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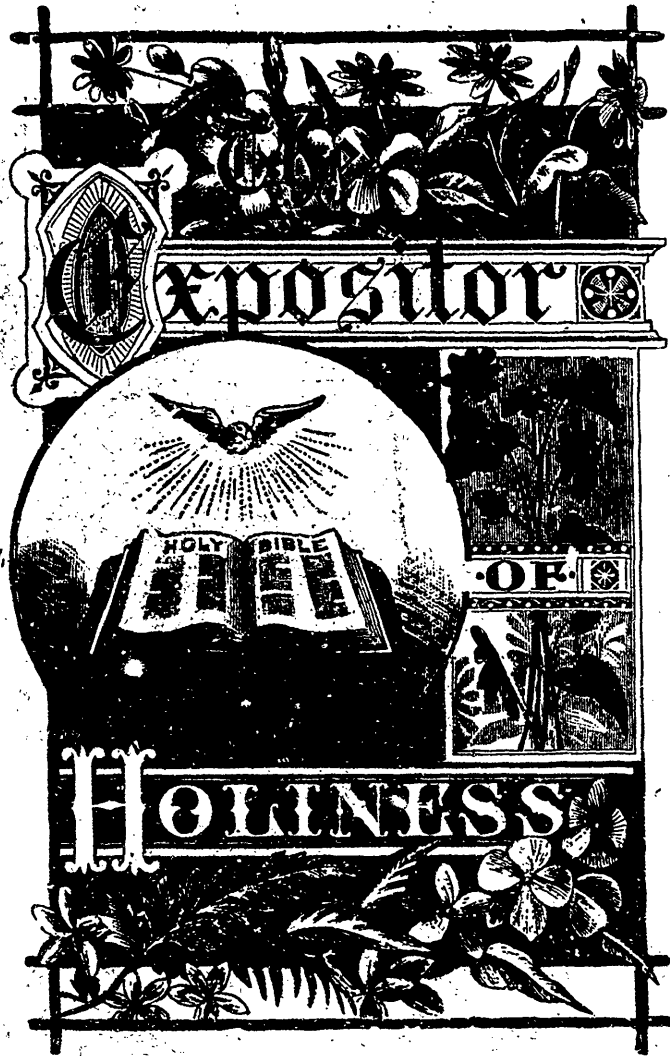
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CALENDAR OF HOLINESS MEETINGS.

- Every Tuesday, at 3 p.m., at 207 Bleeker St. A hearty invitation is extended to all to attend this meeting. Friends are free to come late or leave early when they are not able to remain during the whole service, which usually continues for two hours. Strangers in the city will easily find the place by taking any Sherbourne Street car as far as Howard St., and a very little inquiry at that point will suffice to find the place, as it is quite near.
- Every Saturday evening, at 8 p.m., in a hall in the new building called Yonge Street Market, corner Yonge and Gerrard Streets, entrance on Gerrard Street.
- Every Monday, at 8 p.m., at the residence of Mrs. Hughes, 25 St. James' Avenue.
- Every Sunday, at 3 p.m., at the residence of Mr. McMahon, Parliament Street.
- At Summerville, at the residence of Bro. Harris, every Wednesday, at 8 p.m.
- Otterville, at the residence of H. Titus, every Monday, at 8 p.m.
- At Hagersville, at the residence of Erastus Hagar, every Saturday, at 8 p.m.
- At Galt, at the residence of J. K. Cranston, 24 Oak Street, Sunday, 3 p.m.
- In London, every Sabbath, at the residence of Bro. Couke, 243 Wellington Street, at 2.30 o'clock p.m.
- Hamilton, at the residence of Miss Fitzpatrick, 44 Gore Street, every Friday, at 8 o'clock p.m.
- At Linwood, in Band Room, rear of the Methodist Church, every Saturday, at 7.30 p.m. Leader, Bro. Kennedy.
- At Markdale, every Sabbath, at 10 a.m., and every Tuesday, at 8 p.m., at the residence of H. A. Harris.
- At Cross Hill, every Friday evening, at the residence of William Petch.

THE SO-CALLED "GALT HERESY CASE."

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

THE

Expositor of Holiness

Vol. X.

NOVEMBER, 1891.

No. 5.

A SOLITARY WAY.

There is a mystery in human hearts ;
And though we be encircled by a host
Of those who love us well and are beloved,
To every one of us, from time to time,
There comes a sense of utter loneliness.
Our dearest friend is "stranger" to our joy,
And cannot realize our bitterness.
"There is not one who fully understands ;
No one to enter into *all* I feel."
Such is the cry of each of us in turn—
We wander in a "solitary way."
No matter what or where our lot may be,
Each heart, mysterious even to itself,
Must live its inner life in solitude.

And would you know the reason why this is ?
It is because the Lord desires our love.
In every heart He wishes to be *first*,
He, therefore, keeps the secret key Himself,
To open all its chambers and to bless,
With perfect sympathy and holy peace,
Each solitary soul which comes to *shine*.
So when we feel this loneliness, it is
The voice of Jesus saying, "Come to Me."
And every time we are not understood,
It is a call to us to come *again* ;
For Christ alone can satisfy the soul,
And those who walk with Him from day to
day,
Can never have "a solitary way."

And when beneath some heavy cross you
faint,
And say, "I cannot bear this load alone,"
You say the truth ; Christ made it purposely
So heavy that you must return to Him.
The bitter grief, which "no one understands,"
Conveys a secret message from the King
Entreating you to come to Him *again*.
The Man of sorrows understands it well,
In all points tempted He can feel with you ;
You cannot come too often or too near.
The Son of God is infinite in grace,
His presence satisfies the longing soul ;

And those who walk with Him from day to
day
Can never have "a solitary way." —*Sol.*

PREMILLENARIANISM.

We write an article under this heading because of the fact that many, at the present day, teach that belief in the peculiar doctrines connected with this word secures for the person believing some special grace or blessing which helps to round out and perfect his Christian life here, and secure for him some exceptional advantages at the coming of Christ.

Those conversant with the writings and preaching of Rev. Mr. Haslem, will have noticed that he marks three great crises in his spiritual history, viz., conversion, sanctification, and the acceptance of the doctrines of premillenarianism, and it would puzzle greatly the reader to find out with certainty which of the three he considered the most important. Indeed, judging from the space given to the last, we are inclined to think that the last has become first.

Personally, we have no difficulty in accounting for this strange fact in the history of such believers. We think it arises from the conscious failure to extract complete satisfaction from either the blessing of justification or sanctification as taught with their modern, legalistic accompaniments. The continued soul-unrest, from failure to live a holy life, causes them to clutch at certain phases of this creed, which attempt to explain and condone this conscious lack, and then to hold to them with the despairing clasp of a drowning man.

For it is felt that if this fails then they will have nothing left.

To explain ourselves more fully: He who walks in legalism, no matter how many blessings he may have received, and under whatever names, fails to live a justified life, "For by the deeds of the law shall no flesh be justified." In no one direction is this sense of condemnation realized more than that concerning Holy Ghost power. No matter how great the apparent success, at times, still, conscious lack is ever and anon realized, for it is he that is led of the Spirit, and he only, who is conscious of Holy Ghost power up to the full measure of Jesus' promise, and Pentecostal experience.

Now the lack of this power tends to breed faulty views concerning the present dispensation. It is both misunderstood and underrated. Such an one feels that there is either a lack in it or in himself. If now it is hinted at, or better, boldly stated that the lack is in the dispensation, how natural for him to eagerly seize on this consolation, and thenceforth, in sighing over his own personal lack, to sigh for the personal reign of Christ, when he has learned to think this felt lack will be fully met.

The confessional was erected to meet the desire of those who wished to retain sin and still have the benefits of pardon. The doctrine of *two natures* was invented for the benefit of those who wished to live in sin that grace might abound, and this doctrine has achieved its triumphs chiefly amongst those who, however sincere, after having begun in the Spirit, are trying to be made perfect in the use of legalistic observances rather than by absolute obedience to the Spirit.

We have no fear that any who continue to walk in the Spirit, in the absolute sense, will be seduced from their liberty in Christ Jesus into the hard bondage of which these plausible doctrines are the livery. But where the walk in the Spirit is, at best, but a profession, such are the lawful prey of this and all other human devices.

We have no quarrel with those who hold to this creed, providing they look upon it as non-essential, as pure specu-

lation. Then, with them, we can roam the fields of speculation and agree to differ, learning each to respect the other's views whilst we compare notes for mutual advantage. In indulging in this harmless spirit, at times, we have found, when reading over the book of Revelation rapidly at one sitting, that it took shape and suggested analogies and coincidences scarcely obtainable otherwise.

One train of thought suggested thereby led us to hazard the opinion that the chaining of Satan for a limited time might easily be made coincident with the absolute cessation of persecution under *death*. If so, then the millenium commenced about a century ago, and is still with us. For certainly this century contrasts with all previous ones since the death of Christ, in that no government now dares condemn to the stake or any other form of death any man for simply being a Christian, and it is just possible that a time may come when Satan's chain shall be again broken, and men, for conscience' sake, again be put to death.

But, be this as it may, we claim the right to speculate on this or any other part of the mysteries of the Apocalypse as well as others, and may be pardoned the vanity of even imagining our speculations to be on a par, as far as truthfulness is concerned, with those of the Premillenarians, adding, that if they will not accept them as such, they will not by that act establish the correctness of their own theories or weaken ours.

Our personal experience of the Pentecostal gift causes us to feel that in it is wrapped up the salvation of the world, and that they who reject it would reject Christ if He again came to dwell on earth. "If they believe not Moses and the prophets, neither would they believe though one should rise from the dead."

"The readiest way to escape from our sufferings is to be willing they should endure as long as God pleases.—*Wesley*.

MANY persons have quickness enough to discover their faults, who have not energy enough to eradicate them.—*Mrs. H. B. Stowe*.

POPULAR NOTIONS CONCERNING
CHRIST'S EXAMPLE.

Men who fail to walk in the Spirit are ever wont to read into Christ's life their own legalistic practices, and imagine that He illustrated them all. This is seen in nothing more certainly than in their views concerning Christian work. The few incidents in His life which seem to illustrate their ideal life are seized on, and all the rest which speak another language ignored.

It is presumed that that life, which is the most active and conspicuous in organized Church and moral reform work, is the best reproduction of the life which Christ lived when on earth. Paul, as the zealous missionary, and Luther, as the indefatigable itinerant, rather than Paul illustrating the rest of faith in the Mamertine prison, or Luther in enforced exclusion, are the true representatives of Christianity to all such teachers.

But there are some facts in the career of the man, Christ Jesus, which cannot be made to do service, in a legitimate way, in such teaching. For example, How account for the fact that He refrained from all such zealous work until thirty years of age? Just fancy one of these modern, zealous imitators of Christ, the Christian worker, preaching the gospel that no young man should engage in public work of this kind till he arrived at this mature age! How many would be left to run the Young Men's Christian Association, or man the Christian League, Endeavor, and such-like societies, for united Christian work, if all under thirty were eliminated therefrom?

If Christ is our example in His active, public labors, why not preach Him as an example when not so employed?

Again, but three years of His life were spent in public work, and thirty in seclusion. Why not preach the doctrine that, like as with the Master, one-tenth of life occupied in public, Christian work, measures up to Divine example?

Now the creed of all such teachers requires the belief that Christ, long before His baptism, was prepared to teach both by precept and example. For did He not exhibit, at twelve, a very high state

of preparedness for teaching, and is it not taught that His life was as pure and holy then as when He reached more mature years? How, then, could He refrain from zealous work for humanity so long, and not set the world a bad example, if the modern idea of Christian work is the correct thing?

