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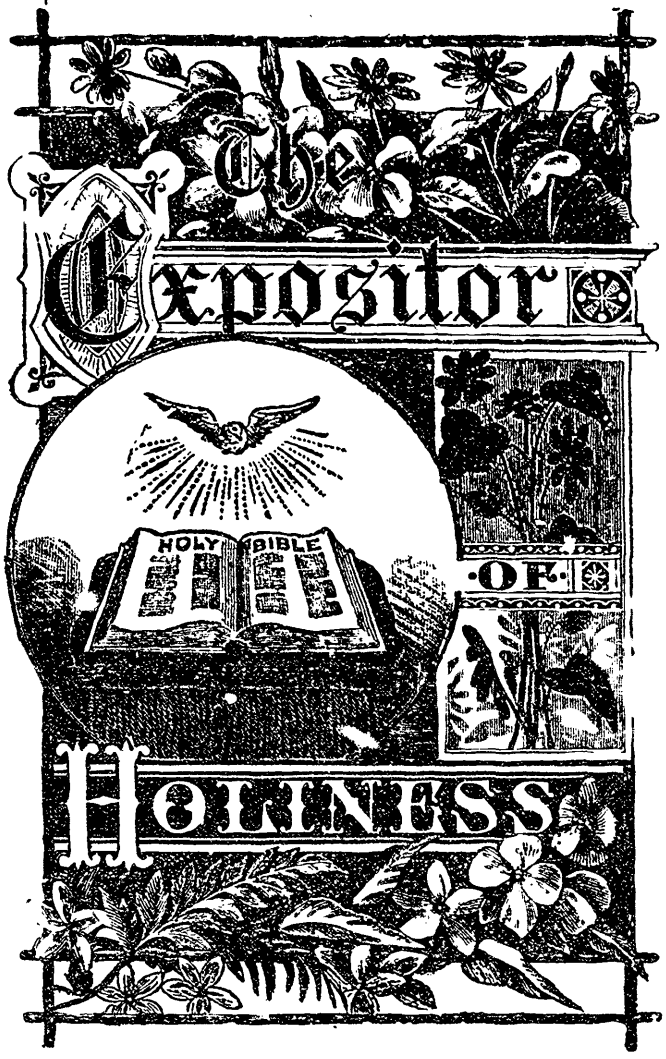
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THE EXPOSITOR OF HOLINESS.

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CALENDAR OF ASSOCIATION MEETINGS.

- Every Tuesday, at 3 p.m., at 99 Howard St. A hearty invitation is extended to all to attend this meeting. Friends are free to come late or leave early when they are not able to remain during the whole service, which usually continues for two hours. Strangers in the city will easily find the place by taking any Sherbourne St. car as far as Howard St. and a very little enquiry at that point will suffice to find it.
- Every Saturday evening, at 8 p.m., in the parlors of the W. C. T. U. building, on the northeast corner of Elm and Terauley Streets. Parties leaving the Yonge Street cars at Elm Street, by walking one block west, will find the building on the first corner on the north side. A bulletin board is usually at the front of the building.
- Every Sunday, at 3 p.m., at the residence of Mrs. McMahon, 301 Parliament Street.
- Otterville, at the residence of H. Titus, every Monday, at 8 p.m.
- Hagersville, at the residence of Erastus Hagar, every Saturday, at 8 p.m.
- Galt, at the residence of J. K. Cranston, 24 Oak Street, Sunday, 3 p.m.
- London, every Sabbath, at the residence of Bro. Couke, 243 Wellington St. at 2.30 o'clock p.m.
- Hamilton, at the residence of Miss Fitzpatrick, 44 Gore Street, every Friday, at 8 o'clock p.m.
- Linwood, in Band Room, rear of the Methodist Church, every Saturday, at 7.30 p.m. Leader Bro. Kennedy.
- Markdale, every Sabbath, at 10 a.m., and every Tuesday, at 8 p.m., at the residence of H. A. Harris.
- Cross Hill, every Friday evening, at the residence of William Petch.
- Bothwell, at the residence of Mrs. Kerr, Tuesday, 3 p.m.
- Hawtreay, every alternate Sunday evening.
- Evanston, Ill., at 19 Chicago Ave., every Tuesday at 8 p.m.
- Chicago, Ill., at 361 Sixty Third Street, every Thursday, at 8 p.m.

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. XII.

TORONTO, JULY, 1893.

No. I.

AN OLD SONG RESUNG.

BY PROF. H. W. BULLEN.

JEHOVAH, my shepherd! I cannot want.
In green pastures He causes me to lie
down,

Unto refreshing waters He leads me;
He gives me new life.

He leads me in right paths, for His name's
sake.

Yes, even though I walk down into valleys
dense with shadows,

I fear not evil, for Thou art with me;

Thy rod (defensive weapon) and Thy shep-
herd's crook, they reassure me.

Thou spreadest a table before me in the very
presence of my oppressors;

Thou hast anointed with oil my head; my
cup is overflowing.

Surely, goodness and favor pursue me all the
days of my life,

And I dwell continually in the house of
Jehovah.

SPIRITUALITY IN CHINESE HISTORY.

IN LOOKING over the most ancient records of the Chinese we found very pronounced indications of spirituality. It would seem that their ancient records tell of a first dynasty of Hsia, which continued under several kings. That at first they were god-fearing and virtuous, and accordingly both kings and people prospered. But finally one of the kings proved to be a bad one, becoming both impious and oppressive. Then the founder of the Yin dynasty conquered the Hsia dynasty and started well, but in the process of time the government fell to an unworthy successor, one who neglected both God and man. Then it was that the king of a smaller western country, called Kan, successfully invaded the Kingdom of Yin and founded

a third dynasty which was more successful and virtuous than them all.

These chronicles take us far back into the early years, at least as remote as the twelfth or thirteenth century, B.C.

But what interests us specially about them is the "*God in History*" which pervades them. In many respects they will compare with the Jewish records of the different dynasties which flourished at Jerusalem and Samaria. For as these latter have their chief interest in the spiritual element thrown into them by their historian, so of these records to which we refer. Certainly the reference is not so clear in the one case as in the other, still to us it is very evident and the similarity therefore between the two marked indeed.

This spiritual element, for example, is brought out in the following utterance of the guardian of one of the earliest descendants of the founder of the third dynasty:

"Examining the men of antiquity, there was the founder of the Hsia dynasty. Heaven guided his mind, allowed his descendants to succeed him and protected them. He acquainted himself with Heaven and was obedient to it, but in process of time the decree in his favor fell to the ground.

