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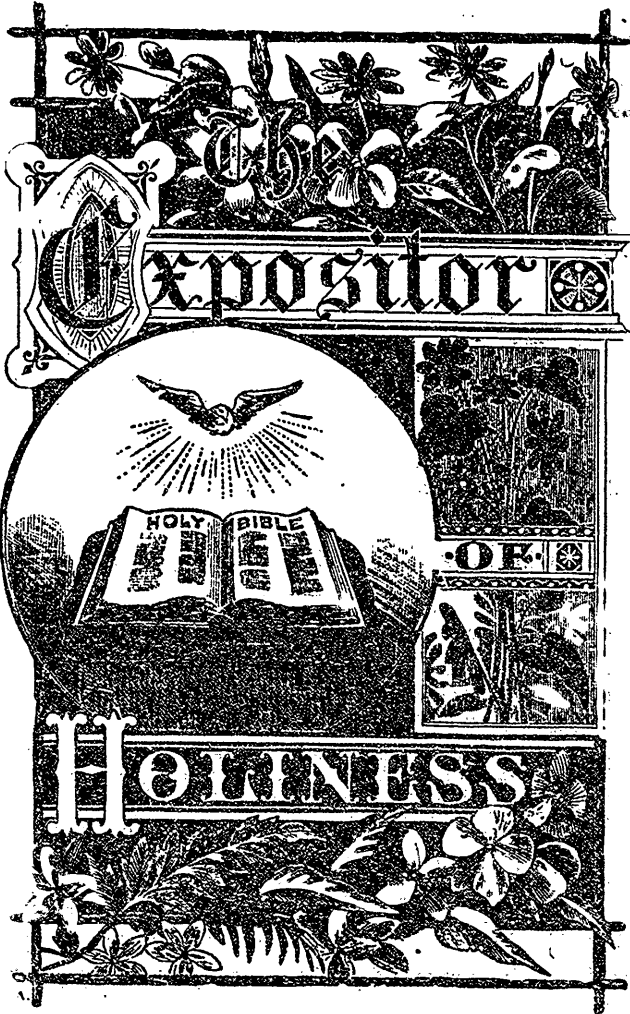
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# THE EXPOSITOR OF HOLINESS.

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

### CALENDAR OF ASSOCIATION MEETINGS.

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

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

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

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

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

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

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

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

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

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

Hawtrey, every alternate Sunday evening.

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

# THE Expositor of Holiness.

VOL. XIII.

TORONTO, AUGUST-SEPTEMBER, 1894.

Nos. 2-3.

## "HIS CARE."

GOD holds the key of all unknown,  
And I am glad :  
If other hands should hold the key,  
Or if he trusted-it to me,  
I might be sad.

What if to-morrow's cares were here  
Without its rest ?  
I had rather he unlock the day,  
And as the hours swing open say,  
" My will is best."

The very dimness of my sight  
Makes me secure;  
For, groping in my misty way,  
I feel his hand—I hear him say,  
" My help is sure."

I cannot read his future plan,  
But this I know,  
I have the smiling of his face  
And all the refuge of his grace,  
While here below.

Enough ; this covers all my want,  
And so I rest ;  
For what I cannot, he can see,  
And in his care I sure shall be  
Forever blest.

—Rev. John Parker.

## MORALITY.

**W**E expect to write very much on this subject, in connection with its relation to the walk in the Spirit, and so will barely skim the surface of things in this article.

To simplify matters at the start, we will produce an ideal incident about which to circle our present thoughts.

Here is a party who is blessed with what is called a hot, *Irish* temper. We say *blessed* advisedly, for in our opinion such a temper, in comparison with the sullen or protractedly vindictive one, is a

blessing indeed. The possessor commences to walk in the Spirit and does so walk for a time.

But after a time there is apparent failure—failure of so subtle a form that there is real doubtfulness in his mind in deciding concerning the fact of such failure. Indeed the apparent or real failure is connected with giving way to this inherited temper. But is this real failure? This is the crucial point to decide.

To have the feeling of hot passion and suppress all outward exhibition thereof is not to sin, according to legalistic creeds. But the spiritual properly decide that this is only a distinction without a difference. No legalistic law has ever yet succeeded in drawing the correct line between Jesus in dealing with the money changers, and the same Jesus when dealing with the woman taken in the act of sin and brought before him in this same temple to be dealt with. It is a line which no legalist can ever draw.

We unhesitatingly assert, that to extract this temper from the hero of this supposed drama would be to spoil the hero, for it is a part of himself—a part of his capital in living out successfully the life God made *him* to live. Hence, our problem is not solved by inventing some legalistic method of thwarting God's plan, but rather by enabling him to further successfully that plan for the good of all concerned.

Well, all this time our hero is losing his temper when running against the various physical, moral and intellectual opponents

in life. He is quite willing to repent of each act of anger, but he is not certain he should, especially when he knows that any promise to do so no more, would be a promise to do the impossible. And so he goes on in a cloud of perplexities. What is he to do?

Of course we can easily here anticipate the legalistic answers to our puzzling question; but we purposely brush all these aside as having been tried and found wanting by this party—such as, trying to keep sweet, refraining from the company of the irritating, or, finally, trusting to Christ's atonement for the extraction of the roots of temper, etc.; for perfect success is not even promised in the use of one or all of them.

Now, in the first place, we maintain that, on inquiry, our hero of many battles will be found to know too much about himself and his temper. That is, he has not given up his traditional, legalistic teaching about it. For instance, he thinks it is wrong to get angry because all pious people have said so from Paul down. Manifestly, whilst this *knowledge* is retained he cannot submit his temper to the Holy Ghost, and let him convince of sin and of righteousness.

But is this not extremely dangerous ground? So all Christians at present think. But so thought not Jesus, else would he not have taught us that the Holy Spirit alone can decide here what is sin and what righteousness. Hence, it is manifestly the church *versus* Jesus here. For our part we decidedly take sides with Jesus at this point, and advise all others to do the same; whilst from personal experience we make light of the "danger ahead" preached by all legalists concerning the matter.

Our hero is at length convinced that all his traditional knowledge is absolute foolishness, and flings it to the moles and

the bats of musty legalism, and then he stands before his guide as a little child as to his knowledge concerning this thing.

Presently he again gives way to his temper and that after an unmistakable manner. Of course he is greatly tempted to fall back to his old knowledge, and, with its aid, pronounce on the character of this fresh outburst. And there are not wanting legalistic tempters about him, who urge him on to such a course. But he has steadily set his face to fight the good fight of faith, and so resists them all; and, therefore, as a real *no-nothing*, leaves the matter in the hands of his guide into all truth to be absolutely settled by him when and how he may deem best, simply confident that he himself will carry out loyally his commands in all directions.

What, then, has he further to do with the matter? Nothing, absolutely nothing, until clearly called on to act by the Master. His business clearly is to go on walking in the Spirit as though, in a sense, the act of yielding to passion had never occurred, and do the next thing before him in faith, absolute faith, that God is guiding him in all things.

But again he loses his temper. Is that not a sign that he is on the wrong track? Not so, if he has really given the matter into the hands of God, and is consciously ready to obey all commands of the Holy One concerning this and every other matter. How can he be on the wrong track when God who guides and controls him is a righteous God!

But is not the fact of his again yielding to passion the sign that his faith in God is not perfect? Not so, else would it be impossible to have *conscious faith* in God; for then it would be absolutely necessary to wait till the end of life to know if we had had faith in him as guide supreme.

It is at this point that many have

fallen, and many more will fall in the future. Let us look the matter squarely in the face. If the least sign of anger, consciously realized or outwardly exhibited, is proof positive that we are not guided by the Holy Spirit, then it is a fact that tradition and not the Spirit is or should be the conscience of all men. But if the Spirit and not tradition is or should be supreme guide, then should the spiritual absolutely ignore tradition and all other guides.

But will not a man who absolutely yields himself up to divine guidance, in the end, be freed from all temper or passion? Certainly, if so be God's desires concerning him; not otherwise. He will simply be so guided in the use of his temper that the outcome will be the best possible for all concerned.

Who, however, will tell with oracular certainty what that "best possible" may be? But will he not always be sweet? Yes, as sweet as was Jesus when, whip in hand, he tumbled over the tables of the money changers; as when he cried: "Woe unto you Scribes, Pharisees—hypocrites!" as when he wept over Jerusalem or when he threw the mantle of charity over the sinning woman. But not sweet after the mawkish sentimentalism which only has regard to the muscles of the face or of the arm, and regards not the whole man which has been manufactured in its tempers as well as in its sentiment after God's stalwart ideal.

#### DEALING WITH DISCIPLINED ONES.

**T**HIS article is meant to be a kind of sequel to the foregoing one.

Our hero of the previous paper, whilst fighting the prolonged faith-battle alluded to, is a source of great perplexity to on-lookers as well as to himself. For instance, although true to his guide, he gives way

to the peculiarities of his inherited qualities, and is snappy to friend and foe alike. How are they to judge of his conduct?

Of course, if spiritual, they know exactly what to do directly from God. For, we add, if the guide divine fails anyone at this point, he has failed as a guide into *all* truth.

But should not even the spiritual judge by the exhibition of irritability before them? What need of consulting the guide under such plain circumstances? Cannot anyone see for himself that such conduct cannot be right? We remark, that just here are some of the finest and therefore most useful tests of spirituality. How many fail before them! No, indeed; to judge even here by the sight of the eye or the hearing of the ear is legalism, and by no human ingenuity can be converted into true spirituality.

Jesus said: "My judgment is just, because I do not my own will, but the will of him that sent me." So it is with us, our judgments can only, on such occasions, be just when we are one with God in our judgments. And how can this be if they are snap judgments—the outcome of what we see or hear and not the outcome of absolute knowledge of God's mind concerning them. They who fail to know perfectly the mind of God at such times must perforce walk in the darkness of legalism.

But as to onlooking legalists, how should they be influenced by such things? In the first place, we would suggest that such experiences should preach eloquently to them of their need of a supreme guide, and they should at once be led to seek him with their whole heart. However, if they refrain from such—the best—course, their next best course is to continue to walk in the light they already enjoy.

We do not deny to them the right to

meet all such incidents in a legalistic spirit. Therefore, if at any time those who are undergoing this terrific fight of faith become to them a nuisance, they have the right to employ repressive measures to abate that nuisance.

Just as we recognize the right of the churches to banish the, to them, nuisance of our testimony and teaching from their midst, so have all legalists the same right to deal with this form of spirituality of which we write. That is, the legalists within the Canada Holiness Association have the same right to deal repressively with the work of the Spirit when it shocks their notions of what the expression of *good* temper ought to be. Moreover, we hesitate not to say, they will do so, and thus prove to the spiritual the existence of legalism amongst the professedly spiritual where they were not prepared to witness it.

But how, some will ask, can we do our work with such parties if thus trammelled in our judgments concerning the actions of the professedly spiritual? We reply, that such a question asked would at once disqualify the asker for any or all work with such parties. He who looks upon it as a species of hardship to be under obligations to obtain the mind of the Spirit cannot be walking in the Spirit. For this walk is one of perfect freedom. There are no yokes of bondage in it of any character whatever. The spiritual, we repeat, always and on all occasions know the mind of the Spirit, and to them the light, the liberty, of this life is in always knowing the will of God. Reader, if this statement is to thee a hard saying, count not thyself spiritual until it becomes to thee a completed, glad experience. Yes, but, says another, I always finally obtain the mind of the Lord, but it is often after much time given to the consideration of the subject. So far,

good. But seek not to disguise the fact that thou art still a learner of this way, and hast not yet entered upon it as a continuous walk—thou art not yet a representative of this movement. Be willing to sit at the feet of the representative ones till thou hast learned the completed lesson. So shalt thou save thyself and others.

#### THE END, RIGHTEOUSNESS.

**T**HIS fact we emphasize, that our readers of the foregoing articles on "Morality," and of the many others which are to follow, may know that, in spite of all fears to the contrary, the end of all teaching and guidance by the Holy Spirit is the very righteousness of God reproduced in man.

Joseph Cook has very aptly (although himself, mayhap, not fully aware of the intimate relation which his utterance has to the statements of Jesus concerning the Holy Ghost) described divine guidance as "that power in men which makes for righteousness." This thought of this well-known writer and lecturer has its full explanation in the absolute guidance of the Holy Spirit for every individual man and woman the world over.

The probabilities, however, are, that Mr. Cook himself would call it the rankest kind of fanaticism for a man to commit himself absolutely to this power in him, which makes for or tends to righteousness, especially if in securing this result the path lay right across, and not parallel to, some of his traditional notions of piety.

However, we cease not to assert it as the fact of all facts that he who walks in the Spirit shall at all times and under all circumstances exhibit the righteousness which is approved of God, whilst this divine approval is made known to the righteous one after an unmistakable manner.

But many of the notions which prevail in Christendom concerning pious morality are the offspring of direct antagonism to the Supreme Teacher of man, and are, therefore, not only wrong in themselves, but disastrous to those that are being taught. We allude to much of the legalistic teaching about Sabbath observance and about the remedy for intemperance in the indulgence of the passions in all and every direction. We, therefore, ourselves, expect to be startled during our investigations by the facts which will come to our knowledge, and also to see others not only share our startled sensations, but even to go beyond them and yield to a species of terror or dread lest the foundations of all things must give way before such exhaustive examination, and a veritable chaos of thought and practice be the final result.

Hence it is that we maintain that none but they whose faith in God as guide is perfect can safely pursue such investigations to their legitimate conclusion. Over the gate of entrance to Dante's inferno were written the words, "Leave hope behind, all ye who enter here." And the sentiment is true when properly applied here: Leave all hope behind of preserving the least shred of legalistic teaching or practice, all ye who enter upon such investigation. For be it but a shred, it will prove strong enough to strangle or snare all such out of this spiritual pathway.

But, again we remind our readers that the outcome of divine guidance is righteousness—righteousness which not only will stand approved of God, but also of universal mankind, a righteousness which will not hide its partial deformities behind atonement theories or the mysteries of any *religious* teaching, but which will commend itself to all because it will survive the just judgment of saint and sin-

ner, Christian and Heathen, pious and infidel, alike.

BY THEIR FRUITS YE SHALL KNOW  
THEM.

**I**T is a self-evident fact to every careful observer that those who are taking the Bible for their guide and rule of life are producing lives which do not come up to the standard that it sets up. Their own testimony is convincing that they are not the fruit of the good tree which cannot bring forth evil fruit. They themselves confess they sin every day either in word, thought, or deed, and need daily to confess their short-comings and seek cleansing in the fountain opened for sin and uncleanness.

*Trying* to do God's will is not *doing it*; neither is aspiring after righteousness the same as possessing righteousness and doing it. The one is a thing always in the future, the other a present experience. The former position is like that of a man in pursuit of will-o'-the-wisp. After many fruitless attempts at catching it, he is at last assured it is within his grasp, but, lo and behold! it is gone and shines on him still in the distance.

True it is that such do not professedly reject the Holy Ghost as guide into all truth, but limit that guidance to the Word, some going so far as to say that any guidance outside or beyond the Word is of the devil.