Ah, it is replied, the Father restrained Him until the right time should come. Precisely, but then He must be our example in this also, and we, too, if we follow His example, must permit ourselves to be ever and anon restrained for the same reason. If it is argued that He is not an example in the one thing, but is in the other, we ask by whose authority is the discrimination made? Such discrimination is nowhere made in the Scriptures, and therefore can only have human authority. From all which we infer that Christ, as an example of Christian effort, after the modern idea of such work, is of very questionable value.

And even if His life, lived during the three years of His active ministry, be closely scanned, there will be found in it passages which will confound all such enthusiastic teachers.

Consider, for example, the incident of His visit to the pool of Bethesda. In it lay a multitude of impotent folk, but this example of modern, laborious effort to rush to everybody's help both in temporal and spiritual things, coolly went up to one of these sons and daughters of affliction, and cured him of his sickness, and then, deliberately turning His back on all the rest, walked away from such an inviting field for active sympathy and positive helpfulness.

By what device, we ask, can this example of Christ be made to do service in stimulating zeal for Christian work, after the modern pattern? Imagine a delegate, to a modern convention for the consideration of the best methods of Christian work, utilizing this incident. Should he speak on this wise, saying, that as Christ only took the trouble to put a question or two to one of many in distress, and then simply exerted Himself in his behalf to the extent of telling him to take up his bed and walk, utterly neglecting the rest, so, my hearers, I

exhort you to go and do likewise: imagine the consternation of the assembly.

Ah, but says one, Christ always did the will of the Father, and He must have known the will of the Father, through the Holy Ghost, who was given without measure to Him, to be that He should only attend to the wants of this one, and leave the rest alone. Granted. But is He then not an example to us also in this thing? And may we not also know the will of the Father, through the Holy Ghost given without measure unto us, and do it, even as Jesus did, whether that will concerns our work as having to do with the many or the few?

In short, it will be seen, by close study of the life of Jesus Christ, that His example gives no aid or comfort as an example to the enthusiastic teachers of modern styles of Christian and philanthropic labors, but it does give every encouragement to walk in the Spirit, in Christian work, for it was after this pattern He walked, that He might be an ensample to all His followers.

TWO NATURES.

"The old things are passed away, behold they are become new." Many read this passage, "All old things but the old nature are passed away, behold all things but the old nature are become new." Jesus died that He might destroy the works of the devil; and yet there is one work of the devil that He cannot destroy, that is, our old nature. Man, recognizing God as the conqueror of sin, and choosing God as his portion, is tempted. With the temptation a way of escape is provided. He must choose this day and every day, this moment and every moment, whom he will serve. He chooses to serve the tempter. Sin he must, sin he will, and sin he does; and for the defence he either formulates a creed, or falls back upon one already formulated—all the creed-makers falling back upon Paul in this old-nature battle. Mortify, therefore, your members—this cannot be done all at once, they say. The mortifying process must be lengthened out, to be in harmony with Paul. Let not sin reign, but let it dwell,

Paul is made to teach, and so on. It matters not that Paul said our old man was crucified, that the body of sin might be destroyed or done away. (R. V.) Put away the old man, which waxeth corrupt, and put on the new man, which, after God has been created in righteousness and holiness of truth; or, ye have put off the old man, with his doings, and have put on the new man. It matters not what contradiction of sinners poor Paul is made to suffer, as long as the creed is bolstered up, and the "Oh, wretched man that I am" state is made interminable. I with the mind serve the law of God, but with the flesh the law of sin, Paul is made to teach as ultimate truth for all generations. Of course, Jesus did say no man can serve two masters; but where there is an apparent contradiction, it is nothing to make the servant greater than his Lord, as long as the creed that our forefathers held is kept intact. The Lord Jesus simplified this matter when He taught that "Ye cannot serve God and mammon; for either he will hate the one and love the other, or else he will hold to the one and despise the other." But then a Gospel that he that runneth may read; and that wayfaring men, though fools, need not err therein, is not one that suits the human taste. They prefer a complex gospel, one that will give full scope to the metaphysical powers of man to wrestle with. And so will creed-making go on till men exhaust themselves and their old nature, and fall back upon God.

Here are a few extracts from some of the creeds, endorsing this two-nature teaching.

The Westminster Confession of Faith, the standard of the Presbyterian Church, says: "By the law true believers discover the sinful pollutions of their nature, hearts and lives; the law is also of use to the regenerate to restrain these corruptions. This (Adam's) corruption of nature during this life doth remain in those that are regenerated; and although it be through Christ pardoned and mortified, yet both itself and all the motions thereof are truly and properly sin. By the believer's remaining corruption he wills that which is evil. In those who are effectually called and regenerated,

having a new heart and a new spirit created in them, there remaineth still some remnants of corruption in every part."

Even Wesley's teaching has a taint of this "old man" theology in it, for he says, in his plain account of Christian perfection: "Crosses cannot be prevented while so much of nature remains in believers. The best of men need Christ to atone for their omissions, their shortcomings. There is no such perfection in this life as excludes involuntary transgressions. Sanctification begins the moment a man is justified; yet sin remains in him, yea, the seed of sin, till he is sanctified throughout. From that time a believer gradually dies to sin and grows in grace. We cannot avoid sometimes thinking wrong till this corruptible shall have put on incorruption. The most perfect have continual need of the merits of Christ for their actual transgressions." Continuing, he says: "A man may be dying to sin for some time. We may be sensibly pained at the sinful nature that remains in us. It is good to have a piercing sense of this, and a vehement desire to be delivered from it. Men need Christ to atone for their holy things. Generally speaking, it is a long time, even many years, before sin is destroyed."

In the Thirty-nine Articles, the standard of the Episcopal Church, we find: "This infection of nature (or birth sin) doth remain yet in them that are regenerated, whereby the lust of the flesh is not subject to the law of God. But all we the rest (except Christ), although baptized and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us."

H. DICKENSON.

Woodstock.

IF I am preaching, and nobody else learns to preach, there is something wrong with my work.—*Bishop Thoburn.*

TRUE revivals are deeply concerned over the quality of conversions; sham revivals, over counting the so-called converts.

THE best way to keep the city clean, is for every one to sweep before his own door.—*Chinese Proverb.*

RECTIFYING THE PAST.

It is quite possible to make serious mistakes concerning this thing. Jesus, in His description of the work of the Holy Spirit, distinctly declares that to Him alone was to be committed the work of convincing of sin and of righteousness. This must mean that henceforth the only correct knowledge of sin, our sins, can be obtained through the Spirit. All knowledge, then, obtained by a process of reason, from the opinion of others, or from the comparison of our conduct with any and all written or spoken codes of law must be, to a greater or less extent, faulty.

Granted even that from these sources the general knowledge of the presence of sin in our life may be obtained, although this may legitimately be questioned, still, as this general knowledge is always given by the Holy Spirit, these other possible sources of the same knowledge may be neglected without harm.

Therefore, as the only accurate knowledge comes through the guiding Spirit, how foolish for anyone to undertake the task of rectifying the past, ere accepting the Guide Supreme in order to know and do according to His will.

Should it be one who for the first time desires to be at one with his estranged Father who is in Heaven, plainly it is his wisest, in fact, his only successful course to at once submit to God in the spirit of a little child, and accept the teaching Spirit, not only to witness to present forgiveness, but also to give him a correct knowledge of his past life, no matter what its character may be, that he may be guided into all truth concerning its nature, but always with the present purpose to carry out His wishes in all respects concerning it, whether to forget it or rectify it in any direction.

For example, the party is in debt, and there may be a great number of perplexing problems connected with the whole subject. Now it matters not what be their nature, whether fraud or only misfortune, may stand connected with them. Still the truth of Christ's teaching holds here also. The true course for this individual to adopt is to accept the free pardon of Heaven provided for all who come to

Christ in full repentance, and accept also the great Teacher to show him exactly how to treat this past.

He who does so act at once enters into Christ's rest concerning the past as well as the present and future. But this rest only comes to stay where there is absolute trust in the guidance of the Spirit, with implicit obedience to all His instructions. And further, this rest is, in part at least, the outcome of the knowledge that in some way he will secure the best solution possible of all the knotty problems of his past life, and in all his actions tend steadily to such result, no matter how misunderstood those actions may be by others.

And the same course precisely must be adopted if, in place of its being the first, it is the second or hundredth time that a man comes to Jesus in penitence or joyous acceptance of the rich provisions of grace. We preach to reputed saint and sinner alike the acceptance of a completed salvation, a salvation which will remain completed every moment that the soul is absolutely and recklessly obedient to the ever present Teacher and Guide into all truth.

But we teach also, on the warrant of the teaching of Christ, that, no matter how long our obedience to the Spirit may have lasted, the moment we are not more than willing to examine and rectify the past, even if that past may have become hoary with age, and apparently forgotten or sanctioned of God, who has, in the meantime, treated us as His favored children, indeed, mayhap, with such ostentatious favor as to found an argument on it that there could be nothing in the past needing rectification, we say that if even under such circumstances there be the absence of loving, loyal eagerness to have the Holy Spirit take us in examination over the past to rectify aught of it according to His instructions, whatever they may be, that the walk in the Spirit on the part of such an one is necessarily interrupted, and thereafter all efforts to live a righteous life must end in failure; for it is only he that loveth the truth that *heareth* the voice of God in the soul, and so can do the will of God on earth as it is done in heaven.

It follows also from the same set of truths that it is quite possible for one to walk in the Spirit, and leave many a past act *apparently* unrectified, seeing God may have, in the meantime, called for absence of concern about the matter, or intimated His will to take a course which would not commend itself to human judgment as the best possible under the circumstances.

The inference then which we draw from the consideration of the whole matter is, that there is, there can be no set of conditions under which a man is placed, whether as a seeker of the pardon-restoring grace of God, or the continued walk in the Spirit, where he may not now accept completed salvation, and thenceforth walk in the Spirit in perfect rest of soul concerning the past, present and future, provided always he honestly wishes to know the will of God concerning himself to do it.

ONE ESSENTIAL CONDITION FOR SUCCESS IN SEEKING PENTECOSTAL FULLNESS.

If this movement, represented by the Canada Holiness Association, is of God, and the central doctrine thereof is true to the teaching of Christ, he who would walk in the Spirit after this type of spiritual life must, while still a seeker, accept the situation as it now is, with all its pains and penalties.

In plain terms, he must elect to belong to this movement, and identify himself openly with it, in intention at least, in act, if the opportunity presents itself. And this must not be done in a patronizing, half-hearted way, but in the spirit of Moses' act, when he esteemed the reproach of Christ greater riches than all the treasures of Egypt.

We should not wonder if there are some who yield to the subtle temptation to put off the time of taking the, to them, bitter pill of unqualified identification with this movement till after they have received their Pentecost, thinking that, mayhap, they would by this means be better able to take up the cross of reproach which such an act now means.

But if the words of Christ are closely

examined, they will be found to put an extinguisher on all such hopes. Jesus ever taught that shouldering the cross was the first and essential qualification for *commencing* to be His disciple. So, in this case, the first step towards successfully seeking this experience is frank and full identification with the movement. So long as one shrinks from such a step, just so long does he close this kingdom of heaven against himself.