So also is it now when we examine the case of Yin. There was the same guiding of its founder who corrected the errors of Hsia, and whose descendants enjoyed the protection of heaven. He also acquainted himself with Heaven, and was obedient to it, but now the decree in favor of him has fallen to the ground. Our King has now come to the throne in his youth; let him

not slight the aged and experienced, etc.,"

Further on this sage runs up against high Calvinism, but does not fully turn aside from its consideration, as witness what follows:

"We should by all means survey the dynasties of Hsia and Yin. I do not presume to know and say, the dynasty of Hsia was to enjoy the favoring decree of Heaven *just so many years*, nor do I presume to know and say *it could not continue longer*. The fact simply was, that, for want of the virtue of reverence the decree in its favor prematurely fell to the ground. Similarly (the same words are here repeated of Yin). The King has now inherited the decree—the same, I consider, which belonged to these two dynasties. Let him seek to inherit the virtues of these meritorious sovereigns, etc."

Also the records show that this spiritual vein was not something imputed to them by after admirers, but was a real factor in the lives of the actors, not, we remark, after the modern aspiratory style, but as a conscious fact. Hence the kings in leading their armies to battle assured the soldiers that they knew by undoubted signs that Heaven called them to accomplish its designs and that they were only doing the will of God. Then after the conquest the kings appealed to this evident will of Heaven to reason the vanquished into continued submission and contentment, as witness the following:

"The King says Ho! I declare to you, ye numerous officers, it is simply on account of these things that I have removed you and settled you here in the West;—It was not that I, the one man, considered it a part of my virtue to interfere with your tranquility. The thing was from Heaven, do not offer resistance, do not murmur against me. Your present non-employment is no fault of mine, it is by the decree of Heaven." However, the chief figure in all the records is not a King, but the Duke of Kan, the chief counsellor of the founder of the third dynasty. He is the

Samuel of the narrative. What little is preserved about him warrants the belief that he ranks high up amongst the ancient seers or prophets.

One incident in his life which has been preserved by these ancient records is extremely touching and excites a strong desire to know more of his personal history than has been preserved. After the death of the conqueror of Yin, the young king, his successor, was taken sick, and whilst his life was trembling in the balance the Duke retired to his closet of prayer and asked for the life of the King, beseeching Heaven that as he, the Duke, was better prepared for the other world and less needed in this, he might die as a substitute for the king. This prayer he formally wrote out and deposited in the sacred place. The King from that hour began to mend, and was soon restored to health. Soon after some false accusations were got up against the Duke which were the means of throwing him under suspicion to his sovereign, whereupon he went into exile for three years. At the end of that time, by some means this written prayer was discovered and given to the King. The King immediately sent for the exiled Duke, met him at the extreme borders of his kingdom and restored him to all his former offices and to more than former favor. The following are some of his sayings as also some by other sages found in the records:

"The Duke of Kan spoke to the following effect:—Prince Shih, heaven un pitying, sent down ruin on Yin. Yin has lost its appointment, which our House of Kaw has received. I do not dare, however, to say as if I knew it. The foundation will ever truly abide in prosperity, if heaven aid sincerity, nor do I dare to say as if I knew it, the end will issue in our misfortunes. Oh! you have said, O Prince, it depends on ourselves. I also do not dare rest in the favor of God, not forecasting at a distance the terrors of heaven in the present time, when there is no murmuring or disobedience among the people. The issue

is with men. Should our present successor of his fathers prove greatly unable to reverence heaven above, and the people below, and so bring to an end the glory of his predecessors, could we in the retirement of our families be ignorant of it? The favor of heaven is not easily preserved. Heaven is difficult to be depended on. Men lose its favoring appointment because they cannot carry out the reverence and brilliant virtue of their forefathers. . . . Great heaven has no partial affections—it helps only the virtuous.”

“Perfect government has a pervading fragrance and influences the superior intelligences.”

“The end of punishment is to make an end of punishment.”

“The people are born good and are changed by external things.”

“Want of harmony in the life rises from the want of it in one's inner-self.”

“He showed himself dissolute and dark and would not yield for a single day to the leadings of God.”

“There is not any cruel oppression of heaven ; people themselves accelerate their guilt and its punishment.”

“Heaven sends down misery or happiness according to our conduct.”

“There is no invariable characteristic of what is good that is to be regarded ; it is found where there is a conformity to the uniform consciousness (in regard to what is good).”

“The great God has conferred on the inferior people a moral sense, compliance with which show their nature invariably right. To make them tranquilly pursue the course which it would indicate is the work of the sovereign. . . . I will examine these things in harmony with the mind of God.”

We have also a number of odes or psalms which were inspired by the heroic elements of this age, and which, although of later origin, still are virtually the product of those times. In them this religious element is also very pronounced, as witness the following extracts :

“This King Wan, watchfully and reverently with entire intelligence served God, and so secured the great blessing.”

“King Wan was their worthy successor in his capital . . . Always striving to be in accordance with the will of heaven, and thus he secured the confidence due to a King.”

“How vast is God, the ruler of men below ! How arrayed in terrors is God ! With many things irregular in his ordinations. Heaven gave birth to the multitude of the people, but the nature it confers is not to be depended on. All are good at first, but few prove themselves to be so at the last.”

“With a handful of rice I go out and define how I may be able to become good.”

“Great is God, beholding this lower world. In majesty He surveyed the four quarters of the kingdom, seeking for some one to give establishment to the people. These two earlier dynasties had failed to satisfy Him with their governments, so throughout the various states He sought and considered for one on whom He might confer the rule. Hating all the great states He turned His kind regards on the west and there gave a settlement (to King Thar) etc., etc.”

“Great is the appointment of heaven. There were the descendents of Shang. The descendents of the sovereign of Shang were in numbers more than hundreds of thousands, but when God gave the command they became the subjects of Kan. For the appointment of heaven is not unchangeable. . . . Look at the fate of Yin in the light of heaven.”

In one of the records there is a kind of argument between an *American* and *Calvinist*. Li Zu remonstrates with a wicked King, and predicts disaster because of his sins. The King replies, “Was not my birth in accordance with heaven ?”

These histories are given chief place amongst the *sacred* books of the Chinese, and it is evident that their sacredness has grown with the ages until they are regard-

ed as inspired. Even Confucius who as we stated in a former article discouraged the study of spirituality in every form as decidedly dangerous, readily enough ascribes to these books full inspiration.