If it is true that "by their fruits ye shall know them," then it is only reasonable to conclude that either the Word or the Spirit or both are at fault, or else that such teaching and doctrine are false, seeing that the experience resulting from them is so unsatisfactory. Furthermore, it is out of keeping with the character of God, who is himself perfect, and does everything perfectly, and calls every child of his to be perfect also.



On the other hand, it is a self-evident fact, and one that should claim the thought and attention of every honest thinker and seeker after righteousness, that those who renounce all other guides save the Holy Ghost, and honor him with their utmost confidence, are in return honored by him in the fulfilment of all the promises of God on their behalf. They who hungered and thirsted after righteousness *are* filled, and have his abiding presence continually with them, for obedience to his commandments is the natural outcome of a life over which the Holy Ghost rules and reigns, for he is able to subdue all things unto himself. Not only is God honored, but the Bible is likewise honored. Every righteous life is a living testimony to the truths contained therein and to the faithfulness of our God and his power to give dominion and victory over sin.

"Ye are the light of the world. A city set on a hill cannot be hid."

ALICE GREGORY.

#### THE LAST CONTRIBUTION.

**W**E give our readers, this month, the last article from the pen of the late Alexander Cranston. It was written a very short time before his death, and speaks for itself as to his continued, confident walk in the Spirit to the very end of life.

Those who live this life have a uniform experience and testimony. There are no up-and-down, sick-room experiences; no seasons of darkness, when the devil is supposed to get the upper hand and shut off the light of heaven, and then succeeding hours of rapturous, ecstatic delight. As we live, so we die—restfully confident.

We had not the opportunity of visiting our friend during his last sickness, although when we saw him last, viz., at the

last series of meetings in Galt, he was then on the sick list—sick unto death, as afterwards appeared. But we at that time had no reason to fear that he was so near the close of this life.

We, however, were able to be present at his funeral and take part in the services, held at his late residence.

It was a fitting end of his bright, beautiful career that his pastor, Rev. Dr. Jackson—the party most prominent in securing the suppression of his ringing testimony, in Knox Church, and suspending him from church membership—and ourself, through whom, indirectly or directly, he had entered into his joyous, useful career, should engage in a union service over his mortal remains.

The fact forms one of the many seemly pictures which are constantly presented for our admiring study.

By a peculiar providence Mr. Cranston had his business life so changed that he spent his last years hurrying from place to place over a wide circuit, and many of these widely distant points grew familiar with his triumphant testimony. We, or others, will witness those broadcast seeds of spiritual truth springing up and maturing during the coming years.

Several of the members of this movement have fallen asleep, but no one of them all will be so missed or so often recalled to memory at our annual gatherings as he.

"THEY ALL FORSOOK HIM AND FLED."

Not one of them came up to the standard of life which Jesus set up. It was their privilege to have done so. And so he left this world without a perfect representative of himself. He, however, promised a perfect teacher and guide to each of them—the Holy Ghost—and asked them to tarry at Jerusalem until they were endued with power from on high, which

they did. Many to-day are in just the same condition the apostles were in before Pentecost, and are treating those who do live and represent Jesus on the earth, after the identical manner that they treated Jesus. Representatives of Jesus on the earth now are forsaken and fled from. The cry is still: Away with them and out with them from their churches and homes; we want nothing to do with them, not because of any unrighteousness in their lives, but just because they testify that they represent Christ absolutely on the earth and have discovered Jesus' secret of pleasing the Father at all times and always doing those things which please him.

It is considered quite orthodox to-day to preach or to teach that we all should do God's perfect will on earth each moment; but it is considered heresy to practise it, and the moment anyone proclaims that this is his practice, at once such an one is up as a criminal before the bar of the church, the testimony is rejected and the testifiers are all turned out to go where they will. The Methodist and Presbyterian Churches and the S. A. have put themselves on record as anathematizing this teaching. I know no other sect which would not do exactly the same to-day if representatives were in their midst.

*This*, someone will say, proves such teaching to be wrong—that is, wrong because everyone “forsakes and flees” us. This is no proof at all. We claim to enjoy what they are seeking after, and are doers of the will and are not seekers any more.

It was no sign that Jesus was not right because they all forsook him and fled. He was the only one who was right with God and who did the will of God. He himself said: “It is not everyone that saith, Lord, Lord, that will enter the kingdom, but he that doeth the will of my

Father which is in heaven.” I believe he meant just what he said. Christ also said: “If they have hated me, they will also hate you, and if they have persecuted me, they will also persecute you.”

Christ's advent brought the change when all righteousness should be fulfilled on the earth as in heaven. He was an example for all mankind. He lived to teach men how to glorify God in their bodies and spirits which are God's. He is our example, to teach us how to live amidst temptations of every kind and have constant victory, for he was tempted in all points and in like manner as we are, but constantly did his Father's will through it all.

But to proclaim that one practises exactly what Jesus did, there is no room for such an one upon the earth. They will receive similar treatment to what he received. Paul said the time will come when they won't endure sound doctrine. Jesus said: “They will put you out of their synagogues,” and has this not come true to those on earth now? But the promise also comes true: “Blessed are ye when men shall revile and persecute you, and say all manner of evil against you.”

We experience now and have experienced the blessedness pertaining to this persecution. A. B. CRANSTON.

GALT, July 8, 1894.

#### WALKING BY REVELATIONS *VERSUS* WALKING BY FAITH.

**B**UT should there be a *versus* between them? Not necessarily. Walking by revelation, like walking by law, is a good thing until something better is offered. Then the former may become a snare, and tend to evil.

It was not wrong for the Israelites to live on their garlic and leeks when in Egypt, or to enjoy the eating of them. It was

only when they were called to something better than their lusting for the old became harmful.

There are those to-day who are imitating these Israelites in their lusting, but are ready not only to deny the soft impeachment, but to resent strongly the true statement of their attitude to divine guidance.

With what delight many of us go back to the first months or years of our walk in the Spirit! Why? Because we can recall so many distinct revelations to us of God's will—revelations which we were prompt in carrying out to the letter, and in doing so not only earned the well done of the Master, but were privileged to see the results of obedience spread out before us like a beautiful picture.

What numbers of such incidents were related in the earlier meetings of the Association! Incidental illustrations of guidance were as thick as the leaves of autumn, and as beautiful. How natural that many should have become so enamored of this first stage of Christian experience as to wish always to remain there, and then resent any command to fling them aside for the walk of faith. We, who have left them behind and have accepted the grander life of faith, all had our battles at this point.

What clamor our preferences for revelations made when called on to relinquish them! How insidious the suggestion that we were fighting for the Lord and not for self! What could be better, we triumphantly said, than a thus saith the Lord heard in our inner consciousness! O, yes, we are all familiar with the pros and cons of this faith battle. And because of this knowledge we are able to strengthen the weak when others reach this battleground.

But are all called on to exchange this de-

lightful walk in revelations for the life of faith? Of this we know not, nor do we stay to speculate here. It is ours ever to look upon the facts as we see them. And so our whole attention is taken up with those whom we see engaged in this battle.

We know of some who seemingly have been vanquished here—that is, they have resolved not to make the exchange. Now, in this thing we do not condemn them. Nor do we say, or even hint, that God condemns them. What we do insist on is the making evident this fact, that themselves and all concerned may know that they have lagged behind and therefore can no longer represent this movement.

Even when they persistently object to such classification, we insist on its being done and maintained for the good of all.

But our chief interest is with those who are still in the fight. To all such we say, that, whilst not pouring contempt on what they say concerning the blessedness of walking in the light of revelations, they are being called to something far better.

We look back to our life thus lived with feelings akin to those which Moses gave expression to when looking back to the desert life. There is a shuddery feeling uppermost in our mind as we revert to the subject, and yet who ever gave more joyous, confident testimony concerning its blessedness than ourself!

But some will ask here, mayhap, Are you talking of some transcendental life, the peculiar heritage of a few? Certainly not. It is only in the revelation life that transcendentalism is a temptation, for they who walk in revelations are most tempted from this source.

The faith life can be put into such plain, common-sense language that it can be stated and worked out like a sum in addition.

Here is the statement and the result: God is always present. We can any moment make an everlasting covenant with him to obey him always. As soon as faith is perfect, we believe that God does from that instant guide us into all truth and teach us all things, and then we act in accordance with this faith.

Now, to such an one, the simplest act in life is performed with as much confidence that it is in accordance with the will of the Lord as ever he had when carrying out the most distinct command received by revelation.

To recur to the idea of this mathematical precision, let us now put the sum in compact form, and the following will be the result:

The fact that God exists;  
The fact of our personal covenant;  
Faith in them as facts.

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The life of faith—(Grand total).

Or, it may be given in still more compact form if we bear in mind what has been already written. Thus:

God;  
Man;  
Faith.

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Faith life—(Result).

But many ask, with reference to the units in this sum, certain questions which need clear and positive replies. For example, Must our notions concerning God be after any distinct, orthodox pattern? We reply, by no means. It matters not to the beginner what his creed, or no creed, concerning the creative force in the universe. Should one even have accepted irresistible law as the supreme force, his covenant can be made with that force, provided always he does not include in his covenant the determination to retain his present notions of God, at

all costs. The covenant we make with God includes the giving up, at the future possible command of God, all preconceived notions in any and all directions.

We repeat this thought because of its great practical importance. The least reserve as to opinions concerning any matter, be it God, the Bible, the church, morality, government, home life, or any conceivable thing makes void the covenant. This is a familiar thought in connection with human covenants. In them no mental reservations are permitted. Hence it is that all such instruments are liable to be given into the hands of independent judges who decide concerning their nature by the wording of the covenants and spend no time in questioning the covenantors as to any mental reservations they may or may not have entertained.

But, objects one, it is impossible for one who regards blind force as supreme to make such a covenant. We reply, it may be improbable, but is not impossible. A man may step off a precipice and commit himself to the air as the best thing for him to do. The possibility must be, and is, admitted by all. But we are free to admit that the healthier the notions about God, the greater the probabilities of acting out faith in him.

But we hesitate not to say that this method is the only one for Jew and Gentile, Christian and Heathen to take whereby they may know God as Jesus knew him—that is, as God designs man shall know him.

What of man, another asks; can he at any time make this everlasting covenant and stand by it? Most assuredly he can. We have but to appeal to man's conscious knowledge, when all must admit that they are conscious of such

power. Need we expand this part of the subject? It is like undertaking to prove that a man may resolve in his mind to do or not to do a thing. All have this power.

And faith is as easily disposed of, granted that no man will enter into such a covenant unless he has perfect confidence in the truthfulness of Christ's description of the Holy Ghost as guide and teacher, but he is urged to investigate till convinced. Even the discovery that if the results of such a covenant if not equal to Christ's description still must be the best possible, is sufficient to seal the covenant.

However, the cumulative testimony of those who live out this covenant tends to destroy such lack of confidence in the predictions of the world's redeemer. We know and testify to the fact that the life of faith which we live secures all predicted results.

But, one asks, do all revelations go out of the lives of those who walk by faith? We reply, that the result is an illustration of the limitless law of our being, alluded to by Christ when he said, he that would save his life shall lose it, whilst he that loses it for this gospel's sake saves it. It is true that our revelations are lost in the universal life of faith in God, but also they are saved in that higher sense spoken of by Jesus.

But as to this higher sense in which they come back to us, after having been virtually lost, it is useless to attempt the explanation, seeing no man who has not passed into the experience could understand our speech. Suffice it to say, that when God calls on us for the sacrifice, it is safe to consecrate to him all precious things, yes, life itself, and even our hopes of immortality, for our loss then is always connected with infinite gain.

#### LET YOUR YEA BE YEA.

**J**ESUS said, whatsoever is more than this cometh of evil.

Under this dispensation's guide, we have frequent opportunities of answering this guide, yea, yea, or nay, nay. What is more is sin. We cannot be more than divinely guided. We cannot forestall our guide. We cannot run ahead of our guide without direction coming from some other source than the guide. To run ahead of our guide is more than yea, yea.

Our guide says, do this or go there. Our answer should always be a yea, yea. To do more or to go elsewhere would be more than yea, yea. And according to Scripture, always providing Scripture has been correctly recorded, this must "come of evil."

We are confident that whatsoever things in Scripture that are true, whatsoever things are honestly recorded, whatsoever things are properly understood, or, in other words, are divinely interpreted, are in complete harmony with divine guidance.

H. DICKENSON.

#### LEAD ME.

A LITTLE flower, a lowly flower,  
Within a cultured garden grow,  
While other blossoms in the bower,  
Watered and weeded every hour,  
Flourished more fair, and blossomed too.

The King went by his flowers one day,  
Breathing an air of sweet perfume,  
And all beneath the sun's strong ray,  
Wither'd and dead around him lay,  
Save one fair bud, radiant in bloom;

And here alone was sweetened air.  
Lord, let me ever, ever be  
Guided by thee in dark or fair,  
Ready to follow anywhere,  
Whisp'ring to all the love of thee.

ARNOTT H. ABERNETHY.

GALLIPOLIS, Ohio.

## CORRESPONDENCE.

THE following letter from Rev. P. Flint was sent to the *Guardian*, and on the refusal of the editor of that paper to publish it, it was inserted in the Toronto papers. We reproduce it in the EXPOSITOR, not only to meet the wishes of our readers who may not have seen it in the secular press, but also to preserve it as a part of the history of the movement represented by our magazine :

## REV. PAUL FLINT'S POSITION.

*To the Editor of the Christian Guardian :*

I would ask some space in your columns to set forth my position. I ask this, first, because I was unavoidably absent from the Conference when my case was dealt with, and, therefore, I had no opportunity to give the brethren my views personally. Secondly, because many have received erroneous ideas of those views, both from the secular press and from your editorial.

In stating my position, let me first of all give my reasons for resigning. At the district meeting, when the usual questions were being asked, I felt it my duty to answer for myself and to say that as the church was condemning Mr. Burns and Mr. Truax, and as I sympathized with their views, I thought it only right that the district meeting should know where I stood. I further stated that in asking a circuit this year, I wanted to go forth with my position understood, and with the endorsement of my brethren ; and that if they could not give the latter, it would be my duty to withdraw. A committee was appointed to confer with me, and they reported my views out of harmony with Methodist doctrine. Then the district meeting declared the same, not by show of hands, but by silence when the questions were asked a second time in my case. Then, as my views were considered by district meeting not acceptable to the Methodist church, I handed the chairman my resignation. Now, I would have preferred to remain in the church, and do my work there, but I do not wish to press my views where they are not wanted, and so I go without the camp.