And this thought not only agrees with the teaching of Christ, but is reasonable to the last degree. Men are called on to examine to their heart's content this movement, and not to commit themselves to it until honestly convinced that it is of God; till they assure themselves fully that the Pentecostal experience here taught is that identical experience promised by Jesus Christ, and illustrated by the first Christians; indeed, till the whole matter is thoroughly and exhaustively examined into. Then, if convinced that this identical experience is embalmed in the lives or teaching of the *representative* parties who compose this movement, the very first step towards securing like precious faith must be to accept fully the position of one who has, for all time, openly and above board, chosen to be identified with the work, no matter how long this attitude of a seeker fails to be superseded by that of being a possessor.

We witnessed this reasonable history in one who commenced to walk in the Spirit, at the late convention. The first testimony he gave stated that he had now, after years of honest investigation, having cautiously considered this movement from every standpoint, come to the conclusion that it was of God, and that accordingly he now fully identified himself with it as a seeker of the Pentecostal life. It surprised no one that this brother could, the very next day, tell of conscious possession. But we are assured that if he had put off the act of public identification, he would still be a mere onlooker. If the day of the Lord is near in the valley of decision, it is far off in the desert of indecision.

"SOUNDING souls, are seldom souls that are sound.

EXPOSITION.

"And He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints," etc.—Eph. iv. 11.

What an amount of close, careful study has been given to this passage, in order to discover some precedent for church orders! But the outcome of this scrutiny has been confusing in the extreme, as the different church orders in the various denominations prove. Nearly all students of this epistle admit that if they could only get at the apostle's meaning, the passage would be an authoritative precedent for the Christian Church to the end of the world, seeing there is no doubt of its having been written by the great apostle of the Gentile world.

Well, why not adopt it as far as it can be understood? Then, in the first place, there would be an order of apostles. But from this order, men, through a sense of modesty, shrink, because, we are inclined to think, of the exceptional and unscriptural qualities with which the first apostles have been clothed. At all events, this classification of St. Paul is generally rejected by Christendom, or is confined in its following to a couple of very obscure sects.

So, too, the order of prophets is ruled out. The Church neither looks for individuals of this class, as expecting to find them, nor would it hesitate to treat with ridicule any who made claim to such distinction.

The order of evangelists is not wholly ignored, for a certain class now adopting this name is tolerated in some branches of Protestantism, and bids fair to secure universal recognition. Albeit, there is no certainty that they exactly, or even approximately, resemble the evangelists here specified.

Pastors as an order are fully recognized at present, and so, also, are teachers, although there is not the same sharpness of definition clinging to the latter; for there is some confusion of ideas as to whether it means the Sunday-school teacher or the pastor when he turns instructor, either in the Bible-class or the pulpit.

Taking the subject, therefore, as a

whole, there is considerable haziness about the matter. That is, taking the all but universal belief concerning Paul's ability to dogmatize on the subject of church orders, and the liberties taken with his deliverances by the very persons who are ready to anathematize all who will not subscribe to their postulate about Paul's being inspired for this very purpose. All must admit that the whole subject is, from the standpoint of *orthodoxy*, a rather perplexing one.

But when unfettered by the traditions of men there is little difficulty with the passage. Paul was, we think, simply enumerating some of the gifts which the Holy Ghost had distributed amongst those who were spiritual, for the edification of all. There is nothing further intended than to call attention to this form of the work of the Spirit, as exemplified amongst them; nor is it implied by Paul that he even believed, let alone taught, that such would always be the manner or order of the gifts of the Spirit, which tended to the edification or building up of His Church. There was no intention on the part of the apostles to lay down precedents or rules for the visible Church. Another generation might witness additional gifts, or the withholding of some of those then given, without in any way compromising the Giver, or those receiving that which was given. In short, the whole passage has no more authority than a similar enumeration of those who at the present day are plainly the recipients of the variety of spiritual gifts needful for the edification of the body of Christ.

All Protestantism acts along this simple exegesis of the passage, and yet, strange to say, few dare let their words or formulated creed harmonize with their acts.

If we must give account of every "idle word" take care also lest you have to answer for an idle silence.—*Ambrose*.

SECRET and refined sins are as dangerous as open and gross ones. A man may preach fervent sermons, but if he does so for emulation or love of popularity, he is as much in the flesh as the sinners who tremble in the pews beneath him.—*Norton*.

THE SAME NOW AS THEN.

God is represented as calling Adam, in the garden of Eden, and Adam shrank from such close, intimate contact with Him; but, conscious of guilt, he tried to lessen the consciousness of His nearness by manufacturing his fig-leaf garments, to interpose between himself and God.

So now, universal man shrinks from the immediate presence of God, as indicated by His voice in the soul, and, Adam-like, he starts his legalistic loom, with which to weave rules and regulations as a covering to hide his conscious sinfulness from His searching sight.

And so it comes to pass that, however considered, whether as historical or allegorical, this tragedy of Eden, in all its details, tells the story of man's present, universal attitude towards God. To listen to the voice of God, as revealed to us by Jesus Christ, viz., as the ever-present Comforter and Guide into all truth, is to have Eden restored to us; for then, as with Adam before his fall, God walks in the garden of our regenerated, righteous life, and is an ever-welcome guest and friend. There is then not the slightest trace of fear on our part, or desire to hide away from His presence, much less interpose the barrier of legalistic device.

"In Him the tribes of Adam boast
More blessings than their father lost."

What perpetual endeavors are put forth by teachers and writers of every kind to increase everywhere this fear concerning the voice of God, and thicken the fig-leaf covering, which is calculated to deaden the voice of the Lord in the inner kingdom of the soul!

How Satan must smile the smile of infernal satisfaction as this army of industrious laborers second his hellish designs! To our first parent he whispered of the probable hypocrisy of God in His prohibition concerning the tree of knowledge, hinting that to listen and implicitly obey the voice of the Lord would result in childish imbecility. The way of divine guidance he boldly declared was the way of dwarfage, of ignorance; whilst the way of legalism was the way of godlike knowledge. It was avoid-

ing the way of stagnation, of unmanly dependence, and securing the path of progress, of manly independence. But then, as now, mankind only proved by bitter experience, "There is a way which seemeth right to a man, but the end thereof are the ways of death."

How ready to-day are the descendants of this foolish pair to perpetuate this their foolishness! On every hand it is taught that giving perfect right of way to the voice of the Lord is the way of stagnation, of imbecility, in short, of hopeless fanaticism; whilst they offer instead, the ingeniously woven garment of legalistic practice, whose woof is Scripture precepts, and its warp human traditions.

And, although, whenever, thus clad, they are forced to face God in public or private worship, they, Adam-like, crouch and shrink abashed in conscious guilt, and are necessarily profuse in their acknowledgments of guilt, and in their excuses therefor, now laying the blame on circumstances, now on heredity, and always on the devil, still do they, with unblushing confidence, vaunt the praises of their flimsy, legalistic garments, to strengthen themselves and their willing dupes in their fears of the voice of the Lord.

And still do men everywhere fight shy of God, even after He, in His compassion to their ignorance, has apparently humored their desire and given to them garments superior to their rude manufactures, having, in the elaborately wrought "coats of skins"—Mosaic institutions,—given them the opportunity to test to the uttermost what the law contained in ordinances could do towards covering their nakedness. As if hoping that men, seeing in this object lesson the complete failure of all such substitutes, would at length turn to Him that they might have life and liberty and joy in His presence.

Adam, in his pristine glory, welcomed God as a friend, a friend who could be received to his home without the abject formalities of iterated confession and self-upbraidings. Why do not religionists realize that this is not Eden restored, when, at the slightest intimation of the presence of God walking in His garden, the soul prostrates itself for bewailing its manifold sins, and suing for mercy

Can the coat of many colors be concealed, even if it is dripping in the blood of a slain victim! Alas, like Joseph's coat in the hands of his brethren, it is but the useless effort to cover up the desire to continue in sin.

WHAT ABOUT TEACHING SPIRITUALITY AND LEGALISM AT THE SAME TIME?

This is no light question to face. It can best be brought before the mind as an example. If the Holy Spirit is my only law, then tithing to me has become a law of sin and death. It is true that my Divine Guide may require me still to arrange my finances on the tithing principle, and cause me to be punctilious in the observance of this law. But, manifestly, I cannot be a law to those that are spiritual concerning this matter. Indeed, I am to take no exception when informed by another, who, I have reason to believe, walks in the Spirit, if he informs me that the Spirit guides him in his givings into the utter ignoring of all tithing laws. By the necessities of my professed walk in the Spirit I am shut up to the one exhortation, as far as he is concerned, to continue to so walk in the Spirit.

But, I come across another professed follower of Christ who does not, on his own showing, walk in the Spirit. Now, this party, in his giving, is niggardly toward all religious and charitable claims upon his benevolence. How am I to exhort such a man? Shall I, after having virtually exhorted the former party to ignore tithing, exhort this one to tithe? Or, supposing I, acting on the clear, undoubted instructions of my Heavenly Guide, have laid aside the practice of tithing as a law of sin and death to me, will it be consistent for me to urge tithing upon this stingy person? Will I not then seem to deserve the censure connected with Paul's argument against Peter, "For if I build again the things which I destroyed, I make myself a transgressor." (Gal. ii. 19.)

Now, the simplest way out of this perplexity would seem to be exhorting

this delinquent to accept and act out the law of the Spirit. But what if he rejects this law? Or, what if we infer from his ignorance of spiritual things that the time has not come for such radical measures, are we to refrain from offering him a good thing, because he either will not or is not prepared to accept a better?

Is it not to be considered amongst the probable things that if acquainted with our practice of following implicitly the law of the Spirit and not the law of tithing, that he will turn upon us and apparently weaken the force of our exhortation by giving us an Irish hint about practising before we preach?

It will be seen then by the foregoing, that it is not all plain sailing when we undertake to preach both the law of commandments and the law of the Spirit, and, moreover, we maintain that this is but one of a thousand similar puzzles which we are liable to meet when travelling on this double track.

As a parent, you may yourself be absolutely delivered from the law of sin and death; but your children are not so delivered, and, for that matter, you see no present prospect of them imitating you in this respect. What about preaching the law of commandments contained in ordinances to them? Is it not eminently proper to both preach law and enforce it with pains and penalties? But, granted that it is clear in this case, so far as enforcing parental authority is concerned, what about teaching them legalistic practices in their Christian work, when they do not accept the law of the Spirit? Of what value will be such teaching when you cannot back it up by example? Will it not seem to you that your very example seemingly will tend to lawlessness on their part?

We speak not here of small children, but of sharp, clever, maturing ones, who would easily see through any attempted concealment on your part. The parent who has lost his zeal for legalistic church work, in vain tries to hide the fact from keen-witted children; they readily penetrate through the thin covering of heartless formalities which are simply continued for their supposed benefit. In this direction it must be plain to many that perplexity on perplexity lies in the pathway

of the one who has accepted the law of the Spirit to be lived out in life. Family prayer, Bible reading, Sabbath observance, attendance at prayer, class and preaching services, church work, whether in the form of literary societies, entertainments, or revival services—all have to be attended to, both by precept and example, with reference to the members of our households, and friendship and business circles in life.

How, for instance, can we recommend punctilious attendance at prayer and class-meetings if not methodical in our practice? Can we exhort our friends to go forward to the altar for consecration, if we do not set the example? Must we on every occasion simply preach to them the law of the Spirit, and show absolute indifference to their attitude to all legalistic practices, when they fail to accept the gift of the Holy Ghost in the Pentecostal sense?

We write as one who has had to meet such questions in all their infinite variety of detail, and as having observed others struggling with like problems.