However, the English translator takes care, in his preface, to assure the reader that all allusions to heaven in them should be regarded as the ordinary practice of all people to use the expression as simply an indefinite thought about something supernatural. But we could not fail to come to a different conclusion on reading his translation, for this reason, viz., they connected these expressions with definite acts. Thus the King Shang, in undertaking to destroy the dynasty of Hsia declared that the will of heaven had been revealed to him concerning this matter, and that if he did not obey he would be as guilty as the wicked King himself. His words are, "The iniquity of Hsia is full, heaven gives command to destroy it. If I did not obey heaven my iniquity would be as great."

Another King reasons the same to his subjects when urging them to remove to a better location for a city.

It is true that, in part at least, these revelations were the outcome of divination; for divination in some form is alluded to, as in the following expression: "I have consulted the tortoise shell and have obtained the reply—this is no place for us." Also prayers to the ancestors of their race are mixed up with prayers to a supreme being. But our object in this article is only to trace, among all crudities of belief and practice, a definite spiritual sense of divine guidance, not merely realized and confessed after their national or individual history had been made, but whilst it was transpiring, and which clearly and unmistakably modified that history.

It is one thing for a man to acknowledge, in looking back over the history of his life, that there was a "divinity within," who shaped his course in spite of himself. But it is quite another matter to point to events in his life when he acted as consciously

carrying out some appointment of heaven. The former admission has no practical bearing on the man's life, but the latter is one of the chief, if not the chief factor in its history, and is big with future benefit to him and all concerned.

We also note the fact that this definite recognition of divine guidance was connected not only with superior piety, but also with superior morality. All who allude to this heroic age of Chinese history ascribe the highest style of virtues to the Kings and their counsellors, and ascribe the reverse to those who neglected to cultivate this spiritual element. Hence our argument, that even amongst the crudities of these early beliefs, faith in spiritual guidance, when it resulted in action, tended to virtuous conduct. What is it but the recognition, though in a rough imperfect way, of that power in man which makes for righteousness?

REMARKS IN A SCRIPTURE PASSAGE.

"And without being weakened in faith he considered his own body (now) as good as dead (he being about a hundred years old)." Roman 4-19.

NOW fit in this passage with the fact that Abraham, according to the Old Testament, had sons by another wife, long after the birth of Isaac, and subsequent to the death of Sarah. If it was of the nature of a miracle to have a son when he, Abraham, was a hundred years old, how great the miracle that he should have children by Keturah many years after! Does it not look at first sight to be an instance of a man of strong intellect unconsciously following traditional teaching rather than the free untrammelled deductions of his own independent thoughts?

Of course, we are well aware of the agitation this simple criticism will start in many minds. What men and women have accepted, by tradition as true they are required to go on accepting without inquiry as to the truthfulness or even reasonableness of such traditions. Traditional teaching requires

that the writings of Paul, as they have come down to us, be excepted as infallibly correct as to letter, word and sentence, save only where some undoubted proof is afforded by new discoveries of ancient manuscripts which effect the letter without touching the inherent original accuracy and absolute perfection of the original production. To even give birth to the public utterance of a suspicion that Paul ever made a mistake like that on the face of this verse must be pronounced on, without investigation, as a deadly sin, and therefore unforgivable by all true, orthodox Christians.

For our part, having once for all, years ago, braved this orthodox bogie, we have become so convinced of its flimsy superstitious character that we not only smile at its fancied terrors but also at our former superstitious awe in its ghostly presence. Just as when one has surmounted the prevailing fears concerning a reputed ghost, and by fearless examination has found his ghostship to resolve itself into some natural object acted on by moonlight or comparative darkness, we now handle such matters as the consideration of this or any other part of Paul's writings. We examine them precisely as we do those of Wesley, Luther or Augustine.

Hence we infer that the anacronism of this verse may be the outcome of carelessness on the part of the writer, or of his copyists, or both, but in any case it is a trifling matter, and as such will be treated by all, excepting by those who are still in the thralldom of a ghostly superstition concerning the *inerrancy* of all *Scripture*.

THE GUARDIAN AND MR. TRUAX.

WE DO not take up our pen to our champion friend Truax. Of this there is no need. We simply do so to utilize one expression of his critics, for it is food for thoughtful remarks. "He finds it convenient to omit that he maintained that we must know the will of the Father just as well as He knew it in order to do it."

We pass by the open accusation of intentional concealment, or omission for dishonest purpose, as simply characteristic of the writer of the criticism. Certainly we must know the will of the Father as Jesus did if we are to do the will as He did, for if not then would we far surpass him in succeeding. This is so evident that it is necessarily implied He that doeth the will of the Father must know that will, or as Paul puts it—know that good and acceptable and *perfect* will of God.

Now if Jesus knew the will of the Father better than we can know it then is there a serious defect in his character if he taught that we should imitate Him in doing the will of God. And for Dr. Dewart or any other religionist to bewail his manifold failures whilst subscribing to this characterization of Jesus is to be a party in the attempted fraud.

Just look at the question from this standpoint, and the true inwardness of the thoughts of the editor about Christ will appear. Every time he regrets in penitential words his failure to imitate Christ in doing the will of the Father, he virtually laments his inability to learn the will of the Father, implying, if he is an honest man that if he only knew the will of the Father as well as Jesus did, he, too, would do it. Are not contrition and self accusation wrong, yea, foolish here? Fancy a person looking admiringly at the flight of an eagle heavenward and then bewailing his manifold failures to do the same thing, in a self-accusing spirit!

Hence, whilst this editor goes back from our conclusions to our premises, and he has a right to so do, we also insist on his facing necessary conclusions from his premises. He declares that he cannot know the perfect will of God, then he cannot do this perfect will. Well then, we demand that his conduct correspond with this his belief, and we henceforth righteously accuse him, not only of foolish acts, but of downright hypocrisy when in his public or private prayers he confesses, as sins,

his failures in trying to do the perfect will of God.

“THE WITNESS” AND “HOW TO KEEP CONVERTED.”

A CRITICISM of our pamphlet, “How to keep converted,” appears in the columns of *The Witness*, the organ of the National Holiness Camp Meeting Association, of which the editor is President.

We allude to it to show that the editor permits judgment to go against himself by default. In our pamphlet we make him an object lesson, to show the real practical teaching of the Association of which he is chief officer. We bring out, in array, a number of incidents in his public life which cannot fail to establish our contention with reference to himself and the Association, in a general way concerning the fact that they do not presume to teach how to keep converted.