In the next place, let me refer to some of the views I hold. Through the reporters, many minds are satisfied, I have no doubt, that I am quite heretical on the doctrine of the divinity of

Christ. As a matter of fact, I do not remember saying to any person at any time, that I did not believe in the divinity, or even that I doubted it. I have said that the matter had been to some extent before my mind for investigation, but that I hold my former beliefs until I see good reason for changing them. The only ground anyone might have for saying I doubted the divinity of Christ was my reply to the committee of district meeting when asked if I could preach it as freely now as formerly. I answered "positively not quite so freely while it was under investigation." Now, your readers may judge for themselves what my position is on this question. However, let me say before leaving the subject, that if, in my examination of it, I should reach the conviction that Jesus was not divine as usually taught, I would as willingly accept it as the contrary. Otherwise I am not an honest man, and God cannot teach me. Am I to say, "Blessed Spirit, you can lead me into truth, but it must be Methodist truth, or such as Methodists hold in common with Christians generally"? I am no better than a Roman Catholic if I believe or disbelieve a doctrine simply because the Methodist church or the Canada Holiness Association, as the case may be, believes or disbelieves it. At any rate, at present, I dare not say I do not believe in the divinity of Jesus.

Next, we turn to the central theme on which I am considered out of harmony with the church, namely, the doctrine of divine guidance. On this I am practically at one with Mr. Burns and Mr. Truax, so far as I understand their views. I regard the Holy Ghost as supreme guide, as empowerer and as teacher of ultimate truth. He comes to dwell with us and in us as a present, personal friend. I believe that they who are led by the Spirit of God, and they only, are the sons of God ; that the distinguishing characteristics of the sheep are two, viz. : (1) They hear the Shepherd's voice, and (2) they follow him. Thus hearing, each sheep of the Divine Shepherd knows he is going right and not wrong. By the guidance and power of the Holy Ghost, a man is just what he ought to be. By this means he is able to obey God gladly and do his whole will. To my mind, this is the only way in which we can live a satisfactory life, having "the witness that what we do is right, well pleasing in his sight." I believe that when God is allowed to "work in us to will and do of

his good pleasure," he does not work what is bad; that when he dwells in us and walks in us he does not walk *crooked*—that is, he does not cause us to make the many "crooked steps" so continually spoken of.

After speaking thus of the Holy Ghost, a natural question comes as to my view of the Bible. I think my view of it diverges from that commonly entertained. While the church makes the Bible the supreme guide, even above the Holy Ghost, I regard the latter as guide supreme above Bible or church, or any other guide. By the Holy Ghost alone can I rightly interpret Scripture; therefore, he is to me, teacher of ultimate truth. He is the court of first and then of final appeal. By him alone do I know how to regard the Bible and what use to make of it. Now therefore, the expression in the Discipline that "The Scriptures are the only rule and the sufficient rule of our faith and practice," I cannot accept without considerable modification. On this subject I would like to enlarge, but will refrain, hoping you will allow me another letter dealing with it and also "The Spirit's Relation to Reason and Common Sense."

Finally, permit me some word in regard to your editorial, (1) As to the refusal of the Conference to give me any letter of standing, I have nothing to say whatever, but will leave your readers to think what they like about that; (2) As to my teaching my views that men can live right every day and have the witness that they do this, is perfectly true. To the matter about singing "Nearer, my God, to thee" and "even going so far," etc., I plead guilty. The brother you quote (who it was, I have not been told) evidently considered the idea extremely absurd and erroneous, and now you, in quoting him, have held this up to Methodism as a specimen of my peculiar, ridiculous views. It will be only fair and honest for the brother in question and the editor to point out the error and the absurdity. I cannot say I am sorry it was mentioned in Conference or that you have published it, but if I had no opportunity of reply, I should consider a great injustice had been done me, as an isolated statement of my preaching has been seized upon without its connection. Let me give you the connection: When speaking of the vine and the branches or vital union with Christ, I have asked the question: "If the branch is in the vine, how much nearer can it get?" and "If

the Christian is in Christ, how much nearer can he get?" and again, "If a man is in Toronto, why need he be continually longing to get nearer Toronto?" "Why not say, I'm there and enjoying all the benefits of the situation?" Then I have referred to such hymns as "Nearer, my God, to thee," "Draw me nearer," etc. I have said there might be a sense in which "Nearer, my God, to thee" could be sung rightly; but, as sung by the multitude, it was misleading. Thousands have a consciousness of distance from God and have a realization of want of union with him, and have been trying to extract satisfaction out of that hymn for ten years or more, but are not as near to God to-day as they were ten years ago. There is a great amount of gush in singing these hymns. It may seem daring to lay hands on these darlings that have lulled souls in a false security, but I only obeyed God. No, I do not now sing "Nearer," but say, "Blessed God, I am *in thee* and thou art *in me*," and am not conscious of distance between God and me. At the same time I do not consider I am living anything more than a converted life. If it is thought that I mean by the expression you have quoted, the impossibility of advance in knowledge and of development in spiritual manhood, then the thought is beside the mark. Of course, Mr. Editor, I fail to see the absurdity of my "peculiar views" in this connection, but I am open for light. Show me my error in this, and you will find honesty enough left to retract it, and to apologize through the columns of the *Guardian* as well. Whilst I see this "getting nearer" idea in the hymn-book, I do not find it in the Bible. There I read "*I in you, and ye in me*," "If any man *be in Christ*, he is, etc." It will do no harm to any to look at the difference between "getting nearer" and "being in." Now, since you say "even going so far, etc.," will you, as editor, and the brother you quote, show the erroneous and ridiculous nature of my statement, and, if not, kindly apologize,

And oblige,

TORONTO, 10 Moutray St.

P. FLINT.

Plenty of room in the narrow way to those who leave their sins behind. But it is un-Scriptural and nonsense to think we can commit sin and remain in the narrow way.—*Sel.*

## CURRENT HISTORY.

**I**T is interesting to notice how the late decision of the supreme authorities of the Methodist church *re* the late trials is received by the ministers of that church.

Some of the members of the C.H.A. have thought it right to formally hand in their resignation of membership, giving as their distinct reason the fact that the ministers, who taught as they did had been expelled.

In one instance, we learn, when the class leader seemed disposed to object, the pastor, being present, hastened to relieve his embarrassment by declaring that the least said on that subject was the best, and so the matter passed without further remark.

In another instance, we learn that a party who took the preacher to task after meeting was out, concerning this matter was threatened with the constable should he again put in an appearance.

In some instances where individuals undertook to give their testimony in churches whose pastors are antagonistic, they found it impossible, not from outward opposition, but from conscious inward restraint.

In one instance, however, a contrary history was made. A lady who had some business with the pastor of one of the city churches was requested to attend one of the classes of his church, seeing she did not attend her former one. She frankly informed him of the fact that she was in full sympathy with the C.H.A., and, moreover, that her Christian experience tallied with that of the expelled ministers. Notwithstanding this, the request was repeated, and she was even urged to attend. Accordingly, she has complied with the request, and realizes great freedom in giving her testimony.

All this is in perfect harmony with what we have already written on this subject. Where the pastor is in complete agreement with the deliverances of his church, he cannot fail to oppose his wishes and even his authority against any who have an experience similar to that of the expelled ones, should they attempt to teach our gospel amongst the members of his church. And we hesitate not to re-affirm what we have previously written, viz., that it would be a dishonorable act for any to utilize the meetings over which he has control, for the purpose of insidiously teaching our gospel.

Not so, however, where the pastor requests such experiences to be given within the bounds of his charge. He, the pastor, is alone responsible to his church in this matter, and must be his own judge as to such action on his part.

## THE CAMP-MEETING.

**T**HE eleventh annual C.H.A. camp-meeting has come and gone, like its predecessors, and like all the rest has left its impress indelibly on the minds of those who were privileged to attend.

We had thought that we had reached the climax of our history in relation to Wesley Park Association when, last year, we pitched our tents on our lots fronting the late auditorium, but it seems it was not so, for this year more than last year emphasized the result of our mighty conflict with the holiness creed movement, in that we held all our meetings in, or adjacent to, Wesley Park House.

When about to make arrangements for the gathering, we learned that the Park House was vacant, and at once sent a deputation over to the owners and secured it for the month of August.



As was doubtless noticed by those who received the supplement to the July EXPOSITOR, the friends in Toronto resolved to conduct the House on the co-operative plan, inviting all who wished to unite with them in this matter.

The plan worked admirably in every particular. Indeed, so pronounced were the results that all look upon this method as most likely to be a conspicuous part in all future camp-meeting operations.

This method was virtually started at the Burlington camp-meeting, two years ago, when Miss Ferguson, of Hamilton, rented a vacant cottage there and opened it to all who chose to co-operate with her in its use for living purposes. It was filled to its utmost capacity, and the result was, satisfaction to all; whilst the rest of us, as onlookers, were forced to exclaim, in the lack of other accommodations in sufficient abundance: What would we have done if Miss Ferguson had not opened this cottage to the attendants at the camp-meeting!

At the gathering last summer a larger cottage was secured; and it too was filled to its utmost capacity. This also, in its meeting the demands for entertainment, was most opportune, and evoked like exclamations concerning its need in meeting the pressing wants of the friends who then attended.

Hence in opening the Park House during this season, for camp-meeting purposes, we were but following the precedents of these two years, although on a much larger scale. On this occasion the one House met the needs of all, upwards of ninety being accommodated during some of the days and nights of the meetings.

As the House had all its furnishings, with a few exceptions, this was comparatively easy of accomplishment, whilst the entertainment was of a satisfactory character in all respects; so much so

that guests of former years at Wesley Park House had nothing to complain of in comparing their entertainment this year with that of former ones.

The price charged, although moderate, not only met all demands, but, after defraying the expenses of the principal workers, left a small surplus.

We are thus minute, because for years back this has been our ideal of what our camp-meetings should be, and we rejoice to think that it is the precursor of many similar ones. We even hesitate not to give it as our opinion that when in the future we secure buildings of our own, the cost of entertainment will be considerably reduced, so as to make it possible for greater numbers to attend and with the same satisfaction concerning methods and results.

The possibility of purchasing Wesley Park House and moving it to the site of the previous camp-meeting was entertained in this connection, as we had heard rumors of its being in the market. We even made an offer for it of some lots which were freely given by their respective owners for this purpose. However, our offer, after being brought before the owners, was declined, in the meantime, as they still entertained hopes of selling it in connection with a number of lots, for hotel purposes.

We remark here, that if they succeed in so doing, it will be to our advantage to have hotel accommodation so convenient to our meetings. If, however, Wesley Park House cannot be disposed of for this purpose, it can hardly fail to come into our possession, either by rental or permanently. However, whatever may be the complexion of the future as to this matter, we know that as in the past so in the future: as are our needs in accommodation, so will be our supply.

In connection also with the matter, we

here mention that we wrote to several members of the C. H. A. who we knew still held lots in what was Wesley Park, placing the whole matter before them that they might decide as to their call to contribute lots for this purpose.

In response to this call, four lots were contributed. As to some to whom we wrote, we realized when writing that it was not so much for the lots we were writing as for themselves. We were called on to place before them another opportunity to identify themselves with the movement within the Association.

We still believe that the first step for doubtful ones to take, in what we think is the right direction, is to acknowledge to themselves and others that they do not represent this movement.

This fact of their not being of the movement, although of the Association, we felt would be still more clearly brought home to their consciousness when they would feel a reluctance, if not clearly defined opposition to contributing of their means towards the purchasing of the Park House for the movement.

In short, we felt, whilst writing four of said letters, as if we were flinging a rope to drowning ones—as if it were a last effort to save some to the movement. Doubtless these parties took the matter to God and obtained his mind concerning it, then acted in accordance with the will of God as made known to them. Not to have done so, and still to preach divine guidance to their people, would be the rankest kind of hypocrisy. Therefore it is that we have presumed that such was their manner of treatment of this subject when it was brought before them.

But would not such a course on their part be proof positive that they illustrated divine guidance as taught in the movement? By no means. If they do not truly represent this movement, then

it cannot be right for them by any public act to imply that such is the case. It would be on a par with preaching, from the pulpit, our doctrine of divine guidance without publicly identifying themselves with the movement. Either act would be to us a sign of dishonesty, and we, therefore, rejoice in the fact that all the doubtful ones were true to their divine instincts of honesty and did not offer pecuniary assistance.

Of course, if the lot had been sent as a genuine token that the owner thereof was determined to be an integral part of the movement come what may, then our rejoicing over them would be great. But seeing they are not an integral part, we are glad, for their sakes, of this additional opportunity of more clearly understanding the momentous fact, and, for aught we know to the contrary, the whole matter of the possible purchase of Wesley Park House was ordained to come up for this one and only purpose, viz., to offer another public opportunity to those who are of the Association but not of the movement, to throw themselves into it, or, if not willing so to do, as the next best thing, to realize more fully by their act that they are not of the movement.

Our eleventh camp-meeting was the largest, in numbers in attendance, up to date. And it is a significant fact that such should be the case at this crisis, when most onlookers would be inclined to think that, the leaders having been cast out of the ministry, a kind of paralysis had fallen on the whole movement.

It is true that in some sects, capital has been made out of such episodes after the ordinary methods of puffing and blowing in print; but as we resorted to none of these devices—had no bills posted or flaming advertisements in the papers—there was good reason to expect that there would be a decided falling off in

attendance. But the reverse was the case, and so we have to report an attendance nearly double of that of last year, and indeed even exceeding the attendance at the first camp-meeting held at Niagara-on-the-Lake.

We presume that the design on the part of our great Leader, in both cases, was the same, viz., to strengthen the faith of all who needed additional strength. For the fact that our largest gatherings followed immediately our expulsion from Wesley Park, and then from the Methodist ministry, cannot but preach eloquently the fact that the success of this movement is independent of circumstances—is of God and of God only.

With some evangelists success is openly preached as attendant on God, grace and greenbacks, but we preach that success is dependent alone on obedience to the Holy Spirit, and so long as even a few illustrate such obedience, success must and will attend this movement; much more when many obey will wide-spread success be witnessed.

The services were held in different parts of the building, now on the verandahs, now in the halls, now under the shade of a large walnut tree close by, and, when largest, in the spacious dining-room. 'They were all seasons of great profit and delight.

As usual, some strong work had to be done, for we found that all efforts to utilize our gatherings for the teaching of doctrines and commandments of men, *or women*, had not yet come to an end. Such parties were met as heretofore, and, like all predecessors, they fled precipitately, not failing to fling their maledictions behind them.

We presume it was quite a new and startling experience for one of those modern oracles, who, presuming on a mighty personality, permeated with large

psychological power, affected to regulate her little world of admirers by *messages from the Lord*, to be met by us with clear, steady gaze and the statement that we refused to accept her message as from God. The astonishment was evidently great, and hence, readily enough, words indicating disappointed rage leaped to her lips. Of course, now that we have again rejected heaven's chosen messenger, our doom must be irrevocably fixed!

What innumerable curses have been piled on our devoted head by these peripatetic oracles! It must be a real source of disappointment to them that they can only pounce on one fit of sickness in our life, during all these years. Well, the most is being made of that, we learn. We promise them, however, some day to sicken and die; albeit, it is simply a surprise to us that we have not met their wishes long ere this, seeing we started this life with a body more than usually filled with inherited tendencies to decay. If it were not for our deep interest in the work in which we are engaged, there is no knowing what we might do to further their wishes concerning our more speedy advent to the skies!