Often, during the history of this spiritual movement, our public assemblies have been startled into the further more intense consideration of some of these tangles, as one and another has given a testimony which indicated close contact with some one of them. Usually such testimonies have been the crude utterances of those in the midst of unfinished battle, and yet they have served their God-ordained purpose of arousing increased attention to the work of the Spirit, for the weal or woe of all concerned.

But time is that we indicate the one and only way out of, or through, all these labyrinths. Of course, we are here anticipated by every one who is spiritual. It must always be, to be the true way, a distinct, individual revelation from the Holy Ghost. He who continues to walk in the Spirit shall have the light of God's knowledge poured in effulgence along his pathway, and so shall not walk in darkness one inch of the way. "If thine eye be single, thy whole body shall be full of light."

It matters not, then, if we continue to obey the Holy Ghost, how tortuous or

extreme our walk may seem to others, or even to ourselves, we shall always carry with us the satisfying knowledge that our ways please God, and this will, must produce in us absolute content. If so walking, we shall know if it is right for us personally to obey or neglect to obey the law of tithing, and just how much to emphasize it with respect to others. If called to treat those who are under the law, as being ourselves under the law, we shall certainly be so led as to descend to none of the tricks of deceit or hypocrisy, but shall illustrate the transparent simplicity and honesty of the God of truth. Moreover, we shall act, not simply talk, as if independent of the criticism of others concerning this delicate matter; and so in our practice concerning all the other intricate subjects mentioned, or any others which may meet us wearing the threatening appearance of insoluble problems.

But he who studies this subject to educe a law of practice suitable to himself, and good enough to recommend to another, in that very intention discovers the fact of his abandonment of the way of the Spirit, and his eager desire to return to or remain under the yoke of bondage to the law.

And yet personal testimony as to how we, as individuals, work out the solution of the intricate problems of life, is always in order, provided there is no covert intention of making our individual walk a recommendation to another. The only legitimate recommendation in our experience when related, is the advice to go and do likewise; that is, find out from the Spirit the will of God, and do it, no matter how diverse from our particular experience.

Whoever, then, in reading the fore part of this article, has had any hopes kindled of receiving help from us because, forsooth, we seemed in our experience to be familiar with their identical troubles, will fling down the magazine with bitter disappointment, unless they are willing to take the lonely, isolated way which the Spirit will indicate when He is implicitly and recklessly obeyed.

To all the formulated questions, then, of this article, and to all similar ones, the answers are simple and easily learned.

Shall we teach both legalism and spirituality? Yes, if such be the will of God, made known to us by the Holy Ghost. No, if such be the will of God to usward.

Shall we practice and teach tithing? Yes, if the Spirit requires it. No, if not. How about our households? The generalized reply must ever be: We shall accomplish their highest welfare for time and eternity, when, in all things mentioned, we obey God. "Walk before Me and be perfect."

Need we here remind the reader, that we read into such answers and questions, the teachings of the EXPOSITOR concerning Divine guidance?

Finally, we remark that any person professing to be spiritual, who criticises his brother professors, on any other lines or by any other law than that of obedient walk in the Spirit, simply and only illustrates the fact that, despite all professions, he himself does not walk in the Spirit.

EXPOSITION.

"Conformed to the image of His Son, that He might be the first-born among many brethren."—ROMANS viii. 29.

This passage militates against the fanciful teaching of some who try to show that some change in the essence of the body, or spirit, or both, of a man, takes place when united to Christ in the Scriptural sense, *i.e.*, when he becomes a part "of His body, of His flesh, and of His bones."

Here the teaching is that we are conformed to the *image* of Christ, that is, are made to resemble Him. And, notice, that the end secured by this change, this conformation, is in harmony with such, and only such change, for it is "that He might be the first-born among many brethren."

Now, in this household of faith, it is evident that one of the brethren is as much a part of another, of the company, as he is of the chief or first-born brother: and, indeed, unless the statement concerning all being brethren is utterly misleading, the first-born partakes as much of the nature of any one of the younger as the younger does of the first-born, or of any of the intervening ones;

that is, there is then no change whatever in the component parts of any one of them. The change, the new creation, is entirely a change of attitude, converted or changed from the evil of our ways, a "ceasing from evil and learning to do well." This is the *image* to which we may be conformed. Happy we in whom this image is perfectly restored, and but an instant of time is required for its completion."

BOOK NOTICES.

"*Walking in the Spirit.*" By REV. A. B. SIMPSON.

This is a book of 280 pages, written in his own felicitous style, which is tantamount to saying that it is a very readable volume.

Moreover, it will compare favorably with other books whose place is in the Christian's closet of meditation and prayer, for there breathes through it the very breath of devotion and sanctity. It is the reproduction, in book form, of the saintliness of its author.

As some still cling to the belief that the founder of the *Christian Alliance* is also a teacher of the walk in the Spirit according to the views held and taught by the Canada Holiness Association, we deem it right to use this production, containing, as it may well be supposed to, the matured and deliberate deliverances of Mr. Simpson on this subject, to show the utter incorrectness of this fondly cherished hope.

We do not do so as desiring to push the author upon ground which he does not choose to occupy, but simply and only to make evident the truth. Is it not in the true interests of all concerned to have the facts of the case fully brought out and recognized?

On page 68 we read, "The Bible is a standard of spiritual truth, and in all His teachings and leadings, the Holy Ghost never contradicts His own word. They who are most fully led of the Spirit will always most reverence the authority of the Scriptures, and walk in the most perfect conformity with their principles and precepts."

This, we readily admit, is in *seeming*

accord with all we write and teach; but if the writer means by *Scriptures* his notions concerning what they teach, then is the passage at complete variance with our thoughts. But that this is his real meaning, the following quotations will show:

On page 80, he adds: "He also directs us by His own direct voice when necessary; and yet we must not expect the special and remarkable intimations of the Holy Ghost at all times, or when we have sufficient light from other sources. There is danger of fanaticism here. We have no right to ask God to give us a special revelation of His will when either the light of our own common sense or the teaching of Scripture have already made the matter sufficiently plain."

But who is to be the judge when the matter is sufficiently *plain*, according to common sense or Scripture? This author would seemingly lay down rules for our *management* of the Holy Ghost, as if He were our servant, and not our absolute master.

"So, also, we cannot expect the Holy Spirit to reveal to us directly whether God will forgive us our sins, or sanctify our souls, because these things He has already explicitly promised us, and we can expect no added witness of His Spirit until we have first believed and acted on His word; then the Spirit will follow this by a confirming voice and a sweet inward assurance of the fulfilment of His promise. Many persons expect the Spirit to come to them with the assurance of forgiveness and salvation before they have even believed the promises that He has already spoken. So, also, we may add in regard to prayer for physical healing. When we are living in accordance with His word, it does not require a special revelation of the will of God, but that we should believe the revelation already made in the Scriptures, in His promises of healing through faith in Christ."

Here the explanation of the first passage quoted crops out, for in it the author maintains that his peculiar doctrine about healing for the body being in the atonement just as sin is, is taught plainly in the Scriptures—so plainly that it would be *impertinence* on the

part of any to look for a personal revelation from the Holy Ghost concerning any individual case of sickness.

Need we say that in this we are not only not in accord, but there is an impassable gulf between us.

"Sometimes our mistakes will become more instructive to us, by showing us the places where we have erred, and save us from repeating the mistakes afterwards with more serious consequences."

We do not deem it needful to go into the mistake question here touched on, after an exhaustive manner; suffice it to say that those familiar with our experience and teaching will find very little common ground here.

"Sanctification is not the perfection of human character, but the impartation of the divine nature, and the union of the human soul with the person of Christ, the new Head of redeemed humanity."

This is a specimen of the modern peculiar *mysticism* which clings to all his writings, and becomes specially noticeable in his deliverances concerning divine healing. On the contrary, we believe that the great glory of the gift of the Holy Spirit is the perfection of human character, when there is witnessed absolute, reckless abandonment to Him as a personal guide and teacher.

"The more definite and thorough this act of surrender, then the more complete and permanent will be the result. It is true that, at the best, it will be an imperfect consecration, and will need His merits to make it acceptable."

Of course, the Antinomian waste basket must come in somewhere, when the work of the Spirit is limited in any direction, to provide for the inevitable sense of imperfection in the service which must be the outcome of such limitation.

"We must receive the Holy Ghost as an abiding guest into our flesh as well as our heart."

A mystical passage, having special bearing upon his views concerning sickness and healing.

"Let us cultivate this power, for this is what the struggling, hungry world wants."

A clear appeal to legalistic effort, and one which of itself would indicate the

hopeless divergence between his teaching and ours.

"In order to enjoy this power of God, we must use His own instrumentalities and weapons—His Holy Word, and a simple, pure and full gospel."

Here we have it again, an appeal to legalistic effort to secure Holy Ghost power, or rather, to be able to use it successfully. We believe that he who walks in the Spirit in the Pentecostal sense must always, and under all circumstances, have the identical power Jesus promised, and no cautionary recommendations are in place when speaking to those who profess to so walk. Indeed, the very act of giving them, as here seen, makes it impossible that the writer walks in the Spirit after our apprehension of that walk.

We find, too, that he has a leaning towards the teaching of successive baptisms. Of course, he makes prominent use of the only passage in the Bible which seems to sanction this, viz., the incident where it is mentioned of a section of the Church, after Pentecost, that "they were all filled with the Holy Ghost." But he manufactures another passage, or rather, alters one so as to make it fit into this creed—a proceeding which we were surprised beyond measure to find in what we have a right to presume is a carefully prepared book. The passage which reads "and renewing of the Holy Ghost, which He shed on us abundantly," he has so changed as to make it read "the *renewings* of the Holy Ghost, which He *sheds* on us abundantly." This is a complete change in the whole sense of the passage, and makes it, instead of teaching distinctly but one baptism, teach the very reverse. Nor has he the Revised Version to fall back upon for this radical change, for the only difference in the new version is the substitution of "*poured*" for "*shed*," making the whole passage, if anything, still more definite in its allusion to the one gift of the Holy Ghost specimened by the experiences on the day of Pentecost.

But if taking such liberties with the Scriptures be permitted, it would not be difficult to manufacture a multitude of arguments in favor of frequent baptisms.

Now, we do not accuse Dr. Simpson of deliberately falsifying Scripture. We are confident that in this quotation he relied solely on his memory, the fact that he credits this passage to Jude, and not to Paul in his epistle to Titus, being proof positive to us concerning this. But there remains the grave charge of carelessness in a matter of such vital importance, for he must be sadly ignorant of the present history of the holiness movement, of which he professes to be an integral part, if unaware that this question has been to the fore again and again, and, in short, has been for some time a burning question.

Such being the case, when furnishing *additional* arguments, careless inaccuracy of so serious a character is scarcely excusable. Indeed, it must render the student of his writings and teaching extremely chary in accepting his arguments and proof texts as of par value.

He also quotes the words of Peter, when speaking shortly after Pentecost to the Jerusalem sinners, as helping to establish the same doctrine. The passage alluded to reads: "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." In the Revised Version it reads: "that so there may come seasons of refreshing." And he argues that the word refreshing refers to frequent baptisms or manifestations of the Spirit to the same individual.