Now if there was the slightest inaccuracy, to say nothing of untruthfulness, in what we give as facts it would have been in order for the Reverend editor to prove such inaccuracy or untruthfulness. That he alludes to the matter at all, much more that he alludes to the part of the pamphlet immediately concerning himself, without even questioning one of our facts concerning himself, is tantamount to subscribing to their absolute correctness.

Mr. McDonald is not the man to let such a golden opportunity slip if he saw the slightest chance of successfully disputing one of the many facts alluded to.

We congratulate him, however, in taking hold of the other horn of the dilemma, and frankly admitting that he does not live up to the standard of righteous living which we claim to be the Bible standard. This was all we undertook to show in our reference to him.

That he should presume we do not live up to it ourself is only in harmony with his contention that it is an impossibility.

We pass by the usual flings about fanaticism, credulity is a simply characteristic of one who, in our opinion,

would have been ruled out of the holiness movement in Wesley's day, as not successfully abiding his searching examination as to holy living. There has been deterioration in the holiness movement itself since Wesley's time.

WAY NOTES.

SHALL we go through the formality of continuing “Way Notes” when we have nothing to relate which will measure up in apparent importance to that which friends might naturally expect, is a question which faces us this month, and recalls many another similar experience in our life. We realize the difficulty, on the part of many, of entering into the true inwardness of the sentiment or experience of Paul, “If any man be in Christ . . . old things have passed away and all things have become new,” and so it must be a shock to all such to learn that one may be called of God to definite work and then for weeks apparently be tilted against a stone wall.

But who knows the mind of God, or can measure by the eye or ear true success? Thus far we have simply, to all appearance, learned, in object lesson form, that there are no open doors in organized Christianity for this Gospel which we preach.

The experience which we have to tell of certain continuous knowledge of the will of God and restful ease in its performance, coupled with perennial joy in the Holy Ghost attracts all, and places all on the stool of penitence over acknowledged inferiority in Christian experience, and moreover prompts the desire publicly expressed for similar experience. But when we follow up our testimony concerning results in experience by describing the methods of their attainment, as a rule, thus far, they fly from us as they would from a cholera patient.

We could here go into details, and fill the page with incident after incident where many have heard us gladly, where we have simply discoursed of personal Christian experience, but who, so soon as the intimation came that their pet theories

about doctrines and sin must be surrendered into the hands of the Almighty Spirit to be modified as He, not they, should dictate, showed unmistakable unwillingness to pay such a price, some even, going further than unwillingness, evinced decided antagonism. Some might ask why not conceal the methods in the meantime till many become really interested and so be able to learn more fully of this way ere their prejudices or education shuts the door against further knowledge? But this is tantamount to asking, why not be dishonest and re-enact the tactics of some of the more recent denominations in propagating their *isms*. The answer to this is obvious, because this is the Gospel of *righteousness*. Like our Master we are called on to put the methods of righteousness—the cross—in the fore-front of the battle. We have to say to all, that if any man putteth his hand to this plough and looketh back to doctrines about the atonement, sin, or Christ himself, he is not fit to enter into this kingdom of heaven. Nay, that the desire to go back to home-church life, for formal farewells, is a disqualifying act. For if any man will obtain this good news he must deny himself, take up his cross and imitate Jesus in his absolute walk in the Spirit.

And so a time came in our experience here when we fully realized that there could be no open door in organized Christianity in the *old* world for the preaching of this gospel.

But what about that large section of the population who have revolted from the legalistic teachings of the visible church? This part of the community, as many of our readers know, is a much larger proportion of the whole than with us. It has its representatives in every direction. Amongst the cultured it does not take second place. In practical life it makes itself felt by doing good as well as by successful business operations, whilst the presence in it of all classes of character, good, bad, and indifferent, enables it to stand side by side with Christendom in all possible comparison, excepting *perhaps* dogmatic creedism. Well, we

have now our attention specially turned in this direction.

History even repeats itself, and so, like Paul of old, being rejected by the modern Jews, lo we turn to the Gentiles. What will be the form of our work in this direction, of course we can only as yet speculate. Already we have sent a short article to one of the reviews which represent independent thought, but with what prospect of its being published we know not as yet, further than a courteous letter of acknowledgement of the receipt of the article coupled with a promise from the editor to give it his earliest attention.

As, however, it was written at the distinct command of our Master, we will not be disturbed in our rest of faith either by its acceptance or rejection.

The glory of this life is, that we rest in the well-done of the Master, and this conscious approval is ours whilst doing or waiting, and so as to visible results, it is more an appeal to our curiosity to watch their character whether like victory or defeat.

We gratefully allude to what others, besides ourselves, must have noticed, viz., that with everything connected with this our mission to London, the guidance divine has been more than ordinarily emphatic. This includes not only ourself, but also all who have thus far had anything definite to do in connection therewith with our work.

We are constantly being reminded of the earlier years of this movement, when it was needful because of its novelty, that God should speak very distinctly, and even couple special providences with his word, to strengthen faith. We see this illustrated, not only, we repeat, in our own work, but also in the work of others, which either directly or indirectly has a bearing upon it.

And so the second Vice-President of the Association has been driven out of the ministry of the Methodist Church for preaching this Gospel of righteousness. Well, we are glad for Bro. Truax's sake, and also for the world at large for its own sake, but are filled with sorrow of heart for their sakes who have done this wickedness.

It is in the interests of both Mr. Truax and the world of humanity that our friend should have a much larger sphere of influence for good than is in the gift of his Conference.

It was needful that he should spend years in offering to his Conference this gospel, but seeing that they judge themselves unworthy of eternal life, lo, he too must turn to the Gentiles, for they will receive it, we opine, at least more generally.

It is true that he finds himself with a family thrown upon the world, to do as best he may for their support, after having given to the Conference ten or a dozen of the best years of his life—just the very years which would have been employed in preparing himself to do battle successfully in business or professional life. But what cared the religionists through all or any of the centuries for the pains and penalties they inflicted on *heretics*. Isn't it the fault of the heretics themselves? for is it not as plain as A.B.C. that if friend Truax would cease from his heresies his Conference would not turn him out to grass where no grass grows. He has made his own bed, therefore let him lie in it, say they.

Indeed, Pilate-like, they can even bring out their dish of pure water and wash their hands in innocency, for is it not evident that if they do not punish him a division in the church will be made by his teachings?