And so this party from the city of New York, who came to teach us the mysteries connected with "time, times and half times," returned to her city home without raking the C.H.A. into her solar system. We wonder if this is to be the last of such episodes in our camp-meeting history. We hardly dare hope for such consummation.

But, as in most of our public gatherings, the principal work done was with members of the Association.

It has been a continual surprise to us all that this work should continue to demand so much of the time of all our meetings. And yet when we look at the subject long enough to take in all our

surroundings, the surprise comes to an end.

We all commenced this spiritual life, loaded down with the traditional teaching of past centuries. Who of us dreamed that we might be called upon to examine exhaustively the foundations of our beliefs in the many subjects thus far reviewed? Not one. As we have gone on with our investigations, each new subject examined was thought to be the last, until not only surprise but consternation has at length come to many as they begin to realize that apparently there was to be no end to this critical investigation of truth and error.

And so this work of polishing off the superstitious dross of traditional teaching was engaged in as a very large part of the late series of meetings. As usual, all did not submit to the process with equanimity; hence, there was, ever and anon, a roughened appearance on the surface of the waters. But in every case, as far as we could tell, there was a delicious calm after every storm.

At former gatherings, as a rule, some who were being polished resisted the process so decidedly that they left the meetings for a tour into the wilderness of discipline. But at this meeting the determination was evinced to bear the bosom to the passing discipline and omit a long excursion into the desert. Therefore, it came to pass that the reaper overtook the sower and both rejoiced together ere the whole series of services drew to a close. How much better for all concerned is this shortening of the necessary discipline of this spiritual life!

We but give the general thought, and go not into details. If this movement is of God, then all who desire to be an integral part thereof should show their common sense by persistence in their oneness with it. And we hesitate not

to state it as a fact, that when once an individual has made his choice to be a living part of it, it is not necessary for him to waste any part of his life in wanderings in the desert of prolonged discipline.

Again, we realized as never before how absolutely certain it is, that of all those who unite themselves with the movement, none will be able to retain the dross of old, musty, objectionable teachings or habits. The righteousness of life which is the outcome of walking in the Spirit makes it necessary that we each be true to the other. This makes it inevitable that the polishing process go on, however disagreeable from the legalistic standpoint it may be. All who cheerfully present themselves to God as a living sacrifice for this purpose secure the highest results at the least cost of suffering and even inconvenience. But they who in the least fail at this point intensify the process, and prolong it indefinitely, if they do not in the end fail altogether in securing the desired result—"As many as I love, I chasten."

We were glad to welcome again a deputation of our Ohio friends. And we realized that the same guide divine had, during the two years' interval, been leading them. The days we were privileged to spend together were days of mutual profit and holy delight. As they left us, we realized as never before how intimate was their relation to this movement.

Hitherto we often had speculated as to their unwillingness to let the Spirit alone guide them in facing the burning questions which he, from time to time, was bringing before us for consideration, and we always, heretofore, trembled with genuine doubt as to their ability to remain steadfast amidst the trying process. But what a source of pure delight

it was to us to find them steadfast, immovable and abounding in the work of the Lord. We can now more confidently than ever congratulate that part of Ohio which they represent, on the fact of this gospel being established in their midst. The success, therefore, attending their propagation of this truth must exactly tally with the number of genuine lovers of the truth in their midst. Of course it cannot exceed these limits, for, like our forerunner, we have not learned how to manufacture a truth-loving spirit. Still, it is true that only they who love the truth hear our voice.

Their coming also drew special attention to the fact of the peculiar advantages of our location to meet the conveniences of people in all parts of America; for excursions from all points are constantly making the Falls their objective point. This brings the cost of travel within the means of most, if not all, desirous of attending. That this fact will be more fully realized and rejoiced over as time goes on, we doubt not.

Public services were held three times per day during the days appointed for the camp-meeting proper, but were by no means confined to this set time; they were held from time to time as there was a need for them. In addition to the more public meetings, there were innumerable meetings of one individual with another or with several, the results of which were of vast importance. Thus the camp-meeting virtually went on to the end of the month.

Personally we were there from the 3rd of August to the 1st of September, and it would be beyond our powers to pronounce correctly on the relative importance of the work given us at any time to do, whether at the beginning, middle or end of the month; and a like experience doubtless belongs to many another.

Hence, we decidedly favor the idea of a month each year devoted to camp-meeting purposes at this central spot, but whilst this thought is the natural outcome of the experiences of the late meetings, what will be the complexion of the future in this respect we wot not; still, we linger over the thought and should not be surprised if it crystallizes into a solid reality.

For the first time in our history, no Methodist minister was in attendance. The usage of the Methodist church was seemingly obeyed to the letter. This was as it should be. To have attended as a minister and taken part in the services as an integral part of the movement would have been virtually to step down and out of one's pulpit, as we intimated in the June number. Henceforth there must be, in our opinion, the stepping down and out ere attendance on the part of ministers can be expected. This line of demarcation is now so clearly and broadly drawn that all appear to see it. Let all, then, take notice of this fact, both ministers and laymen, to wit, that there is a cross at the threshold of this movement, and he cannot be an integral part of it who does not literally forsake all that he hath for this purpose.

It was a beautiful incident in connection with our gathering, as a summer outing, that Rev. Paul Flint, who had thus forsaken all to become a part of the movement, and around whom much sympathy doubtless gathered from his late ministerial brethren because of the dark financial outlook to his now unsalaried circuit, that he commenced his new ministerial career by taking his entire family with him for a month's outing, and under the favoring circumstances above described—a feat which would exceed the financial resources of the majority of salaried ministers, and strain

the ability of city preachers. Verily, they that forsake many things for this gospel shall receive, with ostracism, many more things, even in 'his life. Let all look on and observe.

And thus we end our present reminiscences of the late camp-meeting, expecting those of us, who will still linger on the shores of time, to re-assemble under still fairer auspices next year. And yet this last sentence reminds us of the fact that no less than three of our number, who were with us the previous year, had been called away from this mortal life, in the interval. Bros. Wcoley, Cranston and Woolnough have all passed away since then, leaving behind them, as the very best solace to their friends, the bequeathment of lives pure and blessed. But we are also reminded by these facts what a matter of indifference, and that in the best sense of the word, it is to us whether our lives be continued here or elsewhere; for, living or dying we are blessed.

#### CROSS HILL CAMP-MEETING.

**C**ONTRARY to our expectation, we were able to attend this important gathering.

Three meetings were held on Sabbath, at the place and times appointed. They were well attended, and were all satisfactory services. On Monday and Tuesday, meetings were held at Cross Hill, at the residence of the late William Petch; and on the two following days, at Linwood, in the German Methodist church, this building having been kindly placed at our disposal by the trustees.

The chief feature of the work done was the "perfecting of the saints." The labors of the late Rev. E. Teskey, supplemented by the late Wm. Petch and David Caldwell, and assisted from time to time by several members of the Associa-

tion, have awakened no little interest in our gospel in those communities, as is evinced by a considerable number who are subscribers to the EXPOSITOR, and also by gatherings in various local holiness meetings.

Upon them it was necessary to bring the various tests now being pressed on all members of the Association. This work was done thoroughly and without fear or favor to any, but with what permanent results time alone will show. We, personally, feel that it would be premature to venture an opinion at this date.

We trust, however, that all recognized the work done as of God, and have gone, or will yet go, to him and him alone concerning any or all perplexities which may arise in connection therewith. To us, the presence and power of God in all the assemblies was so manifest that we would be surprised to learn of any of the friends entertaining the slightest doubt concerning this matter. Let all, therefore, start out from this standpoint as an accepted, an undoubted fact, and then the best possible results must, will come to all who let God alone teach them concerning the acceptance of the lessons brought out at the meetings. We entertain the largest hopes in connection with our Cross Hill and Linwood work.

On the Friday, a young people's garden party was held by the Linwood Methodists, for the pecuniary benefit of their pastor, who had been suffering from protracted illness of a serious character. Mr. Dickenson, and his daughter, remained over and assisted at this gathering, with great satisfaction to themselves and the friends inviting them.

We had present as a deputation, besides the friends mentioned: Rev. A. Truax, R. Hickerson, J. Fudge, T. Bousfield and Mrs. Dickenson. Mr. Truax went on to Moorefield and Drayton to re-

spond to a loud call from the former-mentioned place, for help. He has since informed us that he had good, well-attended meetings, and witnessed gratifying results. We would gladly have accompanied him thither, but realized that the additional labor was beyond our physical ability; also, by returning home on the Friday, we were able to respond to the call from Galt the following Monday, which it would have been impossible to do had we carried out our original intention.

### EXPOSITION.

The law and the prophets were until John: from that time the gospel of the kingdom is preached.—Luke xvi. 16.

**I**N what sense did the law and the prophets cease with John? And yet Scripture not only asserts, but corroborates that. "Among them that are born of women there hath not arisen a greater than John the Baptist; yet he that is but little in the kingdom is greater than he." The burden of John's preaching was: "Repent ye, for the kingdom of heaven is at hand." There is no use in any longer glossing over the fact that a marvellous change came over this mundane sphere on the advent of Christ. Not a theoretic change, but a practical change that entered into the veriest details of man's relation to God. Up to that time, this particular kind of a kingdom had never been set up. Up to that time the law and the prophets were.

John, a giant, the greatest of the prophets, suddenly dwarfed, and the "least" or "the little" in this new kingdom became at once greater than "the Baptist." Entrance into this new kingdom that took the place of the law and the prophets entitled men to rank as the superiors of Moses, David and Isaiah. How was this? What was this kingdom that suddenly

took precedence to the law and the prophets? Who was its author? What was its design?

The chief difference between this kingdom that John preached about and that Christ set up, and all other kingdoms before or since, was that absolute righteousness prevailed therein. There never had been before a kingdom under any law, or any of the prophets, when righteousness held complete sway.

On the establishment of this kingdom, it had one inhabitant, Jesus Christ, the righteous. For a time, Jesus was the sole and only occupant of this kingdom. We don't dogmatize as to the length of time he was the only inhabitant of this kingdom. We don't enter into the question of whether the twelve ever occupied this kingdom, or whether they oscillated from this kingdom to the kingdom of the law and the prophets.

It is certain that Jesus lived some kind of a life upon this earth. It is equally certain that the apostles also lived. It is not so certain whether the life that the apostles lived is or was the same kind of a life that Jesus lived. While it is recorded that he said he always did those things that pleased the Father, there is no record where the apostles declared that they always did the things that pleased their Father. It may have been pleasing to the Father to have had all the apostles forsake Jesus and flee. If so, the fact is not recorded.

In view of the various opinions that may be formed about this matter, it is no surprise to us that the Methodist church as represented by the Guelph conference thereof, in framing charges against the president of the C.H.A. with a view to his expulsion from the Methodist ministry, should formulate, amongst others, the charge that "he teaches that the Christian should know the will of God as well as

Christ, or the apostles.' Why, say, Christ, or the apostles? Does the Guelph conference draw a distinction between Christ and the apostles, in this matter of the will of God? It would seem that the conclusion that they have deliberately come to is, that Christ knew what the will of God was; that the apostles either knew it or did not, and that poor mortals like Mr. Burns could not know the will at all, certainly not as well, at least, as the apostles, and that in the matter of knowing the will Christ was unique.

While admitting that Christ's experience, in being the first to discover that it was possible for man to know the will of God, was unique, we take issue squarely with either the Methodist or any other church who disclaim the truthfulness of the apostolic teaching that Jesus was the first-born amongst many brethren in this doing-the-will matter. Neither do we think that it is necessary to be divinely born or immaculately conceived, in order that we should know the will of God.

We think that the "as he is so are we" gospel still holds good, and that abstruse mystery is no part of Christianity.

H. DICKENSON.

#### A PRESBYTERIAN STANDARD.

"The Bible, as we now have it, when freed from all errors and mistakes of translators, copyists and printers, is the very word of God, and, consequently, without error."

**N**OW, look at the "when freed, etc.," and it will appear that this latest Presbyterian deliverance only approximates to a final one, whilst it is very far-off removed from a final one.

The discovery of a copy of the Bible more ancient than the one from which the authorized version was made called for a new version. And this new version, when compared with the other, shows very pro-

nounced difference, many proof texts of professional dogmatists having had to be given up as erroneously written by copyists or translators.

What if some still more ancient copy of the Bible should be discovered? Would not this necessitate a still newer version, involving the destruction or complete modification of other proof texts? Most assuredly so. But then the possibility of such discovery in the meantime shakes the foundation of the present version and ought to prevent us building any theory or doctrine on the letter of the Bible as on a solid basis.

But granted that no such additional earlier copies shall ever be found, still the fact that many such did once exist and that we cannot get within centuries of the first copies makes it not only probable, but absolutely certain, that we cannot get a copy of the Bible freed from all errors and mistakes of translators and copyists.

Hence it follows that all that this deliverance of the Presbyterian church declares is, that there is, or was, the very word of God in written form once in the world, and if we could only secure it free from error and mistakes it would be a sufficient rule of faith. But, seeing we cannot obtain this original article, we pronounce upon what we have as the very word of God until we obtain the Simon-pure article.

To put it in another form, its true value will appear—a house is built on the sand. But we must conclude that this foundation is a solid, all-sufficient one, so long as stone is not, or cannot be, substituted for it.

This may do for the framers of such dogmas, but we distinctly decline to attach any value to it. To us, uncertainty concerning what is the original text remains uncertainty, in spite of Assembly voting, just as sand is sand; no matter what may be said to the contrary.



## HE HATH A DEVIL.

**ORTHODOXY** in olden times charged the founder of Christianity with having a devil, and the apostle to the gentiles, with being made mad with much learning. Orthodoxy is a strange thing. It has opposed every advance that righteousness or Christianity has ever made on the earth. It has a stereotyped form of doctrine for each of its sects, and a uniform practice for all. All must of necessity sin. None can know the will of God, consequently they cannot do the same.

Divine guidance as a theory is a tenet of all the orthodox sects or sections of Christendom. Nobody ever expects anybody to practise "divine guidance." Everybody is under obligation to believe in the immaculate conception of Jesus.

While admitting Christ as our great example, no one can represent Christianity as he did. As everybody does come short, therefore everybody must come short. The extent of the shortcomings, nobody attempts to define.

All that a Christian of the 19th century is expected to do, is to try to do right. Such a thing as to do right by the year is unprecedented. It is not to be even dreamed of.

While in such individual acts as being converted, preaching sermons, praying etc., man may do right, to continue between these acts to do right, or after these acts to remain righteous, to mention such a thing in this wise generation is to call down such anathemas as fell upon Jesus and Paul: "He hath a devil," or "is mad." There is such a thing as being taught of God independent of church or Bible. This is the particular kind of learning that makes mad. There is no doubt that this is what arouses the wrath of the persecutor; but that this

is the kind of learning that a little of is a dangerous thing, we deny. Men cannot be too well taught of God. Direct teaching is better than indirect. First handed religion is better than second handed religion. To come into contact with God without the Bible is better than to come into contact through the medium of the Bible. At the same time, to come into contact with God through the medium of the Bible is better than not to come into contact with God at all.