Well, there is no twisting of the wording of the passage here, the unconscious result when the wish was the father of the act; and hence Dr. Simpson is at perfect liberty to believe that his thought concerning frequent baptisms harmonizes with the thought put into this word by the apostle. But if so, he (Dr. Simpson), even when speaking to a congregation, in which all are sinners, if using this language would be understood as striving to teach them that if they, the sinners before him, would repent, they would obtain forgiveness and frequent baptisms of the Holy Ghost. Bro. Simpson, in his zeal for this his doctrine, might be ready to aver that he would not hesitate so to act; but, for our part, we cannot but credit him with more

sense, and, at all events, we differ from him in our individual opinion concerning Peter's level-headedness. Like as on the day of Pentecost, we believe he here referred to the distinct primal gift of the Holy Ghost, and not to any subsequent, real or presumed, refreshings.

"The special dispensation of the Holy Ghost is drawing to its close."

And now we have the author acting the *role* of the dogmatist, and pronouncing with oracular positiveness on the narrow doctrines of Premillenarianism. Who, we ask, knows when this dispensation of the Holy Ghost will close? The Premillenarians *know*, for have they not proved it from the two apocalyptic books, Daniel and Revelation? What if their arguments are weak, bold assertion will strengthen them! And thus, as ever, defective arguments and dogmatism go together. Where one is the other will always be found. If, in speaking, the argument is weak, raise the voice; if in writing, dogmatize.

"We grieve the Holy Spirit when we fail to enter into the fulness of His grace, and receive the Lord Jesus as our complete Saviour."

From this, amid its surroundings, we gather that this author teaches bluntly that in failing to adopt his view of divine healing and acting out faith therein in life, we grieve the Holy Ghost. But how a person so grieving the Spirit can still be a Christian, and eligible to the felicities of heaven, deponent saith not. We presume he does not stand by this inevitable outcome of his creed. A dark hint is simply thrown out, to intimidate all into the reader's acceptance of his fanciful interpretations of Scripture.

And thus we have carried out, somewhat lengthily, our design, which is, as announced at the beginning of the article, to show the radical difference between Dr. Simpson's idea of "walking in the Spirit" and ours. The dissimilarity we have shown to be just the same as that between ours and all other legalistic creeds. It is the difference which Paul points out as existing at his day between walking in the Spirit and walking in carnal commands and ordinances. There can be no comparison in the nature of

the case, it is all contrast. Hence, to show what Dr. Simpson believes and teaches, is to show the very opposite of what the Canada Holiness Association, at present, teaches.

But, whilst insisting with constant iteration on this essential contrast between us, it does not prevent us from comparing his creed and the movement led on by him with other similar ones, and gladly admitting that, in this comparison, much, very much, may be said in favor of this his new sect—a sect which now claims recognition amongst its many brethren, and which will have its claim allowed as certainly as was that of the Salvation Army.

“*From the Altar to the Upper Room.*”

By REV. RALPH C. HORNER.

This is a good sized volume, consisting of two or three different books or departments, each several one introduced by some prominent writer of the Canadian Methodist Church.

The writer of the book is known to many in Canada as an evangelist, and as a member of Montreal Conference.

Like all the authors who have written *holiness* books since our work has become prominent, he has his fling at the *presumed* teachings of our Association. And it is needless to say that his antagonism to our work is still more noticeable in his public evangelistic labors.

Indeed, did our condemnation stand or fall with the class evangelist now before the public in Canada, the verdict against us would be nearly unanimous, for we know of but one who is not clear and decided in his opposition.

In the latter part of the book the author undertakes to give a short history of the doctrine of “*entire sanctification*,” and, having glanced over the volume, we read this chapter somewhat carefully, as in it were found most of his characteristics as a writer upon this subject. We reproduce here the selections we then copied as sufficient foundation for a correct judgment concerning the place to be accorded to this author. In giving them to the reader we think that comments on our part are needless:

“Most professors of religion know no difference between the blessing of entire sanctification and the baptism of the Holy Ghost. The majority of modern teachers believe that they are received simultaneously. . . . Others have invented a theory which puts the soul that accepts it in possession of the Holy Ghost as a Guide who will infallibly conduct, control and lead them in all things, independent of reason, judgment, or the Word of God. This Guide is received once for all at the time the soul is entirely sanctified. . . . Those who are not led by the Spirit from the time they are converted (these parties say) are backsliders. . . . Those who have this experience (this author says) are weaklings, being cut off by their theory from the baptism of the Holy Ghost. . . . It is not just one baptism. It is one baptism after another. . . . The more frequent the baptism is received the greater the hungering and thirsting become. . . . Commentators who are sound in Scripture exegesis and acknowledged authority on points of doctrine, have been careful in expressing themselves on these points, they have kept them separate (sanctification and baptism of the Holy Ghost) . . . Most writers on the subject of holiness have been careful and explicit, they have not attempted to make holiness and the baptism of the Holy Ghost one and the same blessing. What God hath set apart they have not ventured to join together. When we speak of writers on the subject of holiness we need not mention any except John Wesley. . . . There is nothing written that is scriptural that could not be read out of John Wesley’s works. . . . Take from these books all the quotations from John Wesley, and there would be very little left worth reading. . . . Wesley did not quote this command given by the Lord Jesus to the disciples. The question is, why did he not? Simply because he knew that they had received holiness, and this command was for the special anointing for service, which they had received on the day of Pentecost. . . . The history of the men who have professed to receive the blessing of entire sanctifica-

tion would be sufficient proof that there is a difference between them. . . .

Dr. Burwash has said that John Wesley was entirely sanctified at the time that he supposed that he was converted. We have strong reasons to believe this to be the truth; his life for some time previous to that date was everything that could be expected of any minister of the Gospel in self-denial, in fasting, in private devotion and in practical efforts for the salvation of souls. He would put to shame many professors of holiness of this century, if they would compare their lives with his. When he received what he called entire sanctification, it must have been the baptism of the Holy Ghost, as they received it on the day of Pentecost. One thing is certain, if John Wesley did not receive something more than entire sanctification, then there are none who receive this blessing now, and those who profess to have received it are either deluded or they are impostors. About one-half of the Methodist ministry profess to be in the enjoyment of this great blessing" (entire sanctification).

SOUTH CAYUGA CONVENTION.

This gathering took place, as announced, and affords peculiar gratification as we recall its sessions. Rev. Mr. Truax was appointed to Rainham Centre Mission, for reasons which, from the human standpoint, might not bear successfully close examination. This field of labor was generally regarded as the penal settlement, and hence the minister who was banished thereto was considered by many as a deserving object for commiseration. However, in thus writing, we do not imply censure upon individuals or committees. It is not necessarily a censurable fact if circuit officials happen to hear that a certain Truax is a holiness preacher of extreme views, one who is certain to get a circuit at sixes and sevens, to the great detriment of finances and church work generally, and so block up the way for the Stationing Committee. One should not be too ready to pitch into the said circuits as anti-holiness, because they were influenced by what they heard, nor yet with the committees because they

yielded to pressure and let things take their course.

And yet it is more than probable that if Bro. Truax, with his natural and acquired abilities, above the average, had not thrown himself fully into the work of the Canada Holiness Association, he would have obtained what is called a better circuit than his present one; and so, without any flings at individuals or groups of individuals, it is safe to say that he was sent to this penal appointment because of his connection with our Association.

But whilst, from the standpoint of the worldly ambitions, an object of pity, he, as well as ourselves, recognized his appointment as ordained by Christ Himself, and so he went there as the honored ambassador of the court of heaven, to do the high behests of his Master, not with eye-service, as a man-pleaser, but in singleness of heart serving the Lord.

As a result of such cheerful loyalty, we have the gratifying task of recording, now that he is nearing the end of his three-year term, a pleasant, happy time, both for himself and family, and marked success in every department of church work.

From the first he preached the full, Pentecostal Gospel at every appointment, backed it up week after week by his living, definite testimony, and month after month continued so to do, although absolutely alone in this his testimony.

Before his personal testimony the usual class-meeting experience of shortcoming and half-hearted aspiration, dried up, until there seemed but little left, and but poor prospect of future improvement. But, by-and-by, one and another began to awaken, as from a dream, to the fact that he really meant business, and was not only living as he preached himself, but was actually calling them to do likewise. The process was slow, and nothing but cheerful faith in God, and glad realization of Pentecostal life could have borne him through the lengthened ordeal. But in due season we reap, if we faint not, and so, now, he is but one amongst a goodly number who walk in the Spirit and delight to testify after the apostolic sort.

Meantime, the improved spiritual life

in the Church has manifested itself in other outward expressions, and Rainham Centre can no longer be truthfully called the *penal mission*, for at one of the appointments, and that reckoned hitherto the poorest, a beautiful church has been erected and almost paid for, and at the same appointment, South Cayuga, a comfortable and attractive parsonage has now been built, at a reasonable distance from the railroad station, Dunnville, and in a neighborhood, which, for intelligence and thrift, will compare with any we have visited. In short, Rainham Centre in the future, in place of being looked upon as a place of banishment, to be avoided by the seeker of *good* pastorates, will be, in all likelihood, sought after by many, whilst the people themselves will feel that henceforth they will have something to say in the selection of their pastor.

We have gone into this history thus minutely for various reasons. In the first place, we are glad to have this complete object-lesson to freely use for the benefit of all. Bro. Truax's identification with the movement represented by the Association is so complete, that it surprised none of his friends when he promptly came forward with his pen to bear the brunt of the battle concerning the inspiration of the New Testament Scriptures, that is, he did not meet the question half way, and after some hesitation accept, as had been his wont in the first years of his connection with the Association, but, having committed himself in the absolute sense to be led and taught of the Spirit, he had anticipated the question, and so could be used by the Holy Ghost according to the mind of God.

The history of his work on this circuit contrasts also with his work on former ones, in that this is the first field of labor where from first to last he walked with God, in the absolute sense. On former pastorates, although preaching holiness, and prominent in this work, still there was wanting that something which now he exhibits. That time of complete establishment took place on his last circuit.

In this we note a similarity with our own experience. For fifteen years we were

known as a *holiness preacher*. But there came a time upwards of ten years ago when we reached the land of settled questions. It follows then that one cannot tell what will be the manner and outcome of life's labors, even in circuit work, until thus rooted and fixed in God.

We had twelve meetings, or sessions, all of them well attended, and full of interest and profit. On Sabbath the church was well filled at all three services. Some thirty came from a distance, either to help or be helped.

The chief work of the Convention consisted in emphasizing and confirming the teaching and testimony of the pastor. As a consequence those who had, under his ministry, commenced to walk in the Spirit, were greatly confirmed in the faith, and others, who had been prepared for the step, accepted the Pentecostal gift.

There was no antagonism to meet and dispose of, for constant and repeated presentations of the truth, backed by personal experience and righteous living, had done their legitimate work, and so, as Paul had planted and Apollos was watering, God gave the increase.

At one of the sessions the minister of the Evangelical Church near by was present with another minister of the same denomination. We also embraced the opportunity on the following Tuesday evening of returning the compliment, and were present at a service in his church.

We rejoice to know that one of the results of Bro. Truax's ministry and the work of the Convention is likely to be a secure lodgment of this Pentecostal experience in that branch of the Church visible, and we should not be surprised if the leaven thence spreads throughout the entire denomination. What possibilities of far-reaching influence may exist on what are called poor circuits!

We had the fine weather so desirable for Conventions when held in the country, and so there was no inconvenience experienced from muddy roads. In short, everything was favorable, and the best of all, God was with us in power.

INCIDENTS BY THE WAY.

HAGERSVILLE.—A long cherished desire to visit this place was at length met, for the day following the convention, Bro. Truax drove us thither. Bros. Dickenson and Bousfield also drove to the same destination, and so we formed a kind of deputation to hold an association meeting on that evening at Erastus Hager's residence. As many as possible of the friends of the association as could be reached on short notice were notified, and so we had an interesting and useful gathering.