It is further true that friend Truax is the heretic. Heretic he is, because the Methodist Church has so made him, or at all events is responsible for the result. For he, poor fellow, actually believed in its sincerity when teaching him that in uttering the prayer, "Thy will be done on earth as it is in heaven," he was praying to have this petition answered in his individual case, and so be able really to do the will of God by the year as the angels do it in heaven. He therefore attached himself to his Conference, believing, innocent soul, that they were sincere and honest in all they said and did with regard to this mighty question which had so engrossed his attention as to

divert him from secular employments and devote himself wholly to sacred things.

But now that he has his prayer answered and can testify in his Conference that he does the will of God on earth as it is done in heaven they call him a heretic for believing in their honesty and fling him out upon the cold charities of the world.

We therefore must infer that if the majority of his conference are honest when they repeat the Lord's prayer, they are shamefully dishonest when they punish one for daring to say that the prayer is answered in his case. If they are not honest in its use then are they somewhat consistent in punishing friend Truax for believing in their honesty. We see only two horns to this dilemma, and neither of them is sharp enough to gore the expelled of Niagara Methodist Conference.

We have reason to believe that Paul never posed for sympathy because the Romans dragged him to his pastorate in Rome. We ourselves do not regret our being kicked by our Conference to a city charge, and so we predict that as the years go by friend Truax will gladly recognize the Master's hand in his being violently and cruelly thrust into a larger and vastly more important field of labor.

ANNUAL CAMP MEETING.

We are glad to be able to announce to our friends that the annual camp meeting will be held this year on the old camp grounds, "Wesley Park," commencing August 11th and continuing for one week. Tents can be secured and information obtained as to prices for tents, also concerning boarding accommodation by writing to Rev. N. Burns, 99 Howard Street, Toronto.

Before this month's EXPOSITOR will have reached its readers, we expect to welcome home again the editor, Rev. N. Burns, who has been sojourning in England during the last four months.

THE TRUAX CASE AGAIN.

READERS of the EXPOSITOR are no doubt expecting some further statement from me, concerning my late trial and suspension.

As most statements which have appeared in the local press, have been exparto, being taken mostly from *Guardian* reports, my friends have urged me to write up the case for the secular press, but I have not yet felt free to do so. I think it best however, to write a pretty full statement for the EXPOSITOR.

And first I wish to state that whatever may be said of the alleged charges of heresy, the real charge against me is this, namely, that I profess to live a righteous life, and when I preach righteousness to

others I mean what I say. Of course this statement will be taken as mere egotism on my part, if it is not given a harsher name, but I can endure to be misunderstood for a time, if by so doing the cause of truth and righteousness may be conserved. I will now *elucidate* what I mean by the above statement.

In the course of the debate in conference it came out very clearly, both from the remarks of the prosecution and from leading members of conference, that *the* charge in the indictment was the one concerning Divine Guidance (charge III). All the others it was claimed were the mere results of this cardinal error, the fruits of this bad tree.

WHAT IS THIS TREE ?

Seeing it is said to have been planted, watered and tended by the "Canada Holiness Association," the leading exponents of that Association ought to know what it is. Now according to their own printed statements, as well as the statements made by myself before the Conference, Divine Guidance is simply a means to an end. We care nothing for Divine Guidance per se. We care only for the result obtained, for the end reached.

That end is holy living, by which we mean, not some transcendental frame of mind or pleasurable feeling, but simply *right doing*, being able to practice in actual every-day life just what all men instinctively feel they *ought* to practise themselves and just what all men will condemn others for *not practising*. That is to say righteous living or right doing has its root in human nature, in men's instinctive, intuitive sense of right, as well as in the nature of God. That men can not be satisfied until they learn how to do right, the unrest of the church and the world abundantly shows. This desire to know and do right is the "hunger and thirst after righteousness," spoken of by Jesus. Divine Guidance we claim is simply the means used to gain this desirable end after which all true men are striving. The means to satisfy this great hunger of the human race. The water to quench this burning thirst to know the truth and do the right. The only power which can bring us into complete harmony with God our Father and into complete sympathy and oneness with Jesus Christ our eldest Brother.

OUR CHALLENGE.

Now I challenged the Conference as we have before challenged the world in our writings, to name any other power or means which will lead to this desirable end, which will teach men to know the truth and do the right in their every day life and conduct. No answer came from the Conference as none has come from the world. Does the church, the Methodist church, the practical church, the (professed) spiritual church of the world believe that men can do right? If so there must be some means of knowing what is *right*. What is the means? The Methodist church is silent. She has not solved the problem. She has not answered the question which her Founder failed to answer, namely, how can a man *know* and *do* right all the time. Mr. Wesley longed for an answer, yearned after the

experience, voiced the desire of his true followers in the following lines.

I want the witness Lord
That all I do is right,
According to thy will and word
Well pleasing in thy sight.

But never perfectly solved the problem.

DO WE GO BEYOND WESLEY ?

In one sense we do. In another sense we do not. Mr. Wesley emphasized the necessity of the witness of the spirit. Taught that men must have the Spirit's direct witness to pardon and regeneration. So far he was firm and clear, and it is only fair to say, that Methodism has done much to win the Christian church to this view. But why limit the witness of the Spirit to the single fact or experience of regeneration? Can any one point out Scriptural authority for such limitation? Is there any reason in the nature of things why the Holy Spirit should be so limited? Manifestly not. The witness of the Spirit to pardon is simply an assurance from the Holy Ghost that the attitude and relation of the individual to God is such that God is pleased with him. In other words there is a sense of oneness, of harmony between that soul and God. Now the only sense in which we can be said to be out of harmony with Wesleyan teaching is this: We do not limit the witness of the Spirit to the single fact or experience of conversion but insist that it is His pleasure and will to witness to all the acts and deeds of life in the same manner in which He witnesses to regeneration. In this sense we go beyond Wesley, but is it a crime, is it heresy so to do? Is it so that we are to believe and preach all our doctrines, but *not* to extend any old principle nor learn any new truth? Did Mr. Wesley know everything that can be learned from the Bible or that can be taught us by the Holy Spirit? Is theology such a dry, dead, or fixed science that there is to be no progress made in its study: or is the church determined to do in the future as it has done in the

past, ostracise and cast out from her communion all who dare to think or investigate for themselves, and so compel them to form new sects in order to teach new truths, or even to enlarge or extend a well-known principle? Alas, it seems that such is her policy at present and there is small hope that she will change in the near future.