One man who has formed an independent acquaintanceship with God captures a neighborhood. Never was this so apparent as in the case of the late Wm. Petch, of Cross Hill. For miles around where he lived he was known, respected and trusted. The eyes of many neighborhoods were upon him. His Christianity was like his frame, upright and stalwart. And so will it be when the eye is single and not obscured by the darkness of church, creed, and Bible. We speak of darkness in this connection only by way of contrast to the perfect way of the walk in the Spirit. All the heresies of all the ages have been ransacked for something to represent this the greatest heresy of any age. We have had for years a standing challenge in the hands of Dr. McMullen, our pastor, and a moderator of the General Assembly of the Presbyterian church in the Dominion of Canada, to point out any heresy in any age that resembles the "movement" that is causing the stir in all the churches and all the holiness circles, including the Canada Holiness Association. The reply to our challenge has not reached us to date.

As a matter of fact, there is only one heresy that they will discover that is like this one—the heresy of Christ. Was it not characterized in his generation as devilish? There is no gainsaying that

this is represented by that. We make no attempt to hide the light of our exactly representing Jesus on the earth, under a bushel. Just as Jesus and the Father were one, so are we. Just as the Father was greater than Jesus, so is he greater than we. There cannot be many brethren in the family that Jesus was the first born of, without there being some brethren. We are one. We know scores of others. Are you one, reader? If not, you may be. Instead of being half man, half devil, half sinner, half saint, an anti-Christ, you may be a Christ by fulfilling the conditions laid down by the first Christ. You cannot be a Christ and be other than divinely guided. You cannot teach like Christ if you use a book. He not only did not use one, but he discounted the use of one by the orthodox of his day—"Ye search the Scriptures, but won't come to me for life" was his utterance, if he was correctly reported, and we believe he was, although stenography was unknown possibly then.

You don't represent the peace of Christ, if led by the cunning craftiness of men lying in wait to deceive. If any of these things move you, you don't represent the rest of God that Christ had.

In no sense are you a representative of the righteousness of Christ unless you do right by the year. He did. If you don't, you are not a Christian. If you follow the dictatorial rule of a majority in any church, you don't belong to those whom the Son hath made free. If your joy is an evanescent thing, it is not the joy of Jesus. His joy was full. If your faith has been dim since your conversion, it does not typify Christ's faith. If your salvation is not absolutely from sin, you don't represent Jesus' salvation. He was tempted on all points like as we are, yet without sin. You don't even represent Job's salvation, as


it is recorded of him that he sinned not.

We have no hesitation in advising EXPOSITOR readers to become possessed with the devil that Jesus was charged with being possessed with. By all means, get a little of the learning which they declared made Paul mad. The Holy Ghost is a wonderful teacher. He actually does guide into all truth as Jesus said he would do—not all at once, but moment by moment, step by step, here a little, there a little, line upon line, precept upon precept. Our experience is that truth is taught and that our guidance is divine. H. DICKENSON.

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#### CONCERNING THE ATTITUDE TO THE CHURCH, OF ILLUSTRATORS OF DIVINE GUIDANCE.

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E expected that our remarks on this subject would awaken much criticism and need much additional explanation.

In our last communication to the Methodist church we used the following words. We quote from the June EXPOSITOR, page 324:

As I have in my apology and other writings explained myself as fully and as clearly as my ability will permit, I infer that this deliverance [verdict of expulsion] is given with a full understanding of the gospel which I preach, and is to the effect that it is unqualifiedly rejected by the great Methodist church as far as the Guelph conference represents it, and in my judgment this conference is a representative one. I shall not expect a different deliverance from any of the others. I, therefore, accept its verdict as virtually final, and assume that the gospel of divine guidance as taught in the EXPOSITOR OF HOLINESS, when accepted and experienced by any individual disqualifies him from entering, or continuing in, the Methodist ministry.

And, further, it implies that there is no open door for preaching this gospel in the Methodist church—that is, with the consent of the authorities of the church.

It further includes the fact that all who have accepted the gospel of divine guidance, or who may do so in the future, are to expect organized opposition to their testimony and efforts to propagate their teaching, rather than assistance in confirming them in this faith.

Now this paper came before the whole conference and was accepted without protest as their attitude to this gospel; moreover, as all three trials had intimate connection, and were, from intention, made to harmonize in all essential respects (this we know on reliable testimony, and therefore challenge contradiction), the verdict in our case was, and is, the united and emphatic verdict of the Methodist church in Canada.

In the case of Rev. P. Flint, when he was examined by a committee appointed to confer with him with reference to his orthodoxy, the charges against us were read to him, and it was because he stated that he was in virtual harmony with us, as brought out by his answers to questions concerning said charges, that he was refused a circuit of any kind.

Again, no protest comes from any conference, or from any minority of a conference, taking the slightest exception to the position we define in the above extract. There is not the slightest hint even, that testimony as to our resultant experiences of divine guidance will be acceptable under any imaginable circumstances.

Still further, there was no successful effort to modify the verdict of condemnation, in any direction. The pronouncement against the possibility of knowing and doing the will of God as well as Christ, or the apostles, is an unqualified one, and is sent broadcast over the church, meeting no protest of sufficient magnitude to arrest attention. Hence, this condemnation is more sweeping and more unanimous by far than that which was pronounced upon our Galt friends in the Presbyterian church. For then was a respectably sized

minority at the final voting. Moreover, the trial evoked some telling writings in church organs in favor of the appellants, as witness the able letters that appeared in the *Presbyterian Review*, on the side of the suspended ones. And, after all, the sentence was the apparently mild one of suspension.

But, in alluding to this contrast, we are only thereby emphasizing the all comprehensiveness of the final verdict against us. We are of the opinion that if the true issue had been as squarely met in the former as in the latter case, the condemnation would have been as emphatic. And we suspect that the future history of this movement in the Presbyterian church will make good this our opinion.

Still again we remark, that at the second trial of Rev. Mr. Truax, there was not so large a minority in his favor as at the first trial. It is true we have not the analysis of the voting, but assume it was so because of certain information which has reached us from various sources. One at least of the sixteen who at the first trial voted with the minority, and who also took a leading part in the debate, even going to the length of moving an amendment thereto, has since the last trial told us personally that he considered the final verdict a righteous one.

From all of which we insist upon it that the statement of the extract at the beginning of this article is literally true to facts, and that without any discount whatever. No party, then, be he minister or layman, can now preach this gospel of divine guidance in the Methodist church of Canada without knowing it as an established fact that he does so against the distinct prohibition of the highest authorities of the church.

Also, when any minister now does preach divine guidance to his congregation, it is understood that in that act, if

an honest man, he preaches a doctrine radically different from that which is taught in the *EXPOSITOR*, that in fact his preaching divine guidance under the present circumstances is tantamount to a repudiation of our gospel of divine guidance.

It is only legalistic doctrine which can be successfully propagated under false pretences. The moment anyone, no matter how complete his previous exemplification of our doctrine, undertakes to preach this gospel insidiously and not in the spirit of open, absolute honesty—holding the truth in unrighteousness—immediately he ceases to represent this gospel, and that of necessity.

From this it will be readily seen how impossible it is for any Methodist minister who has not publicly obtained the sanction of his conference to go on preaching the gospel of divine guidance and at the same time honestly claim to be at one with the movement represented by the writings in the *EXPOSITOR OF HOLINESS*.

In this deliverance we make no appeal to some hidden source of spiritual knowledge, nor are we playing the oracle in the slightest degree; we are simply contending for and illustrating a plain point of honesty. We are, in short, calling attention to a fact, a truth as simple, as universal as the axiom that things which are equal to the same thing are equal to one another.

Mrs. Scott, of this city, was asked, and even urged, by the pastor of the Metropolitan church, to attend one of his classes and give her testimony, after he had learned from her that she was a clear, undoubted representative of this movement, and hence her complying with this request is in no respects a breach of upright dealing. But if she should continue to do so if at any time in the future the pastor should forbid her further attendance, then indeed would it be a question of honesty

on her part, especially if she should act in the matter after an insidious pattern. Like pastor, like people, in this also. If a pastor obtains liberty in an open, straightforward way to preach our gospel, well and good. He can then claim to be an honest man and use his pulpit for the propagation of this gospel, but under no other circumstances.

Therefore it is that all must, will conclude that the only representative ministers in this movement, at the present time, that can possibly exist are the three expelled ones. Should any individual challenge this final conclusion, the appeal must be, as we have shown, not to experience, but to the healthy instincts of honesty which characterize men.

And the same is true concerning laymen. Any effort to propagate this gospel in the Methodist church which is not after a frank, open manner, which attempts to conceal the fact of sympathy for, or union with, this movement is wrong, and will eventually meet with distinct condemnation on the part of all who are true to their divine instincts of honesty.

#### TO THE RESCUE OF THE CHURCH.

**T**HERE are those who at one time claimed to represent divine guidance as taught in these pages, who have finally decided to stand by the Methodist church in her repudiation of our gospel.

We have unmistakably pronounced the judgments of the Lord on this church as connecting themselves with her rejection of a better experience for an inferior one. These parties, of course, refuse to believe in the correctness of our predictions. Nay, they, with a new found enthusiasm, fling themselves into the breach and determine to make their labors in behalf of the church do what they may to help falsify our statements.

Well, we wish them all success, if our position is not the correct one. And, moreover, we predict that in that case their enthusiastic labors will meet with corresponding reward. Then, if they will permit it, we will rejoice with them in the result of these labors in the Lord.

But, if our position be the true one, just as it was so at Wesley Park, and with reference to the Salvation Army, then will all their efforts to stay the arm of the Lord in his righteous judgments, not only be futile, but they themselves will be involved in the ruin of their work; nay, will be in all likelihood the most conspicuous object lessons thereof.

But as against the possibility of our being right rather than themselves, we readily admit that from the human standpoint everything is in their favor, and against us.

Never was the Methodist church in Canada in such a fortunate position as to-day. The statistics of the last quadrennium show her to be in advance of all former successes. The addition to her membership has been phenomenal. Her finances and ministerial standing have improved in like ratio. In her literature, in her Sabbath-school work, in her temperance and Epworth League work she contends successfully for the foremost places; or, if she secures not the palm in every friendly contest for supremacy in these respects, at all events she keeps abreast in the race. It is from this church, in the height of its power and influence, that our gospel is driven out amidst contempt, contumely and anathema. And it is against this church, at its highest pinnacle of influence and glory, that we take up our parable and prophesy her calamity, and warn all lovers of the truth to escape from her plagues. Was ever anything so preposterous! As the Babylonians from the

heights of their sky-scraping walls laughed at Cyrus and his army, so may they who man the towering walls of Methodism make light of our puny company. And, humanly speaking, all are justified in their ridicule. Still, we, in the face of it all, prophesy and fain would warn some against their too great alacrity in trying to prevent the walls from crumbling. If this movement which we represent is of God, everything opposing it must crumble. And as we fully believe and act out our faith in the fact of its being of God, so we prophesy and look confidently to the fulfilment of our prophecies.

#### AN ANOMALY.

**L**ET two persons who have walked in the Spirit, one of whom is dead, and the other living, be referred to by antagonists of this way, and let the question be submitted to such antagonists: Do you think the one who is dead, died in the faith? The answer will be an unhesitating, Yes. Do you think he has gone to heaven? Yes. Do you think he kept the commandments? Yes.

But let these same questions be turned towards the living, and the answers will be as unhesitatingly, No. Within a few months we have had this matter put to the test. We ranked among our friends no warmer ones than Wm. Petch and Alex. Cranston. If necessary we could prove from the correspondence of both that there was absolute and complete harmony between us in everything. We believed and they believed that the union that existed between us was the very unity that Jesus prayed for when he prayed that they all might be one even as he and the Father were one.

When Wm. Petch died, Alf. Boomer, of Linwood, was quite outspoken regarding the righteous life of Mr. Petch. Rev.

Mr. Richardson, of Berlin, who preached the funeral sermon, chose as his text, "The righteous hath hope in his death."

Since then I attended a gathering in Linwood, and had the honor of being requested to address a gathering, when this same A. Boomer obtained the cooperation of the class-leader in the village, and together they waited, first upon the chairman, and then upon the manager of the gathering, to protest, in the name of the Methodist church, against allowing "that man Dickenson" to take part in the gathering. Mr. Boomer doubtless has a vivid recollection of the response. It appears to be quite in order to bless the dead but curse the living, though they may be one in beliefs and practice.

Then when the late Alex. B. Cranston passed away, the day after his death we had a similar experience. His sister, Mrs. McLean, who had faithfully nursed him, and who would not for the world risk a word that would for a moment question his triumphant entrance into the New Jerusalem, had nothing but anathemas for ourself. Again it was, praise the dead, curse the living. We have no murmur of complaint to offer, but seek simply to chronicle the facts.

H. DICKENSON.

#### INDIRECT SUFFERINGS IN PREACHING THIS GOSPEL.

**W**E who do walk in the Spirit are so fully compensated for all worldly losses attendant on such walk, that when we speak of them it is difficult to refrain from using language similar to the exultant sentences of Paul: "Yay, doubtless, and we count all things but loss for the excellency of the knowledge of Christ."

From this standpoint, none of us are objects of sympathy, no matter what

be our apparent need. But what about the privations of those dependent on us, or the sufferings of our more immediate friends, in their enforced share of our privations, especially when they are not partakers with us in our joy? What about those who by our actions, performed for their ultimate good, are in the meantime incommoded or even brought into suffering?

No one with a healthy mind can observe these things unmoved.

We hesitate somewhat to use the incident which comes to our mind, in this connection, for obvious reasons; but, nevertheless, use it as the best way to make our meaning fully apprehended: During our first year in the experience of this gospel, we were instructed by distinct revelation to buy no goods without paying cash for them. This was not a difficult thing to do when we had the money. But when money was scarce, or absolutely failed, then it was a question of serious import to furnish the table for a household of nearly a score of healthy eaters, including as they did several students.

It was not long before our sympathies were deeply acted on by the immense strain this state of things brought upon Mrs. Burns. It was comparatively easy for us to reply to her question as to what should be done when unable to obtain sufficient food for the students: Why, tell them so and let them go home. She had not been called on as yet to walk in the Spirit, and so, perforce, viewed the situation from a legalistic standpoint. Moreover, she realized that the intense strain put upon her was immediately connected with her husband's real, or fancied, loyalty to the Holy Ghost, and was perplexed about the situation, whilst the future looked hard and terrifying. Sympathy for her at length made us give up

the battle, and, as we expected, for life. Obedience seemed to us too hard a road to travel. Had we been alone, we argued, we could stand true, but to see those dependent upon us suffer, even if it was but in imagination, was more than we could endure, and so we gave permission to have provisions bought on credit.

There had been no unpleasant family scene, no pleading pressure had been brought to bear upon us. It was simply our sympathy for the one to whose interests we had been loyal that decided the day, and so we refused longer to walk in the path of obedience. We may not be representative in this matter, but we incline to think that we are, for to none who essay to walk this road of absolute obedience will, we think, appear a more insurmountable difficulty than this sympathy for the sufferings of those we love and cherish, sufferings which may seem to be indirectly caused by our loyalty to the Holy Ghost.