We have all along watched with great interest the work in Hagersville, noting the fact that it had, apparently, developed some characteristics peculiar to itself, and naturally wondering what would be its permanent outcome, for ever and anon there came to us rumors of disturbing elements at work both publicly and privately.

After a time the foremost parties were taken away to different parts of the continent, and apparent quiet was reported for some time back, and so, conscious of our inability of fully understanding the situation there, from what we heard, we were glad to investigate on the spot. In company with Bro. Truax, we called on the Methodist minister, Rev. J. H. Robinson, and spent a few moments in conversation on indifferent matters. This is one of the former fields of Bro. Truax's ministerial labors, and here he had sown the seeds of truth, which, in their growth, had initiated the present decided interest in the subject of holiness.

The following evening we spent with some personal friends, of Georgetown memories, and found that they, too, had been, and still were, interested parties in this spiritual awakening. On Friday evening we had the pleasure of attending a cottage meeting, in another house, and it also was turned into an association meeting, and thus we were thrown into contact with many of the friends of the work, and so had some considerable data on which to found an opinion concerning its present state. We had some of the friends go over, by name, all they knew as either professing to walk in the

Spirit or fully and openly committed in their sympathies with it, and found that they numbered some two dozen. We were deeply impressed by some of the personal experiences to which we listened in the public meetings and in private conversation, for they were both clear and definite. And so, seeing the grace of God, we were glad, and exhorted them all that with purpose of heart they should cleave unto the Lord.

We had the conviction that the chief work there would be, for some time yet, the perfecting those who were committed to this way. Acting and reacting upon one another for their mutual good, and, also utilizing the helpful ministry of others, we realized that a grand work was being done, and we also think that the interests of the future lie in recognizing this fact and cheerfully acquiescing therein.

God's way is best, and when He plainly calls for an apparent halt in public aggressive work that His agents may prepare themselves for grander propagandism, Who are we that we should find fault? "They also serve who only stand and wait."

Here, in Toronto, as we look back over the past few years, we realize how wise the generalship of the Master in restraining us from efforts after extensive public results, seeing those of us whom He had gathered needed so much drill to be prepared as nursing fathers and mothers in Israel. "He that believeth shall not make haste." Just so we recognized the fact that God was carrying on His work in and around Hagersville, and that the leaven of righteousness was gradually but surely impregnating the whole camp.

At the close of the last meeting we unitedly prayed that an association convention might be held there in the near future.

BRANTFORD.—We spent the Sabbath in this city, and found a meeting ready for us, in the church nearest Bro. Linscott's residence, we forget its distinctive name, one which Bro. Linscott has been chiefly instrumental in erecting. An afternoon meeting is wont to be held there, a mixture of Bible-class, prayer

and class-meeting. About fifty assembled that day, and it was arranged that we should take charge.

As all this was known some hours previously, some of the friends from other parts of the city came, and added their helpful ministry, and so we had a pronounced association service. Some practical questions, publicly asked by the regular leader, helped to give much additional interest. There is nothing definite as yet to communicate concerning a possible convention in this city.

OTTERVILLE.—We arrived at this village in time to attend the Monday meeting, held at the residence of Bro. Titus, and were greatly pleased to listen to the numerous testimonies given. Evidently the work here is going on with increasing strength.

On our arrival we were informed of two facts, which, taken together, were the cause of much serious thought. One was that the regular weekly association meeting was to be held that night. Of this we were not aware till after our arrival, not having examined the calendar on the second page of the EXPOSITOR. The other fact was that one of a series of special services was to be held in the Methodist church the same night. On inquiry we found that at first the Monday night meeting had been given up in deference to the special services, and they, the usual attendants, had gone to the church service, but the discrimination against their testimony and work had been so pronounced that they felt it would be imprudent for them to take any further part in them, hence they had continued to hold their regular Monday evening meeting.

This matter they had decided themselves, independently, and we realized that, personally, we had nothing to do therewith. To their own Master they stood or fell in all such decisions. But, evidently, we were now called on for a personal decision as to our action in the premises, and we felt that it was no small matter to decide. It is true there was no Church law which fettered our action in any direction, and so, on technical grounds, our loyalty to the denomination to which we belong could not be success-

fully criticised, no matter what course we took. But there was the unwritten law of seamliness, of Christian courtesy, as imperative in its demands as the thunderings of Sinai.

Now, we knew it to be a fact that both publicly and privately, objection had been taken against our individual ministry, and hence, the law of courtesy forbade our attendance at the church service, without invitation. Moreover, the minister in charge that evening was informed of our arrival, and so was in a position to secure our assistance, if desired, but chose not to do so, hence our course was perfectly clear so far as attendance at the special services was concerned.

But what about attending and conducting an *apparently* rival service? We were aware that the great Methodist Episcopal Church, in the United States, had sat in judgment upon just such actions on the part of some of its ministers, and had passed an ordinance making it an unlawful act, and since then had expelled from its ministry at least one individual for violating it. What wonder, then, if we took much time to carefully sift the whole matter ere committing ourselves to any decided course of action. So, when we consented to lead the meeting that night, we did so as having arrived at a clear, decided opinion as to the propriety of so doing.

But why thus write about it as if desirous of parading the fact, and thus apparently precipitate the consideration of the subject by the higher Church authorities? We reply, for two reasons, first because we have fully considered this matter also, and think it best for all parties concerned to do so; and, second, because, like as with our Master, all our acts are public property, and therefore our action on that Monday night we expect to repeat on all similar occasions.

TILSONBURG.—No sooner was the serious question above considered disposed of, than another seemed to be shaping for consideration. Bro. Titus offered to drive us to Tilsonburg to visit the friend there, and mayhap attend the holiness meeting held in the church every Tues-

day evening. Now, the pastor of this church, as is generally known, has even gone out of his way to make known his personal antipathy to the teaching which we represent. Hence it was after due hesitation and certain knowledge of the correctness of our course that we were driven into this thriving town. On our arrival we found that the pastor was absent from home, and that the meeting was to be held as usual. Moreover, Bro. Garnet, so soon as he learned of our presence, sent a request to us to be present and lead the meeting. This we did with the same confidence of faith in our Divine Guide that Peter may be supposed to have had when issuing from prison in company with the angelic messenger; and, moreover, this is all the comments we feel disposed to make concerning our action in attending this gathering.

As to the work in Tilsonburg we can report that we never realized such unmixed joy over its success and progress as during this our short visit. The storm of denunciation which it had met, especially from the pulpit, had, under the guiding hand of the Master, simply consolidated the work. Any who had been disposed to remain on the fence had been violently driven off, and forced to decide for or against it, and so some had, by this *friendly* means, become established in their walk in the Spirit, and of the rest "none durst join themselves." Verily, God can make the wrath of man praise Him.

"God moves in a mysterious way
His wonders to perform,
He plants His footstep on the sea,
And rides upon the storm.

"Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercies, and will break
In blessings on your head."

How impossible for us, as we beheld the prosperity of His cause, to feel aught but complacency over the fact that our name had been so trailed in the dust of human epithets that it could not but be considered by many a compromising act to walk the streets of Tilsonburg in our company.

Having accomplished the work given

us here by the Master, and enjoyed the company of the friends, we were driven to Summerville by Bro. Morris. This was the evening for their regular weekly meeting, and so our visit was timely.

How true it is that in this life the unexpected is what we may expect. At our last visit the tide of testimony from the friends present was uninterrupted from beginning to end. It was usually called a *good* meeting, enjoyable from every standpoint. We naturally expected that this would be as the former, only more abundant. Indeed, we designedly occupied less time than usual in our opening address, that more might have an opportunity to testify. But lo, and behold! there was no high tide of testimony forthcoming. The few who did speak seemed almost to be speaking against time. Now, this we knew was from no lack of the presence of living witnesses, ready, at a moment's notice, to speak for the Master, but was all of Divine appointment. And so it was our part not to try to cure it, or change the character of the meeting by human device, but let the *word* of the Lord have free course, run and be glorified, no matter whether that *word* was represented by silence, apparent lack of utterance on the part of many, or universal freedom in testimony.

Finally, we knew that the meaning, in part at least, of this diversity as compared with the previous meeting was that we were called upon to take up much more time than we had expected, and so it fell rightly to us to utilize the latter part of the time of the meeting, which we did in the consciousness that that was clearly God's order.

Thus we can say, that, whilst it is true that he that believeth shall not make haste, it is also true that he that worketh on the line of faith in God shall be able to say with reference to any work when it is past, "Now thanks be to God, who always causeth us to triumph in Christ."

It was a great pleasure to meet with the Summerville friends, and witness their steadfastness in Christ, notwithstanding all the uproar which continues to be made concerning them.

On Thursday morning we went by

train to Woodstock, not knowing what might befall us there, but thinking that possibly the history of our previous visit might be repeated, viz., an impromptu meeting at Woodstock and another at Ingersoll. But, on arrival, we found that Bro. Dickenson and family were in Galt, and we were requested by telephone to go there likewise to lead a meeting the following night.

This meeting was held at the residence of Mrs. Cranston, the mother of some of the expelled ones, and proved to be one of no little importance to the Galt work, and indeed to the work generally.

In our opening remarks we took occasion to define minutely the teaching of the Association, in view of the constant efforts which have been for some time, and still are being made, to impregnate the work there with the leaven of legalism. We showed that any party who undertook to teach any doctrine, such as immersion, premillenarianism, Plymouthism, or Sabbatharianism, as essential to salvation, or as even making any necessary improvement in the Christian life of the one who has accepted them, by that act proved to all intelligent onlookers that said, would-be, teacher had no lot or part in the movement represented by the Canadian Holiness Association. Moreover, we showed that one might hold and believe all these doctrines, and many more, as his personal creed, and still walk in the Spirit, that is, be a true part of this movement, provided he did not discount the spiritual status of another because said party held, as a creed, opinions entirely different. The belief in one millenium, no millenium, or a dozen milleniums before the final judgment, neither made a person necessarily better or worse in any direction, and none of these doctrines could be made a disturbing force in any of our gatherings without thereby showing that the party, or parties, so teaching, were entirely outside of the walk in the Spirit as taught by the Association.

Again, the Association taught that in the spiritual kingdom which Christ set up in the world on the day of Pentecost, there was but one essential law or doctrine for the believer, viz., the law of the

Spirit, and he who having accepted Christ, and so became His regenerated child, was required to accept the gift of the Holy Ghost and follow His instructions as the only ultimate guide in all things. Therefore, to bring forward the teachings of Paul or any Scripture as of superior, or even of equal, authority, was to set up an anti-Christ and separate oneself from all those who walk in the Spirit.

That thus walking in the Spirit we were enabled to walk worthy of God unto all pleasing, to so live that we had the witness of the Spirit to our lives as righteous before God, not because the merits of Christ in some mysterious way covered their defects from sight, but because our individual acts, whether of thought, word or deed, were righteous, even as the individual acts of which Christ's life were composed were righteous.

At the close of our remarks, others backed them up by similar experiences and teachings. During the progress of the meeting after we had finished and two or three others had spoken, a certain party present, one who, we learned, had recently been making himself prominent as a teacher in the meetings, got up and declared that we were teaching doctrines from the "pit of perdition," and then after thus pronouncing upon us and our work this and other anathemas, dished up in a variety of forms, he abruptly left the meeting.