INFALLIBILITY AGAIN.

"He claims to know the will of God by direct revelation of the Spirit as well as Christ or the Apostles." This is the awful indictment of charge III. Substitutive "the witness of the Spirit" or "the guidance of the Spirit" for "direct revelation of the Spirit," and I plead guilty to the charge. The witness of the Spirit to the acts of life is both *direct* and *indirect* as it is in the case of regeneration. Now if any one knows the will of God at all he must know it for certain, and if he knows it for certain he knows it as well as any one else possibly could, be that other an apostle or even Jesus Christ. This truth is certainly axiomatic enough. But the cry is raised all the same. It is fanaticism, dangerous teaching, infallibility. So it is if the witness of the Spirit is a dangerous fanatical doctrine of infallibility, not otherwise. The fact is the doctrine of Divine Guidance is the *only* cure for the Papal idea of infallibility. Without strict adherence to the Holy Spirit as the *only final* teacher of absolute truth, all churches will gradually swing around to the position of the church of Rome and demand of the people that they shall accept what the church chooses to teach as absolute truth, and excommunicate them the moment they attempt to think for themselves. Indeed, let anyone in the Methodist church now, call in question the decision of the Niagara Conference in my own case, and he will see at once that practical infallibility is claimed for the Conference. Protestants applaud those who followed Luther after his teaching was pronounced heretical by the church, but let Methodists

dare to listen to Truax and judge for themselves, after the verdict of his Conference and see how much praise they will get.

THE DIVINITY QUESTION.

It was said that my teaching concerning the person of Christ, was the logical outcome or result of my views on the subject of Divine Guidance.

Now in a certain sense this statement was correct. Following the Holy Spirit as the only absolute law of life, leads one to examine any creed or dogma in a fearless common sense manner, and leads him to accept any logical satisfactory conclusion at which he may arrive : and this too, without the slightest regard for the antiquity of the dogma, and in spite of the numbers who may subscribe to the creed. Just as certainly as every man is responsible for his own acts, so every man is responsible for his own beliefs, and must needs examine all questions in a fearless independent Spirit. This doctrine is preached of course from all protestant pulpits, but how quickly a storm is raised when any person undertakes to practice what is preached,

It has also been a doctrine of the whole church, that Jesus Christ was to some extent at least limited in knowledge and power during his earthly mission, otherwise He could not be said to grow in wisdom and knowledge, and would not speak of depending upon the Father. No one however has ever set bounds to this limitation so that its extent has always been a matter of speculation, some holding one view and some another. It is especially clear that the Methodist church has held no distinct dogma on the question, holding simply the doctrine of the Kenosis as taught by all theologians. Now in my treatment of the subject I simply carried the doctrine of the Kenosis to its logical conclusion, and insisted that if Jesus became limited at all, it was that he might become our real example, and that he could not be our real example unless He became absolutely as one of us, so far as His

purely human life was concerned. In short that His life here was not a mere theatrical show or semblance of a life, with sham trials, sham troubles, sham temptations and sham victories, but a real, stern actual battle, such as we all have to fight, and that he won by using the same weapons that are placed in all our hands, having no advantage over us whatever. How any one can deny this truth seems strange indeed, and particularly strange that any should deny it and at the same time teach that men are under obligation to live the life of Jesus, and practice His precepts : for surely we need at least as much assistance as He had, if we are to live as He lived. But no : ministers will go on preaching the nonsense that we are to show such and such a Spirit because it is the Spirit of Christ, and then tell us that Christ showed the beautiful Spirit and lived the perfect life He did, because of His Deity. No wonder people come to take such teaching with the usual grain of salt, concluding that the preacher does not mean what he says—in this case anyway—and if not in this case how can they believe that he means anything he teaches. Hereafter Methodists have a perfect right to tell their ministers that they do not mean what they say when they urge them to follow the example of Jesus Christ.

But Mr. Truax "assailed the doctrine of the Divinity of Christ!" He did not. "But he has doubts about the immaculate conception!" So he frankly confessed before the Conference, but was that a crime? Is the theory of the immaculate conception necessary to a belief in the Divinity of Christ? If it is, the first Christians were not aware of it, for it was no part of their teaching, as anybody can see from the records.

THE MYSTERY PLEA.

We are told that Jesus' birth, life and person, are all mysteries into which we may not pry lest like some of old we be smitten for our temerity. Well we have

no objection to mysteries as such, there are plenty of "them and always will be, mysteries about ourselves if not about the person of Christ. But why invent and manufacture mysteries where no mysteries are needed? Or why call flat contradictions mysteries, when mysteries are not and cannot be contradictions. Mysteries may be beyond our depth, must be indeed or they are no mysteries, but they must not contradict our reason, for if they do they destroy our only means of investigating or of knowing truth. Let any one read popular works on the person of Christ, and see if he is not involved in a perfect maze and tangle of contradictions and absurdities, which set at nought his reason and appeal only to his credulity.

"But spiritual things are spiritually discerned. We need spiritual vision to approach these mysteries." True enough. We know from very recent experience, that men can not see spiritual truth without the spiritual eye or sense.

But are we to pluck out the eyes of our understanding or natural reason in order that we may have spiritual vision? Or is spiritual truth to contradict natural truth? Surely not. The spiritual eye is not to take the place of the natural reason or eye, neither is it to contradict the natural reason but only to supplement it, to assist it: to enable one to see truth beyond the reach of sense or natural reason, but never to contradict our reason nor to stultify our common sense.

Now let us suppose for a moment that Jesus recognized the voice of His Father at all times and obeyed that voice, and that He depended upon His Father for all power needed to do his will, would not this account both for His teachings and His mighty works? "But this is denying His Divinity." Not so, unless we deny the Divinity of God the Holy Ghost. "But it is denying His Deity." It is not denying a proper conception of His Deity, that is *manifested* Deity. He would perfectly manifest the moral and spiritual

attributes of God which was all the world needed—and all it needs still. It does deny that He was *equal* with God but this He Himself expressly denied, "My Father is greater than I."

HOW DOES THIS EFFECT THE ATONEMENT?