But the sequel proved to us that this our sympathy was misplaced. A few hours of despairing darkness soon gave us new views of the situation. And so we could tell the object of our sympathy, that great as might be the sufferings she would be called to bear by our obedient walk in the Spirit, they would be small compared with what they would be if we continued disobedient. What greater misfortune for a woman than to be the wife of one out of whose life all hope has gone—a discouraged, vanquished man! She took in the situation and accepted the results of obedience on our part as the best for her as well as for ourself, and was ever afterwards true to this her choice.

Hence it will be understood, when we call attention to the sufferings of our friends which are the indirect result of

obedience to the Holy Ghost, that we do not do so after a flippant manner, but as one who rates them at their full value. And by this token we are assured that Jesus Christ, in alluding to his cross as typical of the price to be paid by all his followers for their loyalty to him, did not do so after a flippant manner, but put into the words the deepest sympathies of his nature.

It is, then, with a heavy heart and much sorrow of soul that we call attention to this cup which the Father has prepared for all who will enter this kingdom. It is not a cup which can be drunk at a draft, and the passing pang be the first and the last of such action, but it is a cup which will again and again be presented to be drunk to its dregs, and he who would turn aside with averted face after having tasted of its bitterness a hundred times cannot be a true disciple of Jesus.

But as we were rewarded afterwards in seeing our partner in life accept this gospel in all its joyous fulness and realize that all these sufferings, connected with our obedient walk with God, were a means to this end, so shall all who fight this faith battle reap a like harvest—"who for the joy set before us endure the cross."

Of course this incident illustrates not only indirect sufferings in the home life, but also for all those connected with friendship's circle. He who will shrink from such a cross in connection with his work amongst friends, no matter how close the bonds which unite them, cannot act the saviour towards them. There can be no form of suffering imagined before which he who walks in the Spirit may stop and judge of his relation to it from a legalistic standpoint. Absolute willingness to obey in any and all directions must characterize him who would live the Christ life on earth.

## CHRIST'S DIVINITY.

**T**HE first shock caused by bringing this subject into the arena for examination has subsided. The effect of the introduction of this subject has been considerable. At least one of the churches has put in a period of intense agitation over this question, considerable canvassing between the conferences of this church having taken place, in order that a uniform verdict should be had. We presume the matter is now considered settled in this church: the Holy Ghost, the teacher sent at Pentecost, has liberty to teach only one opinion regarding Christ's divinity, and that is that he was immaculately conceived.

It is now forever settled that whenever the question is asked of a Methodist minister, "Does he preach all our doctrines?" the answer, "Yes," will always include that the preacher preaches the "immaculate conception."

Now, we believe if Luther had protested against this doctrine as a corruption introduced by the Roman Catholic church, all the Protestant churches would have been a unit against it.

It is only referred to by two writers in the New Testament, Matthew and Luke. The latter was not one of the twelve, and in Acts he says, "thou former treatise have I made, O Theophilus, of all that Jesus began both to do and teach." Trace the record and find where any mention is made of anything that Jesus began to do and to teach, and it will be found that the first three chapters of Luke do not say a single word about either doing or teaching, but that therein is contained the record of Jesus' immaculate conception, which Luke, in Acts, practically denies writing.

Then where Matthew outlines the generation of Jesus Christ, we have the state-

ment that, "Jacob begat Joseph, the husband of Mary, the mother of Jesus Christ."

Mary must have been lineally descended from David, while the record traces Joseph as such. Possibly both were.

In no court of the land would the evidence commonly adduced to prove the immaculate conception be taken as evidence. It would be ruled out of jury courts by the judge as inadmissible, and yet in ecclesiastical courts it is accepted and considered satisfactory. Verily we are a gullible people.

H. DICKENSON.

## "IT MAKES ALL THE DIFFERENCE, ETC."

## THE TRIAL AND SUSPENSION OF REV. A. TRUAX.

We reprint from the Toronto *Guardian* an account of the trial and suspension of a Canadian minister for preaching the views championed by Rev. Nelson Burns, of the EXPOSITOR OF HOLINESS. These brethren were all right only a few years ago, but they gradually began to drift from the straight track, and now they are likely to be forced to pursue their course outside present organizations. They have had many warnings, and notably one in the *Witness* by Dr. Steele on "Danger Ahead," for the uttering of which they have never forgiven him. We are sorry that they have forced this issue with Methodism, but we cannot see how the church could do otherwise. We very much desire that Bro. Burns and others be restored to orthodoxy on these topics. Some good people will attribute their un-Scriptural beliefs to the influence of the holiness movement, but they will be mistaken, nevertheless. The cause is not found in their belief in, nor experience of, heart-purity, but in mental drift, traceable to erroneous teaching. Just where the road branched off from the main line of holiness teaching we do not know. We are glad that there have been so few of these doctrinal driftings in connection with the holiness movement, though, from Wesley down, there have been some, and there have been more outside of the holiness movement.—*Christian Witness*.



**A**ND yet this same paper is continually harping on the opposition of the Methodist church to the professors of holiness.

One of the last editorials of the late editor was a hopeless wail over the, in his opinion, inevitable fact that that church was gradually but surely driving the holiness people out of its pale. One of the editors, or proprietors, of the *Witness* has fled the Methodist church, we learn, and taken refuge in a much smaller body, where there was greater hopes of being able to preach holiness without expulsion or being frozen out.

But this same church is at once pronounced on as perfectly right when expelling others who do not happen to pronounce the holiness shiboleth exactly as they do. It makes all the difference in the world whose ox is gored, it would seem. And so this same Methodist church which is all wrong when it condemns themselves is all right when it pronounces on us!

#### SUFFERING FOR CHRIST AND HIS REPRESENTATIVES.

**T**HAT was no light suffering the infant church was called on to endure when the death of Stephen, the proto-martyr, was reported to them.

There was not only the painful sympathy for himself and more immediate friends to suffer, but also the realization brought home to each one and emphasized by this calamity that a like fate might be theirs any day. In addition was also the support of his family, if such there was, to burden still further their limited resources.

And as time went on, all these and many more avenues of suffering were kept open and widened, as, one after another, Christians were called on to

suffer the loss of all things, or meet death in violent form.

What a shuddery feeling must ever and anon have taken possession of Christians in the days of the Inquisition, as one after another of their number was spirited off to prolonged torture and certain death by the stealthy night visits of the inquisitors!

And yet the apostles of Christ in all these fiery ages hesitated not to urge men and women to embrace their gospel and brave these hellish terrors. They not only took no pains to soften down their hideous aspect, but openly paraded them before their hearers as the inevitable price to be paid by all who would follow them.

In this nineteenth century, most people speak and write about these histories with a complacency of mind which implies that such price is no longer to be paid for accepting the Christ life.

Well, granted that the days are forever past when men and women will be tortured to death for conscience sake—although of this we know not certainly—still the pains and penalties connected with Christian profession are neither few nor mild.

Recent events have made it evident that no Methodist minister can openly follow us—that is, profess to be a Christian after the pattern brought out in these pages—without jeopardizing his standing as a minister, or rendering it extremely probable that he will be required to step down and out.

This is erecting the cross of Christ with a vengeance before all Methodist ministers. With most Methodist ministers, to be expelled from the ministry is to be thrown out of all visible means of support. It is to start in the world afresh, and at a tremendous disadvantage, as a bread-winner for self and dependents. In short, there can hardly be a more

appalling outlook for any man than that which would present itself to many a Methodist minister should he suddenly be refused a circuit and expelled from the ministry.

For years we were an object lesson to many of our brother ministers in this thing. But we were well aware that the lesson thus taught was deprived of much of its point and application from the reasoning of many that our case was a peculiar, an exceptional one, and it was presumed and argued that this gospel could be so taught as to avoid such apparent calamity. But now at length all such halucinations have been, or ought to be, driven out of the minds of the most sceptical, and so the lesson of our life in this direction can have its full force. This cross does lie in the pathway of every Methodist minister who would live the Christ life.

We wish, therefore, to make this fact as prominent as possible that all concerned may know that now the very first step for a Methodist minister to take, who would follow us as we follow Christ, is to count this cost and fully understand that he must expect to be deprived of his ministerial support, if he would enter this kingdom.

But is there no possibility of this cross being taken out of his way? Yes, it is just possible that by his individual preaching of the gospel of divine guidance he may change the overwhelming majority against it into a minority. Here, and here only, is his opportunity. Not many will build high hopes on such a bare possibility.

If now, God should cause such a heavy cross to be put before Methodist ministers, and no similar ones before other people, would he not be a respecter of persons? We are inclined to think that he would. Hence our argument, that

this more visible cross may be taken as a type of all. Just as Jesus used his mode of death as an object lesson of the pains and penalties before all who would follow him, so now it is a legitimate use of this incident in the history of Christianity to give vividness to what are and must be the sufferings of all who follow Christ and his representatives.

And yet, like our forerunner, we hesitate not, in the face of these sufferings, to preach this gospel to all as *the good news*. So great and mighty are its blessings that sufferings represented by the loss of ministerial support and dignity, in the comparison, are but "as dung."

#### LIMITED SALVATION.

**ORTHODOXY** in the Methodist church now must consist in the preaching of a limited salvation.

Anyone found preaching any other kind of salvation must of necessity be proceeded against. For preaching a gospel of absolute salvation from sin, Messrs. Burns, Truax and Flint have been expelled from the camp. If they had agreed to preach a limited salvation, they could have saved their parchments and likely had good fat livings vouchsafed them. Desire for salvation, in the Methodist church, may be cultivated to an unlimited extent. Salvation itself can only be obtained to a limited extent. Anyone wanting an unlimited salvation must go outside of the Methodist church to secure the same.

The Methodist church having decided that it is impossible for us to know the will of God as well as the apostles, it follows that only a limited knowledge of the will of God can be had in this church. It is not defined how much of the will of God can be known by those remaining in the said church. It will be in order for some

conference to define how near to the apostles' knowledge of the will of God Methodist church members will be allowed to go. They must not, because they cannot, know the will as well as the apostles. The limit defining what Methodist church members can know, and what was the special preserve for apostles, has not as yet been fixed.

It remains for another "Nugent" or "Cooley" to fix this limit and drum a majority into line, and fix authoritatively the boundary. The sooner the "thus far shalt thou go, but no farther" rule is fixed the better, so that Methodists may know just how near to the apostles they may do the will of God.

H. DICKENSON.

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#### INCIDENT.

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DURING the progress of the Cross Hill camp-meeting, the young people in connection with the Methodist church at Linwood requested Mr. H. Dickenson to speak, and his daughter to sing, at a garden party to be held in their village the evening after the camp-meeting closed.

Quite a commotion was made by Mr. A. Boomer and Class-leader Strome formally waiting upon the managers of the garden party, to protest against Mr. Dickenson speaking. They even threatened that the minister, for whose benefit the garden party was gotten up, would refuse to accept the proceeds. The young people, however, were not susceptible to this kind of persuasion, stating that they would find other avenues for the funds raised if their minister refused them.

The above incident is suggestive. After the camp-meeting last year, Mr. Dickenson and Mr. Boomer had a friendly discussion, which lasted three months, in the weekly paper, the *Waterloo Chronicle*. The editor states that the circulation of

his paper was largely increased by the discussion of righteous living in his columns  
COM.

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"REV."

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THE question has been frequently asked us as to the propriety or right of having "Rev." appended to our name, after our expulsion from the Methodist ministry.

Certainly it is a matter of trifling import; still, as it is being asked, we will allude to the matter. Reverend is a conventional title, given by common consent to all parties who give up secular employments to devote their lives to Christian work exclusively. In a general way, it has been confined to the parties in each denomination who are set apart as ministers in those denominations. But there is considerable looseness and indefiniteness concerning the matter. Thus, supernumerary ministers in the Methodist church retain this distinguishing name, although in most instances they return exclusively to secular employment.

However, the term is simply and purely complimentary, and is neither given by the church nor by act of Parliament. It is assumed by the party himself, and acknowledged by others according to their pleasure.

In our case and that of Bros. Truax and Flint, as there is no change whatever in our attitude to Christian work, these complimentary titles are not in the slightest affected by the results of the late trials. Of course all parties, who affect to believe that the Methodist church has power given it to shut up the way to Christian work, and that all who come under its anathemas are doomed infidels and cannot possibly devote their lives to Christian work, will act along the lines of their superstitious belief, and ought to.

As to others, we presume there will be no difference whatever in their use of this title. Certainly there will be no change on our part because of the action of the church.

The word has lost its primary meaning in its present use, and no Protestant imagines a reverend gentleman is worthy of being *revered* more than any other. Hence, as we before stated, the word "Rev." when used before the name of one who has devoted himself exclusively to the preaching of the gospel of Jesus Christ denotes this fact, and has no further use or meaning. Therefore it is that it correctly characterizes us in our chosen work, as heretofore, and is as harmless and as truthful as the terms Jesus, the carpenter, or Paul, the tent-maker, when describing certain portions of their lives.

#### WHERE ARE THEY?

**T**HIS question has forced itself upon us since the late camp-meeting, concerning a certain class of persons. Till very recently the number of Methodist ministers seen at each convention and camp-meeting formed a definite, integral part of the whole attendance. Now, not one of them puts in an appearance so far as we have learned. Why the sudden change? Where are they who claimed to have such an interest in divine guidance and such a personal friend in the president of the Association as founder of the movement? Why such a gush of loyalty for years and now *no* tidings is heard from them?—at least, the majority of us who walk in the Spirit absolutely have had no intimation of their whereabouts.

The place of first vice-president is now filled by one who is no more numbered with them; the second vice-president is a

lay member (of no mean qualifications, to be sure) of the Presbyterian church, and the duties of secretary, for camp-meeting purposes at least, fall to the man who offered, but was refused a place, to preach the life of Christ without let or hindrance in Toronto conference. Can it be that Mr. Legality caricatured by Bunyan has succeeded in binding them with the fetters of conference legislation, which they are either unable or afraid to break? Is it possible that the Almighty has changed his tactics in not releasing them, as in the case of Peter, or Bro. Truax, or Bro. Burns?

For instance, Rev. G. A. Mitchell, B.A., assured us at Wesley Park in 1889 that we could not be led astray by coming there, as our superintendent had feared. Was St. Catharines too remote, or what was the cause of non-attendance, we wonder?

Just here, we remark, that we are making no attempt to censure such for their absence, for it is the Holy Ghost who convinces of sin.

Are they as cities set upon Zion's hills, or are they holding their lights under the bushel of modern Methodism? Are they reproducing the life of Jesus to-day, thus giving forth the true light to the world, or is the candle of creedism about the divinity of Christ still flickering about them? Or has it burned down to the candlestick (church) and gone out, or has it been blown out by some breeze of enthusiasm while they were carrying it in and out of the pulpit? Suffice it, to know that we rejoice with great joy over our deliverance from the yoke of Methodist theology and ministry, even though it came through the avenue of suffering. For we bask in the sunshine of God's favor, and enjoy full freedom from irksome, tedious, man killing tasks and are growing up as calves of the stall.