We could not but comment on one of his statements, which was that he knew there was no Holy Ghost power in the meeting. On the contrary, we knew there was, and had the evidence before us, viz., the detection and defeat of his insidious designs to sow the seeds of the law of sin and death in the Association, for during his denunciations he let the cat out of the bag, and unwittingly told of his continued determination to teach some of the doctrines, we named, as essential truths. We also drew attention to the finished character of the work done by the Holy Ghost. For, however desirous one might be to sympathize with this party in his further efforts at spying out our liberty which we have in Christ to entangle us in his yoke of

bondage, he could not do so until this party had publicly withdrawn his anathemas. Without this, all acts of sympathy would be but acts of separation from this movement.

This movement consisted only of all those who walked in the Spirit as the only law of life, and it was in the true interests of all concerned that those who do not really belong to it should become aware of the fact, and, moreover, that that knowledge should become public property.

And further, we here remark, that there is no way to avoid being deceived by ambitious, legalistic teachers, but by recklessly walking in perfect obedience to the Holy Ghost. When it is that any form of professed walk in the Spirit, however successful in its efforts to conceal its true spirit elsewhere, will forget sentimental gush and platitudes about the graces of the Spirit and open its mouth for cursing and bitterness. Shall we not admire the rich provision made for our protection, "No ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there," and this leasured walk shall be because of absolute security.

When this conflict was over, we felt that *our* work was finished, and we could now follow our natural preference and hasten home, with ease and promptness, declining the invitation to remain over Sabbath to attend the regular Association meeting at Bro. Cranston's residence.

FELLOWSHIP WITH GOD.

1ST CHAPTER 1ST JOHN.

In offering a few thoughts in connection with this chapter, along the line of my experience, I know I am attempting to deal with a Scripture that is probably one of the most difficult of explanation in the New Testament. It may seem to many like presumption on my part to make the attempt. I believe, however, that He that abideth with me is the great Teacher—He that knoweth all things and maketh plain all difficult things to those that confidently trust Him. Some portions of this chapter (the eighth verse in particular), was for

a long time the cause of much difficulty and perplexity to me in my search after truth and freedom in Christ. I believe there is no single statement of Scripture that is oftener twisted out of its true position (by the great enemy of souls), and made a cause of stumbling to many devoted and earnest souls who are in search of true fellowship with God in the Spirit. To many desiring a heart cleansed from sin and deliverance from its power and dominion, this verse seems to make it a vain search. This verse they have been taught to look upon as teaching the impossibility of ever enjoying holiness of heart and life, or true and blessed fellowship with God, here on the earth, in which there is not a sense of condemnation and sin resting on the human soul.

It is also a stronghold for those in active opposition to the teaching that the gospel of Jesus Christ has opened up to "whosoever will" the possibility of living a life of perfect obedience to the will of God, so that the individual believer is enabled to please God constantly in his thoughts, words and deeds. We are often asked for an interpretation that will clear away the difficulty and make plain the meaning of this passage; and unless we can do so, we are told that we are presuming to make a profession and hold an experience contrary to the teaching of Scripture, and the opposite of what John, the beloved of the Lord, enjoyed and taught. "Explain that verse away and I am with you," say they. We have been censured by our own Church also (the Presbyterian). They decided in all the courts of the Church that it was contrary to the teaching of Scripture to have an experience in which there can be, or are, seasons in which the individual believer is so delivered from sin—sinning is meant—that there are seasons, long or short, in his earthly experience of religion, when he can dispense with the confession of sin and asking pardon for it. (See "History of Galt Heresy Case," pages 19 to 26, also page 65.

After entering the secret of the Lord, about four years ago, I realized that the need of constant confession of having sinned was no longer a necessity as

formerly. The blood of Jesus Christ, who through the Eternal Spirit had offered Himself without spot to God, had purged my conscience from dead works to serve the living God. The consciousness of the smile and approval of God, while obedient to the guidance and leadership of the Holy Ghost, was of such a positive character, that I was led to make diligent enquiry of the Lord for a solution of the spiritual meaning of this portion of Scripture. I knew it was no longer true of my experience according to the old interpretation thereof. In searching the Bible I came across many passages that assured me that my new-found experience was a scriptural one.

John, in the same epistle, says, that "Whosoever abideth in Him (Christ), sinneth not, . . . He that is born of God cannot sin," etc.; and Paul wrote, "That there was, therefore, now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death . . . That the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit . . . And that sin shall not have dominion over you," etc., etc.

To my finite mind the paradox was unexplainable, till one morning in communion with God about the difficulty, light was given, which, to me at least, was and has proved to be most satisfactory and blessed.

Now, let us read first and second verses: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life. For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us." Notice the positiveness of the assertions of the writer. He writes about what he positively knows and has seen, and what was manifested unto him.

To himself, his fellow-disciples and other brethren, there had been heard, seen and manifested, some One living a life—a kind of a life that took their

thoughts back to the beginning of all things. They had heard and seen manifested in a man (a man in the likeness of sinful flesh), who, being the eternal Son of God, had become man in order that He might, by the sacrifice of Himself and by a life of obedience to the Father's will, redeem mankind from a lost and ruined state back to oneness and favor with God. In the beginning "God created man, male and female in His own image, with dominion over His creatures. The chief object in the creation of man was, that man should glorify and enjoy companionship with his Maker. All know how sin (the only thing that destroys fellowship with God), entered into the minds and hearts of our first parents by their eating of the forbidden fruit, which was followed by their expulsion from the garden of Eden, naked, wretched and cursed. They had by disobedience (or sinning), cut themselves off from the blessed fellowship with God which they had enjoyed.

Down through the ages that followed the hope of redemption and restoration of man to spiritual fellowship with God—by the coming of the Prince of Glory—was proclaimed by the prophets of God as they were moved by the Holy Ghost. It was promised that there would be a new covenant made with the House of Israel (see Jer. xxxi. 31-34): "This shall be the covenant, after those days, saith the Lord, I will put my law in their inward parts, and write it on their hearts; and I will be their God, and they shall be my people," etc. Also Ezek. xxxvi. 25-28.

The New Testament records when, how and by whom the new order of things was inaugurated. John's Gospel, first chapter, "In the beginning was the Word and the Word was with God, and the Word was God. In Him was life; and the life was the light of men. And the Word was made flesh, and dwelt among us, and we beheld His glory, as the only begotten of the Father, full of grace and truth." Who was this Word? None other than Jesus Christ. He who came to save His people from their sins.

The peculiarity of His life lay in the fact that He always did the will of the

Father, and manifested to those with whom He came in contact that He lived a life absolutely well pleasing unto God. And one to which God Himself gave witness to as pleasing Him, speaking audibly, so that many heard, "This is My beloved Son, in whom I am well pleased." (Matt. iii. 17 and xvii. 5).

Christ was a spectacle to men and angels. "A man like unto other men in appearance; a man with like passions; a man persecuted, without a home or place to lay His head; a man tempted in all points like as we are, yet without sin" (Heb. iv. 15). "He that seeketh His glory that sent Him, the same is true and no unrighteousness is in Him." (John vii. 18). Fellowship between Jesus the Son of man and God never was broken. Sin alone could break it, and Christ never yielded to the tempter, and a life of complete victory and triumph was an accomplished fact, lived on the earth.

Christ's object in living that life on the earth included the redemption of fallen and incapable men, so "that they might be delivered from the hand of their enemies, that they might serve the living God without fear, in righteousness and holiness all the days of their life" (Luke i. 74, 75), and thus regain in Christ, through the Spirit, first, fellowship with God, and second, power to resist successfully sin and temptation in every form. It is evident from the third and fourth verses, those to whom he was writing were not living up to redemption privileges as purchased for them by Christ. My object, John says, in writing you is that "ye may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ. These things write we unto you, that your joy may be full," etc. We notice the same positiveness here. He did not write to them and exhort them to seek an experience he himself did not enjoy, nor did he take the place of a seeker along with them; but, from his exalted place of fellowship and fulness of joy in God, he exhorted them to step up by like faith into the true blessedness.

If, as many say, that the eighth verse describes the best experience of the Christian, and that there is constant

need of confession of positive sin, then we maintain that John was an impostor, as he encouraged others to seek an experience of fellowship with God without sinning by abiding in Christ. (We have seen that where sin is there can be no true communion, fellowship or fulness of joy. God cannot look on sin with the least degree of allowance.) Did John exhort people to seek impossibilities? "Nay, verily," a study of his writings soon convinces us of his sincerity and truthfulness. When one follows practically his instructions, he finds that his own experience measures up to what John says of his own—"one of fellowship, fulness of joy, and freedom from sinning."

Verse 5, "God is light, and in Him is no darkness at all;" and verse 6, "If we say we have fellowship with Him, and walk in darkness, we lie and do not the truth." This describes one side of the picture, which is a true description of those who are professing to be children of God, enjoying fellowship with Him, yet having constant need of confessing that they do sin daily in thought, word and deed. "They walk in darkness and not in God, who is light." The result of walking in the light, John says, "is fellowship with one another, and the blood of Jesus Christ His Son cleanseth from all sin." Sin and darkness cannot abide the light and presence of God. Sin must be brought to light and cleansed away, and darkness must be dispelled. As well speak of there being darkness in broad daylight, as a sinful walk and fellowship with God. It is an impossibility. John says, all claiming to have fellowship such as he and others enjoyed, and who did not keep His commandments, were liars and the truth was not in them. "He that sinneth is of the devil," etc.

First picture.—Sinning or walking in darkness an impossibility, no fellowship with God or one another can be enjoyed and sinning indulged in.

The picture reversed, or second picture.—Walking in the light, there is fellowship one with another, and cleansing and keeping clean from all sin the constant experience. Verse 7, "But if we walk in the light, as He is in the

light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

Verses 8, 9 and 10 throw more light on the two pictures, and show what is necessary to have darkness dispelled and sin put away, and live in fellowship with God and fellow-Christians. Verse 8, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Verse 9, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Verse 10, "If we say we have not sinned, we make Him a liar, and the truth is not in us."

Verse 1 of chapter 2 makes it abundantly plain that if fellowship and fullness of joy were to be enjoyed, that sin could not and must not be indulged in. "My little children, these things write I unto you, that ye sin not." Unless John was a most illogical writer, verse 8 of the first chapter must mean something more in harmony with stray statements of an apparently opposite character, than is commonly understood by those who say that it is an impossibility for a man (even though he be born of the Spirit of God, and indwelt by the Holy Ghost) to live without sinning in thought, word and deed daily, and that there are no seasons in which a Christian is so free from sinning that he can dispense with confession and asking pardon.

We do not touch sin as an entity, or what is called the inevitable sin of our nature, which is covered by the atonement and pardoned when we accept Christ as our atoning Saviour and Redeemer, and need never again disturb fellowship with the God of all grace. We refer only to sin or sinning of a positive character, which comes within the range of our consciousness, which alone calls for confession, as it only keeps us out of harmony with God and one another. We believe also that it is sin in this form that those who oppose "this way" claim that it is impossible to successfully resist, and try to read into John's letter a license to continue in actual sin that grace may abound, making John an apologist for their wickedness of heart and life.

In the light of the context, we notice

that John was writing an exhortation to those who did enjoy true fellowship and fullness of joy, and that, therefore, the others were not without sin, as where no sin is there is no lack of oneness with God and enjoyment in the soul of man. Unbelief is sin, and if you don't believe you can by the indwelling Holy Ghost abide in Christ and sin not, you dishonor the God of all grace, and sin lies at your door—true fellowship is still unknown to you. John, probably by an intuition born of the Spirit, or by communication, knew the lack of the brethren; he knew that amongst them there were gnostics, *i.e.*, those who claimed that they had no sin, yet whose lack was evident to a spirit-taught man like John.