Our answer is that it does not effect the real essential atonement at all, though it does effect some theories of the atonement. The commercial theory for instance and the butcher theory. There are even greater contradictions and absurdities in atonement theories than there are in theories concerning the person of Christ, suffice to say that if the sacrifice of a God was necessary, it would be necessary to find a God who could be killed, which would be a difficult matter for even the ancient Greeks would not admit that their God could be killed, though they did allow them to be wounded. The longer too that one considers the monstrous doctrine, that a righteous God deliberately put to death an innocent person, or even accepted the sacrifice of an innocent person to clear the guilty, the more he revolts at the enormity. That is unless he is so filled with superstitious reverence for old established dogmas, that he is ready to admit as moral teaching concerning the atonement, which would be pronounced grossly immoral if taught elsewhere. This conception of the atonement is distinctly pagan in its origin, and a disgrace to Christianity. Jesus Christ made atonement certainly. He distinctly and clearly opened up the way whereby God and man may become one—*at-one-ment*.

THE REAL ISSUE.

The real question at issue in my trial was this: Can men do right? Can they please God and please Him all the time? This is all I claimed for the Holy Spirit: that whilst I obeyed Him I pleased God and of course believed I could obey him always. The Conference did not say, will not say, there is any other way of pleasing God. The Conference pronounced

me heretical because I believed and taught that men could do the will of God at all times. In other words I am condemned for doing what all Methodist preachers tell the people they should do, obey God. I am also condemned for teaching the people that their prayers may be answered. All pray that they may do God's will and please Him. Look at this prayer offered by the chairman of the District at the trial, I wrote the exact words down at the time. He said "Lord save us from mistakes, save us from error of every kind."

Now imagine how such a prayer would effect the committee if it had been offered by myself. Would they not look upon it as evidence in itself that I was wildly fanatical? Why did it excite no comment when offered by Mr Kettlewell? Simply because they knew he did not mean what he said. People ask me "why is it that when you preach holiness the people are so moved and in many cases angered?" Other ministers preach holiness and even Divine Guidance strongly but no one takes offence. The answer is plain. People instinctively know when a man means what he says, and they care not how strict the doctrine preached so long as it is mere doctrine—indeed the higher the standard is placed the better they like it—so long as the preacher does not mean what he says. And he is never likely to mean it thoroughly until he puts his own preaching into practice.

THE CONCLUSION.

To sum up the case we find then that I was condemned for teaching that men can do right. Jesus as a man, having a *distinct* human nature did right at all times. All agree to this but I insist that he is our example. All agree to this perhaps in theory, but I insist that we are to follow Him in our every day life and practice: that we are to possess His secret, His power and His source of wisdom, and hence we are to please God just as well as He did. But it is plain that if we are to

please God as He did we *must* have at least as much assistance as He had. No, says the Conference: we are to do right but must do it with less help than Jesus had. Could any teaching be more solemnly ridiculous?

In the second place I was condemned, *not* for preaching Divine Guidance and righteous holy living, but for preaching these doctrines and *meaning* what I said. It is plain that all men preach them but then they usually mean by righteousness, trying to do right, and translate "He shall guide you into all truth" into "perhaps He will guide you, or, He shall guide you into some truth but you will not know when He does this even."

I have confined my remarks to the two main charges, and about the only ones that deserve serious consideration. The most of the other charges which were sustained are so contemptible, so pettifogging, so manifestly inquisitorial in their very make up, that they do not deserve a serious answer. They are a disgrace to the men who laid them, to the committee which stooped to their serious investigation, and a still greater disgrace to the Conference which allowed them to be read in its hearing without severe criticism. Think of such charges as these: "He has attacked the language and sentiments of hymns in our hymn book." "He has denounced all creeds." "He has attacked the Editor of the *Guardian*" etc. etc. Notice the evolution, first the Bible is too sacred for criticism, you must not ask how it originated, or who wrote the books ascribed to Moses, Isaiah and David, as the higher critics do, or you are anathema. Then the church interprets the Bible and tells the common people what it means, so the church becomes sacred too. And you must not criticise the creeds of the churches. Nor a line in one of her hymn books. Next, the Editor of the church organ is set for the defense of the doctrines of the church, and for the general oversight of the ark of God,

so he becomes a sacred person too and woe to the man who calls in question any of his acts, no matter how gentlemanly or how unchristian these acts may be. We have not got so far as to address him as "His Holiness" yet, but perhaps that will come in due time.

The above charges we contend are worthy of the palmiest days of the inquisition, and a disgrace to the nineteenth century Christianity.

Of course I expect to arouse terrible wrath by my plain speaking, but I am content to leave all that with my Master too.

A. TRUAX.

Courtland Ont.

NOTES OF THE TRIAL.

WAS it fair? Many have asked this question and I will give my own view of the case.

In the District meeting, when Mr. Cooley read the letter from one of my members making some complaint, I was not allowed to make any explanations whatever. I say 'not allowed' advisedly though exception was taken to the term at Conference. I maintain that it was not my business to force my explanations on the District meeting but it was the place of the meeting, either to ask me for an explanation then and there, or to appoint a committee to wait upon me to get my statements. By so doing they would have shown a disposition to courtesy at least, if not a desire to be governed by the precepts of Christ.

Then again the committee was not instructed to make investigation and report to the District meeting—according to discipline. But were instructed to lay charges if found necessary in their opinion, a proceeding for which no provision is made in the discipline.

THE PERSONNEL OF THE COMMITTEE.

If the desire to convict had not been stronger than any other motive, would the

chairman have placed on that committee such men as Jno. W. Cooley and T. R. Clarke with their well-known violent antagonism to the Canada Holiness Association, and prejudice against myself as a member of that Association? Of course the chairman claimed that he *might* have done worse, that is, he might have placed these gentlemen on the committee of trial, but that does not alter the fact that if the chairman had really wished for fair play, he would have taken pains so far as possible to have unprejudiced men on both committees. I maintain also that in a case of this kind a great deal depends upon the nature of the charges, or rather upon the manner of making them. In this business Mr. Cooley showed himself a masterhand. He could with the utmost ease, with the aid of a little prejudice and a few pliable hearers, convict and condemn half the ministers in Canada. It seems a pity that such a man should have been born a few centuries late for he would make a first-rate inquisitor. Torquemada would never have won the laurels he did had Mr. Cooley been his contemporary. However, as the Spirit of the inquisition is still rife and only needs something to call it forth, Mr. Cooley may yet find time to distinguish himself.

I give the chief credit to Mr. Cooley for in my opinion Mr. Clarke has not the ability, and Mr. Watson was placed on the committee to save appearances merely.

THE COMMITTEE OF TRIAL.

