death—walking in the Spirit. While many are at the present time crying out, "Oh, wretched man that I am, who shall deliver me out of the body of this death?" Many who are really wretched, and owing to past training, see no method of deliverance. At the same time there are many who are not wretched, many whom the Son, by the advent of the Holy Ghost, has made free, and whom the Son makes free in the scriptural way are free indeed.

While many are saying, sin finding occasion is working in me all manner of coveting, many at the same time are saying they have been delivered from all manner of coveting by an obedient walk in the Spirit.

While many are being beguiled and slain by sin—are carnal—sold under sin, doing what they hate—practising not what they would, finding that when they would do good, evil is present—seeing a different law in their members warring against the law of their mind and bringing them into captivity under the law of sin which is in their members, at the same time there are many who are discovering that except a man hath the Spirit of Christ he is none of His,

discovering that as many as are led by the Spirit of God they are the sons of God, with whom the Spirit of God bears witness that they are indeed sons—not sinful sons, heirs, not carnal fleshly heirs, joint heirs—suffering now as He did then, to be glorified with Him not only here but hereafter. And there is no mysticized sentimentality about the glorying here either. He really makes us to rule over the nations. We are kings and priests unto God. We shall not be hurt by the second death. We are indeed eating of the tree of life—of the hidden manna. We have received the white stone with the new name written thereon, which no one knoweth but him that receiveth it. These are practical realities, not mysteries to be pondered over in believers' gatherings. Devils not only ponder but believe and tremble. We have ceased pondering over the commandments of God, have got past the length of "only believing" them. We "do" the commandments, and by practical experience we find that the commandments are not grievous. They are all summed up in the "walk in the Spirit." Jesus summed up the commandments in His time thus: "Love the Lord and thy neighbour." How can a man love the Lord—love Jesus, who practically rejects one of His last utterances, "And when He, the Spirit of truth is come, He shall guide you unto all truth." You don't reject this you say. Then, are you guided? It is not may guide or can guide, but "shall guide."

I have a water pipe running into my house. Previous to the laying of pipes to a spring four miles in the country, this pipe was connected with an unhealthy little stream of impure water. Now the same pipe furnishes us abundance of clear sparkling spring water. It is the same pipe. We have simply transferred the connections. Are you connected with that artesian well springing up into everlasting life? You know that this spake of the Spirit which they that believed on Jesus *were to receive*, for the Spirit was not yet given because Jesus was not yet glorified.

Or do you still maintain connection with the devil, or have you connection at times with God and at times

with the devil? No man can serve God and mammon. If God be God, then serve Him, whom not having seen we love.

H. DICKENSON.

REVIVALS.

In certain quarters revivals are considered as quite the proper thing. There is a kind of sacredness associated with the very name. Because many people can date their conversion back to this or that revival, therefore these periods of religious quickening have come to be considered as of prime importance, as quite sacred in their character; with many to turn the cold scrutiny of reason and enquiry upon revivals is sacrilegious.

This institution, anyhow, should be left alone. The gauzy fabric of traditional superstitious reverence should not in this case be drawn aside. Let well enough alone. Notwithstanding, with a proverbial tendency to examine into the origin and cause of the existence of things in general, we propose looking for a moment at this particular thing.

As with repentance there is a kind that needs not to be repented of, so with revivals, we believe there is a kind that needs not to be revived. We have not been revived for five years and yet have been at revival white heat every day for five years. And that means simply what the Lord Jesus Christ means when He said, "Thou shalt love the Lord with all thy heart, soul, mind and strength, and thy neighbour as thyself."

It means what Christ meant as the normal condition of every Christian—a condition of uniformity. Our relation to God for five years past has only been what God's relation to us has been, viz., uniform.

Should our love to God cool? Should it be dependent upon circumstances? Should not our love to God be a creator of circumstances? We readily grant that when man's love to God has grown cold, a period of revival is very necessary. Why should not this period of revival be a lengthened period? There is no reason in existence why it should not cover the balance of your life, dear

reader. We expect to stay revived for the balance of our natural life. And this is simply staying converted, staying turned to the Lord. To turn from the Lord is to grow cold, to need revival. Why should the normal state of the Church be that of one growing cold? We have no objection to a cold Church becoming a hot one. "I would that thou wert either cold or hot." But what we do most decidedly object to is that it should be laid down as a cardinal axiomatic principle that Churches should not stay hot, not stay turned to God. We object to Churches being meteoric in their tendencies instead of being as God intended—fixed stars. We object to Scripture being perverted so that Churches may become cities set on a hill that *can* be hid, instead of as the Lord Jesus said of individual Christians, that *cannot* be hid. "Even so let your light *shine*." Not shine with meteoric hallelujahs for a brief revival period, but shine continuously. We believe that in this respect Pentecost can be improved upon. We don't believe that God exhausted His omnipotence at Pentecost. We are not prepared to deny that the Church after Pentecost did not grow cold and formal, so much so as to cause John to write what he did about lukewarmness, and Paul to urge the non-laying again of a foundation of repentance from dead works. There is no need for history in this case repeating itself. If the Holy Ghost be the guide and His will has to be done by each individual, and this no one will attempt to gainsay, it cannot be the will of the Holy Ghost to guide into a backslidden state, into a state that makes necessary a periodical revival to maintain the normal Christian standard laid down by Christ when on the earth. Christianity attempts to exist on earth in too many instances minus the guidance of the Holy Ghost. A faith in a dead Christ is sure to die. A faith even in a living and ascended Christ is apt to be erratic and wayward. But a faith in an omnipotent Holy Ghost to guide, having the Holy Ghost as the author and finisher thereof, is a certain quantity. It is sufficient for keeping, not for back-sliding purposes. With this kind of faith, or rather with the belief, a

positive one that God in very deed is present with each individual Christian on the earth as a guide and teacher, nations of back-sliders are no longer a necessity, because way-faring men, though fools, shall not err when the prophecy comes to be fulfilled about the Spirit being poured out upon all flesh, or in other words, when all flesh comes to be guided and taught by the Spirit and not by man and creed and Bible rule. It is because reliance upon the Holy Ghost as guide is not taught, that revivals become necessary. Poor, weak, erratic, fallible man emphasized, Holy Ghost guidance minimized, the erring propensity of the human exalted, the Holy Ghost while nominally acknowledged, yet pushed into the background. How can any other state than that of a backslidden state be expected where such a condition of affairs exists? What is to revive? To bring back to life. Why should death be allowed to seize Christianity by the vitals? Because the antidote is pushed to one side. Life is refused. Eternal life is not wanted. The life that Christ prayed the Father that He might send is ignored, and in many cases scorned and spurned. Great searching of the Scriptures is found, at the same time the searchers are too busy with their searching to come to the Holy Ghost that they might have life and have it more abundantly. The time that Christ prayed for that they might all be one has not arrived. There must be some more Bible searching done, some more looking for the second coming of Christ and ignoring of the first coming of the Holy Ghost before that oneness which is the outcome of a walk in the Spirit can be expected. Much sighing and aspiring after the present Holy Ghost must yet be indulged in. Many "endeavors" to build up mighty reputations for "many mighty works" must take place. Many revival waves will likely have to take place before men will let the words of Christ be fulfilled, viz., to "come unto Me that ye might have life," and this "coming unto Me," I imply, means the letting the Holy Ghost take His rightful place in the economy of God as "teacher of all things," and guide unto all truth."

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