Meanwhile, we can look through the fence of observation, and are contented withal.

W. M. EADIE.

HUMBERSTONE, Ont.

MAMMON.

**T**HE founder of Christianity is reported as making use of this expression: "Ye cannot serve God and mammon."

We believe to serve both God and mammon at the same time is utterly impossible.

To serve a God of righteousness and the mammon of unrighteousness, one a part of our time and the other the balance of our time, we believe to be positively un-Christian. We are aware that the age does not relish these sharp divisions any more than Jesus' age did.

And we expect to hear of, and see, those who insist on these sharp divisions crucified in the numerous ways which modern orthodox Christianity can and does crucify. What necessity is there for associating Christianity with righteousness so continually? Why not modify (mud-dify) some of these "hard sayings" of Jesus? Why keep on reiterating that Jesus faced life's real problems and found out a solution for them all? Why not let the people go on singing praises to Jesus, building temples in honor of Jesus, and ignore the solution which he unfolded to the ages, that had hitherto been hid from the ages?

Christianity is the most comprehensive thing in the universe. There is nothing true in art, music, poetry, science or religion that is not Christian. Christianity has a monopoly of truth. Everything true in Heathen systems is Christian. So has Christianity a monopoly of righteousness. Everything in Heathen systems that is righteous or right is Christian.

Everything false or wrong in either so-called Christian or Heathen systems is positively un-Christian. Ignorance is not necessarily un-Christian. We enjoy walking in the ignorance that God wills that we should. Oh, says one, God wills that we should walk in the light! What light? Oh, the light of the gospel! What gospel? The gospel of Jesus! And what is the gospel of Jesus? It is good news! But let this good news be interpreted to mean absolute separation in this life between righteousness and unrighteousness, and an era of excruciating agony sets in. And at this stage of the discussion all manner of hair-splitting theological conundrums are pitch-forked into the arena to still further darken counsel and make easy the "hard sayings." Two nature theories—inbred sin hallucinations and entire sanctification platitudes—fill volumes to hide the living, vital issue that Jesus introduced, viz., the issue between right and wrong, between sin and death, between God and mammon, between righteousness and unrighteousness.

But will these things prevent an examination going on into the general foundation of things hitherto unexaminable? We opine not.

Christianity inculcates a proving of all things and a holding fast only that which is good and true and righteous.

What if orthodoxy does in its wisdom see fit to usher without the camp a few of the examiners! Cannot examinations go on without the camp as well as within? And is God not sufficient to raise up a further supply of examiners within the camp? Whatsoever things that are true and good and right in Christianity cannot possibly suffer from the polishing processes of exhaustive examination. That maudlin thing that shrinks from the noon-day glare of honest criticism and exam-

ination is spurious Christianity. Christ would not own it. He would resent the imputation of originating it. If here to-day, he would unhesitatingly enquire why it is that so large a portion of modern orthodox Christianity had rejected the very guide which he left to teach them what was right, what was true, what was of God and what of mammon.

H. DICKENSON.

REV. WM. M'DONALD RESIGNED.

WE clip the following from the *Witness*:

THE EDITOR'S RESIGNATION.

It is now twenty-five years since I was elected editor of the *Christian Witness and Advocate of Bible Holiness*, and it is with many regrets that I am compelled, by continual declining health, to resign the position and commit it to other hands, who will, I am sure, be able to do far better than I have done. This has been done at a sacrifice, but I do not regret it. I am conscious of having failed in many things, and see cause for humiliation before God. In the midst of the earnest battle in which I, with others, have been engaged, I have doubtless made mistakes, and who has not? Will all the dear people of God earnestly pray that the retiring editor may spend what little of human life remains at the feet of Jesus, and finally be found among those who are "washed in the blood of the Lamb." W. MCDONALD.

FROM our standpoint, this valedictory is a fitting close to the retiring editor's writings, for in it is embodied, in its highest ideal form, the Christian experience for which he in all his articles contended.

That he was contending for something worth preaching and writing about in the absence of the knowledge of anything better, we cheerfully admit, but to us the capital defect of his ministerial and editorial career was, that he dogmatically contended there was, there could be, nothing better. Hence, when he came

up against any writings or individuals who contended for or illustrated a superior experience, he bitterly assailed them, glibly ascribing their experience and work to the devil.

As to our relation to this holiness man of war, we have to reiterate what we have in substance already said, viz., that whilst rating his experience and work at its face value—the full value which his wording of his experience and doctrine claims—we have been clear as to our call to make this face value show itself up exactly in accordance with the facts of the case.

This face value is again clearly brought out in this short article: "I am conscious of having failed in many things, and see cause for humiliation before God. In the midst of the earnest battle in which I, with others, have been engaged, I have doubtless made mistakes." In our efforts to call attention to the fact that the experience given in this short extract was the highest and best realized, or even aimed at, in the holiness creed movement, we have subjected ourself to no little vituperation from holiness writers and teachers. Well, what we undertook to do is so manifestly a fact, that gradually it is being accepted as a fact, and so our writings hardly needed this additional proof or illustration of their exact harmony with the truth.

It is, then, a fact universally admitted in the holiness creed movement, that the very best representatives of that movement when looking back over any section, long or short, of their lives, see cause for humiliation before God because of conscious failure. For, we add, that one will look over all "*Holiness*" periodicals in vain to discover the least objection taken to this representative holiness experience.

As to the conscious mistakes which present themselves to this retiring editor,

of course he will number as one of the most prominent the fact of opening his columns to the personal abuse of ourself and refusing the opportunity of reply. But will he? Nay, we stake our reputation for judgment on the fact that he will unhesitatingly and hotly repudiate such mistake; and, on the contrary, will stoutly maintain that, whatever may be his mistakes, that was not one of them.

But, we ask in surprise, if he can pronounce on this act as right, why cannot he go over all his acts and pronounce on them in order as to whether they are right or wrong?

Surely, if he can pronounce with certainty concerning his conduct towards us, then he can do so with all the other acts of his life. But, on the other hand, if he cannot know concerning all the rest, then must he be in a state of uncertainty concerning his relation to us. Which horn of the dilemma does he take? But, here is where his doctrine comes in and presumably saves him from deciding and the after unpleasant acts of restitution and confession! He hopes, or trusts, or determines that the *blood of the Lamb* will wash it all away, without subjecting him to the disagreeable necessity of bringing forth fruits meet for repentance. Fearful, however, lest there should be some flaw in this device, he calls upon the faithful to "*earnestly pray*" for him that he may have full faith in his theory, and not have to face the naked fact of his life in the presence of a truth-loving God.

In another place he betrays his conscious fears as to the solidity of his hope: "And who has not" made like mistakes and is similarly consciously guilty before God? he apologetically asks. Thus he would derive the "misery loves company" solace to which all sinners under condemnation turn, like as a drowning man catches at a straw.

Certainly there is a moiety of comfort in the thought that if he is to be finally condemned because of his failures, then multitudes of other people will be in the same box with him. And, we do not deny him the really great satisfaction accompanying this thought, albeit, it is a very insecure one. Appearances are very deceptive. Others in apparently similar boxes may be as far from him as the poles, in their real love for the truth. But only the all-knowing One can deal practically with this thought.

For our part we seem to hear an echo from some very ancient manuscripts when we think of Rev. Wm. McDonald and his intimate connection with the movement which the EXPOSITOR represents: "For this cause have I raised thee up that I might at an opportune time fully illustrate to all truth lovers the utmost possibilities of the holiness creed movement."

#### MANY MINDS.

**S**CRIPTURE tells us that the folk assembled during the ten days previous to the descent of the Holy Ghost were of one heart and one mind.

Was it concerning only one matter upon which they were in harmony or did they agree in all things? We suggest that, in all probability, they were unanimous in their outlook for the promised paraclete or comforter. And, moreover, their prolonged prayer and fasting indicated that their love for their Master had been equally true, and that they were grieving over his departure from their midst as a leader and teacher of men. And in consequence of their unanimity of feeling and desire, the Holy Ghost honored all alike, by assuming immediate control of their bodies. We wonder just here, if they were a unit upon the divin-

ity of Christ question, or upon the accredited supernatural birth of Jesus; or even upon the holiness creed, for instance.

We are told they now spake with tongues as the Spirit gave them utterance; and we would naturally expect that, if they were consistent, they would keep silent when he the Spirit of truth did not give utterance. And as they had been one in desire, now they were one in the Spirit, and were as truly the children of the Father as was Jesus. If you question this last statement, just refer to the prayer by Jesus to the Father, as recorded in John xvii. Of course we surely believe that if any person upon earth received direct and full answer to prayer, Jesus did. He prayed, among other things: "Holy Father, keep, through thine own name, those whom thou hast given me, that they may be one, even as we are." Does not the above event appear like the gratification of the express wish of the Master.

Calvinism, as far as our knowledge of it extends, would have all believers throughout all generations included in this request of Jesus. We presume he had greater confidence in the Holy Ghost as the conservator of the Father's interests than to concern himself about other than those whom he had disciplined in divine things.

The Association, may we even venture to say, is not included in the Master's wish. Only those in all ages who have truly represented the movement within the Association can be regarded as one with God, even as Jesus and the Father were one.

If Mr. Burns is truly the first since Pentecostal days or thereabouts to be placed on record as one who has found the happy key to the kingdom of heaven as an abiding place in life, in death and in eternity, then in all sincerity may we not pray the Father to keep us in perfect harmony with him, even as

Jesus lived and died and ascended into Heaven in beautiful unity with the Father? Holiness! How simple! At *one* with the Father even as Jesus was one with the Father.

Atonement! How natural that when Jesus discovered that man could be *at one* with God, he should divulge to us the secret!

Churches! How easily explained is the mystery of denominationalism and sectarianism and rivalry for the first place in Christ's kingdom when we recognize the unquestionable fact that leaders of men through the centuries have failed to harmonize with the Father in all things! Consequently, their disciples became subdivided, until now the ramification of so-called religious Heathen and Christian enlightened peoples is so great that to-day the real spiritual life is lost in the struggle for pre-eminence among men. We ventured the assertion, in a certain Baptist revival testimony service, that we were one with the Father, as well as Jesus. The text of the evening suggested the statement to our mind. But the elder arraigned us publicly before the bar of truth as to our meaning. "Do you then claim to be equal with God?" said he. The Holy Ghost gave me in that hour the simple reply: "In unison, brother." The elder went on to affirm that any person who would dare to place himself upon an equality with Jesus Christ was guilty of the most horrible blasphemy. After service, in shaking hands, we reminded the brother that Jesus himself was condemned on that very charge of blasphemy, simply because of his claim to being in harmony with the Father. Dame Rumor, early next day, brought to us the news from several miles distant that a young man had risen in the meeting and said that he was as good as God, and that the preacher silenced him and told him he



was guilty of blasphemy—"Blessed are they which are persecuted for *righteousness*' sake, for theirs is the kingdom of heaven."

*Many men have many minds* ; but they who walk in the Spirit have but *one mind* in the same Spirit. W. M. EADIE.

St. JOSEPH Is., Algoma, Ont.,

June 24, 1894.

#### AGAIN, THE OTHER SIDE.

**W**E had thought to publish this article from Mr. Pennock with out comment, but as it had been preceded by a letter in which, after having read the June number of the EXPOSITOR, he warmly congratulated us because of our attitude to the church and because of the attitude of the church to us (his words being: "I have just read the EXPOSITOR for June and have re-read it. I congratulate you, that you have been chosen of God to suffer for righteousness' sake, etc."), we deem it best for all concerned to accompany it with a few words of comment.

Does our brother illustrate *divine* guidance in one or both of these letters? It will be difficult to admit the fact as to both, seeing it is hard to suppose that the all-knowing One would sanction his congratulations when he was soon to discover that our writings were "little if anything short of blasphemy."

Our interpretation is, that at the first and second readings he yielded himself to his surroundings and forgot to bring in legalistic theologians and their teachings concerning the Bible. But afterwards these trammels were thought of, and not repudiated, and resulted in the second article.

We may not be correct in our diagnosis, but we give it for what it is worth.

We have done what we could in these

pages to show that we do not attach the authority to the atonement theories of dead theologians that he claims, and hence, although he reasons quite logically from his *assumed* premises, since we do not accept the premises, seeing they are founded on assumptions only, of course we are in no way affected by his conclusions.

Mr. Pennock rightly concludes, that if one link (fact) of the chain of his argument be broken, all falls to the ground. If he is prepared to risk his salvation on all the links mentioned being absolutely true, and that without reasonable doubt, we are certainly not prepared to follow. Moreover, we hesitate not to say, that if he should, only for a short time, untie himself from undue reverence for human dogmas, and look with unbiased mind at the proofs connected with some of these asserted facts, he could not again base his salvation on them.

Not only must he refuse to let the presumed proofs of the immaculate conception be frankly and honestly examined, but the unanswerable arguments of science which are being brought to bear against the correctness of the first chapters of Genesis must be ignored, and all scholars who dare look at them be pronounced on as blasphemers. That is, he must retire from the open investigations of the truth lovers of this century into the mediæval darkness of those who only deal in traditions, assertions and assumptions, and anathematize all who will not follow them to these doleful shades.

Well, we do not look for such final result in Mr. Pennock's case. And if he were alone concerned in these remarks, we would content ourself with private correspondence. It is because he, in his two letters, represents, in our opinion, many others that we append these remarks to his frank and manly correspondence:

*To the Editor of the EXPOSITOR:*

DEAR SIR,—You say in your answer to the charges brought against you by F. E. Nugent, of the Guelph district of the Methodist church, charge 3: “Most assuredly I accord with the unmistakable teaching of the New Testament Scriptures, that any man who examines into the life and teaching of Jesus Christ ought to know and do the will of God as well as he or the apostles could.”

This strikes at once a death blow to the divinity of Christ; if he was only a man he could make no sacrifice for sinful man. If he was not divine, then all that the Scripture teaches concerning his being the God man is false. If the Bible statement as to his conception is not true, then he was conceived in sin, and he was not free from Adamic taint. He must have had the same nature as we have, being born in sin. The whole Bible story as to his birth, life, sacrificial death, etc., must all together fall to the ground. You cannot accept a part without the whole; it is all true, or none is true. All the prophecies concerning him as the second Adam are also false. Then we have all believed a lie. If he was God as well as man, if God came and dwelt in a fleshly body, he must have been conceived without sin, and being the son of God, and without sin, he could make an acceptable offering to God for sin, and if he was the son of God, his only begotten son, he was equal with God and would perfectly know God's will as no finite man can know it. He would know the will of God as no apostle or saint can know it, as there would be perfect harmony between their wills always. Now, as I understand it, you and I can only know God's will up to the measure of our light and knowledge, and no further. That would come far short of the perfect knowledge of Jesus.

So, then, for any finite man, however holy, to say he can and does know the will of God as he (Christ) could, is little if anything short of blasphemy.