In our own hearts we know if there is conscious lack, or if in others there is a visible lack, that sin is the cause.

It was sin in Adam's case, and it is always an evidence of sin in us when out of true fellowship; and there is no room for doubting that true fellowship with God and one another was wanting in the case of those here written to, if the letter is read carefully.

By the eighth verse, John shows that any (lacking in brotherly love, fullness of joy, and fellowship with God,) who "say that they have no sin, deceive themselves, and the truth is not in them." They are deceiving themselves, for were it true that they were without sin, or that they had not sinned, they would be enjoying the fellowship which is with the Father and with the Son, and have fellowship one with the other. They would walk even as Christ walked, always doing the will of the Father, enjoying His smile and approval.

Verse 9 gives advice to all out of true fellowship with God and one another, to have the remedy applied for sin and uncleanness. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Make a clean breast of it, confess your sins, be forgiven and cleansed. Don't stop short with pardon only; the latter part of the promise is as obtainable as the first. The blood of Jesus Christ washes whiter than snow. No sin can be left in what is thus

washed, and let not man find fault with God's work. "What God has cleansed call not thou common or unclean." "According to your faith so be it unto you." "This is the victory that overcometh the world, even our faith;" and "we, that is, "whosoever is begotten of God sinneth not. But he that was begotten of God keeping him, and the evil one toucheth him not. He that is with you is greater than he that is in the world."

Verse 10 says in effect, if we persist in claiming that we have not sinned, yet our lack of soul rest, peace, fellowship and fulness of joy, evident to ourselves and others, are by our blindness and hardness of heart, saying that God is the liar. All instinctively feel that there ought to be fellowship with God and brethren in Christ, if there is no positive sin of which they are guilty. "God is not man, that He can lie." Dare any one by their own unbelief, pride or blindness of heart, accuse God of lying? "Honesty is the best policy." No one should any longer claim to be in fellowship with God while they walk in darkness or constantly commit sin, feeling the need of daily confession, of having sinned in thought, word and deed. And no one should profess to live without sinning, unless he is filled with and walking obediently in the comfort, wisdom and power of the Holy Ghost; always doing the will of God on earth, as it is done in heaven.

THREE PICTURES IN 1ST CHAPTER 1ST JOHN.

1st. Christians.—The fellowship with the Father and with His Son Jesus Christ, fulness of joy by walking in God who is light, and walking in Him there is no darkness at all, sin is dispelled and holiness enjoyed.

2nd. Liars.—Those professing to enjoy fellowship, yet walking in darkness or sinning in thought, word or deed every day. Sin and fellowship with God and one another are rendered impossible by walking in darkness or by sinning.

3rd. Deceived ones.—All professing to have no sin to confess, or that they are not guilty of positive sin, yet are out of harmony and fellowship with God and

one another, are deceived. The sin ought to be sought out, confessed, forgiven and cleansed away, or we deceive ourselves. Sin is necessarily present in the soul and life if fellowship with God and one another is not experienced.

Sin alone breaks fellowship; where no sin is, fellowship is enjoyed constantly with God and one another.

J. K. CRANSTON.

Galt, Oct. 5th, 1891.

THE LETTER AND THE SPIRIT.

The letter killeth—the Spirit giveth life. "Ye search the Scriptures and they are they which testify of Me; but ye will not come unto Me that ye might have life."

The Jews came to the Lord Jesus with the Bible in their hands with the result above stated. They preferred the letter to the life. It is just as true in this day as in the days when the Lord Jesus was upon the earth, that men prefer the letter to the life. Nearly the whole of Christendom observes the Lord's Supper. The letter that they observe is "this do till I come." May not this letter kill? What about those other words of the Lord Jesus, "He shall guide you into all truth." Is Christendom killed with an observance of this letter? Is it as universally true that Christians are "divinely guided" as that they observe the Lord's Supper? But the Spirit must guide in harmony with the Word. Then what letter is it that kills? Jesus said, "This do till I come." He also said, "Be perfect." Not one jot or one tittle of this word can pass away till all be fulfilled. Can observance of these commands kill? Everybody is willing to eat the Lord's Supper, to do this till I come. Nobody is willing to be perfect. How is this? Everybody is willing to be guided by the Holy Ghost in harmony with that word which says, "Thus it becometh us to fulfil all righteousness," and universal baptism is the outcome. But when it comes to being guided in harmony with that other word which says, "do the will," how many are so guided? Not to do the will in baptism and the Lord's Supper only, but to

do it in every thought, word and deed, as angels do it in heaven. Guidance into baptisms is the rule; guidance into doing the will is the exception. Then again as to the manner of observing the Lord's Supper, this is done by the Methodist "meekly kneeling on his knees." Has the word of John Wesley anything to do with this form? Then the Holy Ghost is bound by the word of the Lord Jesus, "this do till I come," as to the ordinance, and by the word of John Wesley "meekly kneeling on his knees," as to the form. Roman Catholics believe in transubstantiation in harmony, we presume, with that word which says, "Except ye eat My flesh and drink My blood ye have no life in you." The Plymouth Brethren "break bread" on every first day of the week, or "Lord's day," in harmony with that word "on the first day of unleavened bread." That is, they are guided by the Holy Ghost in harmony with the Word as far as the "first day" is concerned, but the guide guides contrary to the Word in the matter of "unleavened bread." Then as to water baptism, it is very essential that the Holy Ghost should guide in harmony with the Word. There is no letter that killeth here. It is the Spirit, of course, that quickeneth the Word to the Baptist, thereby causing him to be "immersed" in harmony again with that word, "buried, therefore, with Him through baptism into death." With others, sprinkling or pouring is the manner of baptism—in the ceremony there being under the Spirit's guidance uniformity—in the manner, variety, the same Spirit interpreting the same word differently to different individuals and sects. How about the "jot or the tittle" that shall not pass away? or, how about the prayer of the Lord Jesus before His crucifixion, "I pray that they all may be one even as I and the Father are One?" Is not this the Word? Must the sects not be guided in harmony with that Word. Is not that Word a lamp unto their feet and a light unto their path establishing their goings? And why is not the immersionist a crucifixionist in harmony with that word "our old man was crucified with Him?" Why don't the same Spirit who leads mul-

titudes to be immersed, lead the same multitudes to be crucified as well as buried in water? Why does not the Spirit who led the fathers and brethren of the Presbyterian General Assembly, in harmony with that word which says "a man that is heretical after a first and second admonition refuse," to excommunicate the "seven alleged Galt heretics?" Why does He not lead in harmony with that other word of the Lord Jesus, to forgive "seventy times seven?" Either He is the guide in all their matters or He is not. Either He guides into uniformity, or into variety, or both, or neither. It is apparent that the confession of Christendom, which, in many respects is not unlike that of Babel, is caused by "word" guidance and not "Spirit" guidance. The Lord Jesus said this and did that, therefore His followers must say and do the same. The Lord Jesus used this tone, had that spirit, therefore His followers are mere imitators after a human sort. The Spirit of Jesus is to them an influence, a breath, something to be poured out that they can get "more and more" of, instead of the Omnipresent, Omnipotent Holy Ghost, the co-equal with Father and Son, with offices as important as that of the Son in dying. As it was the Father's will that the Son should die, so it is the Father's will that the Holy Ghost should guide. It is the office of the Holy Ghost and not the Church, either Roman Catholic or Protestant, to take of the things of Jesus and reveal them unto us. The Lord stated this when on the earth. Not one jot or one tittle of His statement, regarding the Holy Ghost, shall pass away till all be fulfilled. Word guidance kills, the Spirit giveth life. Human interpretations of the Word kill and blight. When He, the Spirit of truth, whose office is to interpret the words of Jesus, interprets them, they bring forth fruit an hundred fold. The one who "walks in the Spirit," keeps the commandments, does the will, is perfect. The one who does not walk in the Spirit must walk in the letter, if he walks at all, and it is the letter that killeth. The one who walks in the Spirit observes the Lord's Supper just as often as, and in just the manner, that

the Lord requires. The one who walks in the Spirit fills the bill, in regard to water baptism, loving his enemies, doing alms, prays just enough, speaks to everybody he ought, fasts as often and as long as he ought, considers the birds and the lilies in the matter of food and clothing, does to others as he would have others do to him; in short, pleases God. Thus far we have confined ourselves largely to a consideration of the letter of the Lord Jesus' commandments. We have said nothing about Paul's injunctions, about the veiling of women, the necessity for woman keeping silence in the churches, non-wearing of gold, owing no man anything but love, and the Holy Ghost's guidance in direct antagonism to the word of the Apostle Paul in these things. We could readily point out where Paul, whose statement to the Corinthians is made to do duty in binding all men to observe the Lord's Supper, says to the Galatians that they are fallen from grace because they observe times and seasons, and to the Colossians that the handwriting of ordinances was blotted out and nailed to the cross—the Spirit guiding men, of course, in strict harmony with these directly antagonistic statements of the Apostle to the Gentiles.

It thus resolves itself down to this. Is the Holy Ghost the guide, or the Bible? The Lord Jesus said the Holy Ghost should be. Men insist upon the Bible usurping His functions. In the Lord Jesus Christ's time, He said, that "if any man cometh to Me and hateth not his father, mother, wife, children, brethren, sisters, yea, and his own life also, he cannot be my disciple." Surely this teaching cannot mean that we must hate the Bible, hate the words of the Apostle Paul, aye, hate even the very words of the Lord Jesus if they stand in the way of the kingship of the Holy Ghost in this the Spirit's dispensation. Yes, it will pay to hate all these things that we may win Christ. It will pay in these respects, to seek first the kingdom of heaven and trust that the words of the Lord Jesus may be among the all things that shall be added thereto. It may also be the case that the God who withholdeth no good thing may, with the Spirit's guidance,

add thereto something from Paul's experience, and may even leave the Spirit-guided Christian his Bible. What guidance had the 3,000 after Pentecost? One would almost think that 3,000 copies of a book called the New Testament, which was not then in existence, were distributed to the converts on that day. What word did those who were scattered abroad throughout the regions of Judea and Samaria preach? The New Testament was not then written. And when they of Samaria had received the Word—What word? And what word did the Apostles send Peter and John unto them to preach? The New Testament was not then written. They could not preach the New Testament as the guide. They prayed that they might "receive the Holy Ghost," and they "received the Holy Ghost," and the Church throughout all Judea, and Galilee, and Samaria, walking in the comfort of the Holy Ghost, was multiplied, and that without the New Testament.

H. DICKENSON.

PERSECUTION.

"Blessed are ye when men shall persecute you," etc. Do you notice that it is only when you are a witness to full salvation that you are "persecuted?" They won't persecute you for being poor in spirit; they do not care how much you mourn; and they will not vex you even if you hunger and thirst after righteousness; but the minute you begin to testify to it, there is where the lightning strikes. Search the Bible, and you will find all through, instances corroborative of this fact. Jesus was crucified, not because He was holy, but because He testified that He was the Son of God. Persecution has always come on the point of testimony, and only on that point, for this is what hurts Satan's kingdom most and what glorifies God most.

If you are a witness to heart purity, as you must be, there will come just enough persecution to be a blessing, enough to season your daily bread.—*Rev. G. D. Watson, D.D.*

THE life of God in man has no second childhood, no declining period, but manhood in endless progression.—*Pomeroy.*



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