Yours sincerely in the Spirit,

J. T. PENNOCK.

#### THE WILL OF GOD BY REVELATION.

**I**F God reveals and this constitutes a revelation, it is in order to enquire to whom God has revealed himself in the past, and by this means arrive at a proper conclusion as to whom he will reveal himself to in the present and future.

Especially is this a pertinent enquiry in view of the fact that the Methodist church has placed itself on record recently that it is impossible for God to reveal his “will” to man as he did to Christ or the apostles.

At the very inauguration of this enquiry, we are confronted with the petition in the Lord's prayer: “Thy will be done.” If only Christ and the apostles were to know the will of God, why is it that this form of prayer has been handed down and every church inculcates the daily use of this petition: “Thy will be done on earth as it is done in heaven.”

In Old Testament times, the word of the Lord was revealed to Samuel (1 Sam. iii. 7).

The captivity was revealed by the Lord of hosts to Isaiah (Isa. xxii. 17).

It was revealed to Jeremiah that God would punish the disobedient (Jer. xi. 22).

The destruction of Tyre was revealed to Ezekiel (Ezek. xxviii. 16).

God revealed to Daniel the interpretation of the King's dream (Dan. ii. 28).

In Matthew xi. 25 we have it recorded that Jesus thanked the Father for revelations to babes instead of to the wise and prudent. In Matthew xvi. 17, Jesus declared that it was the Father

and not flesh and blood that revealed to Simon that he was the Christ.

Luke records that God revealed to "righteous" Simeon that he should not see death till he had seen the Lord's Christ (ii. 25).

The righteousness of God was revealed by faith to Paul in Romans i. 17.

Paul also, in I Cor. ii. 10, declares that God revealed, through the Spirit, things which entered not into the heart of man to conceive, and in Chap. iii. 13, he says that the fire shall prove each man's work of what sort it is.

In Gal. iii. 23, Paul speaks of being kept in ward under the law till faith should be revealed.

In Ephesians iii. 5, Paul says that it has been revealed to God's holy apostles and prophets that the gentiles are fellow heirs to the gospel of Christ.

And did Paul not say, I Cor. xiv. 26, "When ye come together each one hath a revelation"?

Now all these go to prove that revelations were given promiscuously to prophet, disciple and apostle as well as to Christ.

Then as to the will, it is declared that not every one that saith Lord, Lord, but he that doeth the will shall enter the kingdom. Now, how is a person to do the will if he can't know it? But he is not to know as well as Christ or the apostles is the contention of the Methodist church. But is not to know a thing, to know it? Can a person know and not know at the same time? Absurd!

When Jesus said, my meat is to do the will of him that sent me, was he any example for us? Then we would ask, if our example, how is it possible for us to do the will of him that sends us, unless we can know it? What kind of a teacher would that be who would order the solution of a problem in multiplication by a pupil who not only did not know

the multiplication table, but who could not possibly know it?

When Paul stopped at Cæsarea, on his way to Jerusalem, and they prophesied that he would be bound by the Jews, and he declared that he was not only ready to be bound, but to die also for the name of the Lord Jesus, why was it that they said: "The will of the Lord be done"? According to Methodist theology, it is impossible to know the will of the Lord. It seems in this case of Paul, they discovered that it was God's will that he should go to Jerusalem. Possibly Christ or the apostles could know this fact in a different way than ordinary mortals. Then when Paul said to the Ephesians, "Be ye not foolish, but understand what the will of the Lord is," he should, according to this, recent decision of a Methodist conference, have added: It is impossible for you to understand what the will of the Lord is, "as well as Christ or the apostles." In Paul's day it was characterized as foolishness not to know the will of the Lord. In these palmy days of Methodism, it is characterized as foolishness to know the will of the Lord. Verily, we have fallen upon strange times!

Then when Jesus said, "Whosoever shall do the will of God, the same is my brother and sister and mother," he flatly contradicted the Methodist church. The Methodist church says it is impossible to know the will of God as well as Christ or the apostles, consequently Jesus can have no brothers in the Methodist church, as Jesus declares that only doers of the will are his brothers. Sad, if true. We are required to judge any church by its fruits. And it certainly is a recent fruit of one of the conferences of this church (Guelph), that no Methodist could know the will of God as well as Christ or the apostles. And as the major part of the conferences have met since, and

have not repudiated this "fruit," and as the official organ of that church—the *Guardian*—has been silent, have they not allowed judgment to go against them by default?

And now it will be in order to have all Methodist Bibles revised, and have such passages as Paul "interceding according to the will of God" (Rom. viii. 27); "proving what is the good and acceptable and perfect will of God" (Rom. xii. 2); "being delivered from evil by the will of God" (Gal. i. 4), etc., struck out. And how foolish it was for Paul, in view of the decision of this recent council of Methodism, to exhort the Ephesians "to do the will of God from the heart" (vi. 6). Why exhort to do what cannot be done? But possibly Paul knew the scientific way in which the will of God could be *done*, and at the same time *not done*, as well as Christ or the apostles could do it.

But the Methodist church has not as yet defined who are apostles. Do they mean the twelve? If so, can't we come up to Judas' standard? Or, if they include Matthias, where is there any record as to how well or how ill he did the will? Do they include or exclude the great apostle to the gentiles, and, if included, by what authority do they exclude Paul's co-partner, Silas, and have they forever decided that Barnabas, with whom Paul had sharp contention, could not and did not know the will of God as well as Christ or the apostles? If he is excluded from apostleship, then his guidance, like that of Nelson Burns and Albert Truax and Paul Flint, must, according to the infallible decision of this recent Methodist council, be spasmodic.

We are not sure but we may be straining a point in admitting that Barnabas may have had even spasmodic guidance from God in doing the will, as if he could not do the will as well as

Christ or the apostles, why it follows that God's will was not done by him, and, if not done, we are not sure whether a part of it could be done. The infallible council of Methodism did not declare that a part could be done, but that the will could not be done as well as Christ or the apostles did it. For Barnabas not to do any part of the will of God, would be not to do the will as well as Christ or the apostles. So that in the meantime pending some further definitions and decisions, logically necessary, we will refrain from asserting that Barnabas did any part of the will or had even spasmodic guidance.

And if Paul is excluded from the apostles, then he is guilty of sacrilege in declaring to the Thessalonians that the will of God was their sanctification. He was not supposed to know the will of God as well as Christ or the apostles, and as he was not an apostle according to the recent Methodistic decision, this declaration about sanctification of the Thessalonians being the will of God may have been just where he came short of Christ or the apostles.

Then whoever wrote Hebrews should not have spoken of the "brethren having done the will of God." It cannot be done, so that this Scripture, though given by inspiration and written by some one moved by the Holy Ghost, is a perversion of the truth as laid down authoritatively by the Guelph conference.

So when Peter urged the elect sojourners of the dispersion not to "lust," but to live to do the will of God, he should rather have reversed this, and, instead of urging them to live according to the will of God, he should have advised them to "lust," as the will of God could not be done, at least as well as Christ did it or the apostles.

And where John in his first epistle says that he that doeth the will of God abideth

forever, in so far as this has any reference to the Methodist church, there shall be none live forever from that church, as the will of God cannot be done in it. This is the only logical conclusion. But possibly there is no logic in Christianity! It may be all foolishness!

It may have been foolishness on Jesus' part to teach as he did by the parable of the faithful and wise steward, that he that knew his lord's will and did it not should be beaten with many stripes. By this recent Methodist decision, he need not have taught this, as it is impossible for anyone to know the will as well as Christ or the apostles.

It also follows that no one knows Christ's doctrine, as only those that do the will shall know the doctrine, and as the will cannot be known, so also the doctrine cannot be known.

H. DICKENSON.

#### CORRESPONDENCE.

DEAR BRO. BURNS,—Here it is again, writing on Sunday! What havoc these "Burnsites" have made with the sacred day! We remember when every Sunday letter was written with an apology; but now we profess to be "lord of the Sabbath."

How different everything appears when the light of the gospel of Jesus Christ is permitted to shine without first being carved to fit the creeds!

But is it not startling to see men in whom we always had unbounded confidence, and who always seemed valiant for the truth, set themselves in array against this teaching?

When I consider the magnitude of the work, I realize that truly "the harvest is great and the laborers are few." And yet what a disturbing element are these few! Satan's eagle eye is on the alert, and how he marshals his hosts to crush

the "despised few"! Why all this commotion if it is only a "deluded" few? Is it not like taking a sledge to kill a mosquito?

Ah! as Napoleon knew, it meant defeat for him to have Blucher form a junction with Wellington: so Satan knows it would be disaster for him to allow this gospel to come in contact with truth lovers in the organized church, and hence the resistance. As in the time of our elder brother, so to-day it is the pious the devil employs to do his work. And yet, how all these things only tend to establish all who are founded on the everlasting rock, and how we can smile at the fears of friends who "wonder what we think now"! Burns is expelled from the ministry. Truax is *not*. I should think that a verdict so unanimous from men who stand as pillars in the church should convince them. And yet the above reasoning is just what crucified Jesus Christ, and it is crucifying his representatives to-day. The church says: "Away with them!" And so people whose eyes are blinded believe a lie, simply because their hope is built on the organized church and not on God; and yet, to all such we say: Look unto us, and be saved. When I commenced writing, I did not intend to pen more than a few lines, neither did I think of publication, and yet if there is anything in the above that commends itself to your judgment, why insert it. I send a few names, to whom I would like to have the last EXPOSITOR sent.

J. D. ALLBRIGHT.

SOUTH CAYUGA, July 15, '94.

DEAR BRO. BURNS,—On the 2nd of September we commenced a camp-meeting, which continued for ten days. The place of meeting was divided between the woods and the hall, in the village of Angus. The Sabbath services were held

in the woods. The weather was all that could be desired, and large crowds came to the afternoon and evening services. The last Sabbath, people came from all parts of the surrounding country, some a distance of twelve miles. The meetings were conducted by Mr. W. J. Coulter, evangelist, of Toronto, and Rev. Paul Flint, formerly of the Toronto conference; but we realized from first to last that God managed it all. The preaching, the testimonies, the prayers—all fitted in so beautifully that we were lost in admiration at the work of a Master hand. There was no effort on the part of anyone who engaged in the meetings to make them a success in any way, but all who were in the Spirit realized it was a success, and we had the ring of victory in our hearts all the time. The main thought in all the work was to present a life of righteousness, perfect and right and pure and good, the result of obedience to the Spirit of God, hearing the voice of God, knowing his voice and obeying him, above everything else.

The resident ministers took no part with us, except to bring an evil report upon the land, like the spies of olden times; but the Calebs and the Joshuas stood firm and called to the people: "We be well able to possess the land for our God. He it is that goes before to fight our battles." Many saw, believed, and entered in. There were no conflicting doctrines set forth, but the life of Jesus Christ was presented as the standard of our lives and the privilege of all who would live as he lived—his mission, our mission, his Father our Father, he the firstborn among many brethren, he the true vine we the branches, and united to him by the very same life that was in him, and in that connection being the saviours of others, even as he was. The beauty and simplicity of the life melted

hearts into tenderness, and those outside of the church were united in saying, the right ball was rolling now. But there were those who were in bondage to denominationalism who would not come near us, but judged afar off, and all manner of reports were circulated against us. But, as it was in the days of Jesus of Galilee, the Scribes and Pharisees were his persecutors and the religionists of that day crucified him; so it is the religionists of the present day who persecute the life and testimony of the present day, when it claims to walk as he walked, to be guided as he was guided, to do the Father's will even as he did his Father's will by the power of the indwelling Holy Ghost. Divine guidance in all things was the leading thought, and eternity alone will reveal all the results. We separated without any word about meeting, or forming a third party, as some expected, and, as far as I know, we purpose to go on in the churches as we have been, unless they tell us plainly they will not have us; then we will do just what the Lord shows us to do. To him be all the praise.

MRS. J. BENNETT.

ANGUS, Sept. 13, 1894.

#### PROTESTANT DIVISIONS.

**N**o satisfactory explanation has ever been offered as to why Protestant Christianity has been rent into the number of fragments that it has.

We venture the explanation. It is caused by legalistic teaching. While all Protestants are agreed as to the Fatherhood of God, this is about all they are agreed upon. They branch off into legalistic teaching about doctrine or creed or baptism, episcopacy and such questions after this. Now, we submit that the C.H.A. offers common ground for all to unite on a more comprehensive plane than they do.

Accepting the Holy Ghost to teach them, as he taught our elder brother, Jesus, in all the truth of God, would solve the problem of the disunion of the sects. For twelve or fifteen years we have had this put to the test, till now there are upwards of a hundred representatives of the unity of the Spirit which Jesus prayed for, when he prayed that they might all be one, even as he and the Father were one. The oneness does not consist in the same truth being taught each individual. It does not consist in the method of teaching being uniform. All are taught by the Holy Ghost. Hence the unity. What can be true for a hundred is true for millions. This is the only basis of union on which any substantial success will be attained. All revolutions have small beginnings. Christianity itself consisted only of Christ, when they "all forsok him and fled." Nineteen centuries have produced millions of nominal Christians, but it remains for the movement within the C.H.A. to stand forth as representing with its hundred or more members and its thousands of learners Christianity in the pure, unadulterated form in which Christ planted it on the earth. We challenge a contradiction of this.

H. DICKENSON.

#### DISTRICT CONVENTIONS.

**KELVIN.**—An Association convention will be held at Kelvin, commencing on Thursday evening, October 11, and will continue the three following days. For particulars, address John Cooper, Ranelagh P.O.

**VARENCY.**—A convention will also be held in the Plank Road church, Varency, commencing Friday, October 19, and continuing the two following days. For further particulars, address Wm. Wright, Varency, Ont. All are welcome.

#### TRUST.

I CANNOT see, with my small human sight,  
Why God should lead this way or that for me;  
I only know he hath said: "Child, follow me;"  
But I can trust.

I know not why my path should be at times  
So straightly hedged, so strangely barred before;

I only know God could keep wide the door;  
But I can trust.

I find no answer, often, when beset  
With questions fierce and subtle on my way,  
And often have but strength to faintly pray;  
But I can trust.

I often wonder, as with trembling hand  
I cast the seed along the furrowed ground,  
If ripened fruit for God will there be found;  
But I can trust.

I cannot know why suddenly the storm  
Should rage so fiercely round me in its wrath;  
But this I know, God watches all my path—  
And I can trust.

I may not draw aside the mystic veil  
That hides the unknown future from my sight!  
Nor know if for me waits the dark or light,  
But I can trust.

I have no power to look across the tide,  
To see while here the land beyond the river;  
But this I know, I shall be God's forever;  
So I can trust.

—*London Evening Magazine.*

As we were so closely occupied at Wesley Park camp-meeting, we thought it advisable to group August and September numbers of the EXPOSITOR together, as appears in this issue.

It is quite possible that we may repeat this experience for the next two months, for the following reason: We would like to present this gospel in compact form for the benefit of non-church goers, and from their standpoint.

This might require more space than one number gives, and hence the possibility of another double number.

If our friends should not receive the EXPOSITOR at the usual time, they may suspect that some such reason is the cause.

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