What about the committee of trial? Did they manifest a fair and impartial spirit? I must answer this question in two ways, yes, and no. When I say yes, I mean what most preachers mean when they tell their hearers to be like Christ. They simply mean that their hearers are to *try* and be like Christ, but it is distinctly understood that they cannot be like Him. Now I believe the Committee of trial wanted to be impartial, wanted to judge without prejudice, wanted to decide according to the evidence. They tried to do

all this, but—they sadly failed and I wish it distinctly understood that I have no other feeling toward them than those of sadness and sorrow. They did their best, as the heathen mother does her best when she commits her infant to the waters of the Ganges, she *thinks* she pleases God, so did they. They *tried* to judge righteous judgment as the puritans of New England did when they condemned witches to be burned, and when they inflicted fearful penalties upon the Quakers. But they failed just as our puritan fathers failed, and for the same reason. They exalted the Bible, the letter above the Spirit, and so their eyes were necessarily blinded to the truth. This is the peculiar misery of legalism the world over, and in all ages. No matter how much the legalist or literalist worshipper of the Bible wants to do right he simply *cannot*. This is his punishment, and it is dreadful enough as many have learned. But there is a worse punishment, and that is when one firmly believes he is right but is certainly wrong, when he thinks he does God service by killing God's saints. It is true this conviction of being right when wrong is never satisfactory, does not give inward peace and comfort and quiet assurance, but men can try to satisfy themselves they are right all the same, and so go on with their devilish work in the name of God, singing psalms, and saying many prayers. To prove that these men do not really know they are right, we have only to listen to their own preaching. They have declared by their condemnation of me that I cannot know that I am right, and of course if this is true they cannot know that they are right either. And yet, strange to say, if any one hints that they went wrong, how quickly he is condemned. Of course I am here speaking of the Committee of trial only. I am sorry to say that I was not able to discover the slightest desire on the part of the Committee of prosecution to do the right thing, with the exception of Mr. Watson who took little part in the proceedings; but on the con-

trary Mr. Cooley showed such a manifestly bitter and contemptible spirit that it was the subject of indignant comment by a number of the ministers at Conference, and ministers too who had no connection with the "Canada Holiness Association." In saying what I have about the Committee of trial I am simply giving expression to a common truism, that no man can be a gentleman at all times and under all circumstances, and no man can show the fair, impartial, truth-loving spirit of Jesus at all times unless he is absolutely dominated by the Spirit of Jesus, which is the Holy Spirit, and this is all we mean by Divine Guidance. If men could be fair, honest, impartial, unprejudiced, kind, faithful and heroic, without Divine Guidances then we would not fight for the doctrine as we do. But history has shown that men will fail in all these respects, yea, must fail unless they have the Spirit of Jesus or the Holy Spirit as their guide and empowerer. And so in fighting for Divine Guidance we are simply fighting for honesty, British fair-play, strict justice, and kindness between man and man, in short we are fighting for *Pure morality*, which can be obtained in one way only, viz., by cultivating the spiritual nature or spirituality.

Hitherto an erroneous distinction has been made between morality and spirituality. The truth is there can not be *pure perfect* morality without spirituality. The trouble has been that the standard of morality has been and is so low in the churches, that it is even conceded by ministers that men can be moral without being spiritual. This can be true only of a very defective morality. A man may by force of will and desire to please, conform to all outward common standards of morality for a time or under ordinary circumstances, but when great trials, temptations and difficulties come he finds to his sorrow and shame that his strength is not sufficient to bear up against them. This is true of the men in the church and out of it. But the

Spiritual man, the man who relies on the secret unseen spiritual presence and power of the Holy Spirit, finds that he is easily borne up under the greatest of trials and easily resists the fiercest temptations.

ORTHODOXY AND MORALITY.

That the church does not consider morality the chief good, seems plain from a report of Conference proceedings in the "*Christian Guardian*."

After stating the charge against the Rev. Mr. Sifton, namely, that he was guilty of abusing and illtreating his wife, of taking injurious drugs and neglecting duty, the great Methodist organ goes on to say that the charges against Mr. Truax were of a more serious nature even than those against Mr. Sifton. Whether this shameless statement was endorsed by Methodists or not I will not undertake to decide, but it looks very suspicious when no one is found to make even a faint protest. If wife-beating and intemperance are to be considered less serious offences than doubting the immaculate conception and believing one can do right, we are in a fair way of getting back to the position of the Romish church at one period of her history when belief in the Trinity and a substitutionary atonement, covered the sins of adultery and even murder. No wonder Dr. Dewart can excuse ungentlemanly and unchristian conduct in himself so long as he champions orthodoxy.

PRAYING VERSUS SAYING PRAYERS,

Nothing shows more clearly the fact that the church has got back to the position of the Scribes and Pharisees in legalism than its position on this subject of prayer. Men otherwise level headed in Conference expressed the utmost astonishment and dismay when in answer to a question I stated, that for anything Jesus taught to the contrary, the Holy Spirit might lead one to go a month without family prayer or closet worship. And Rev. T. S. Wilkinson, who is above the average in ability, asked the childish question, how my statement could be

consistent with the exhortation of Paul to pray without ceasing, as though praying six times a day would be praying without ceasing any more than once a month, yet I have reason to believe he voiced the sentiments of a majority in the Conference. Thus it is found that just in proportion as men lose the Spirit of real spiritual Communion, which is as natural as the breathing of a child, do they magnify the outward literal form of prayer and try to make up in *saying prayers* what they lack in real praying.

FASTING AND PRAYING.

Any one who reads the Discipline may note that fasting is enjoined in precisely the same way as family and private prayer. So that if it is the plain duty of a man to observe formal family prayer *regularly* it is equally his duty to fast *regularly*. But now how many Methodist ministers do fast *regularly*? We believe not one in ten nor one in twenty! Why then should it be considered vital that one should pray *regularly* or daily? So far as I am able to judge the practice of the majority and popular opinion seems to settle the matter. We have gradually dropped fasting though it is enjoined in the discipline but woe to that man who dares to depart from the practice of the majority in the matter of family prayer. Tradition and custom are far stronger than the law, either of the church or of God.

DR SUTHERLAND'S CRITICISM.

The ex-president of the Conference conducted himself both while in the chair and out of it in a manner entirely beyond reproach. Though evidently prejudiced at first he certainly exhibited a spirit of candor and fairness very refreshing to behold. I can think of him in no other way than with feelings of the deepest respect and honor.

Yet I must in the interests of truth, make a remark or two on his speech which I am sure he will not resent even though he may still consider me wrong in my view.

Dr. Sutherland stated in his address in

effect that he considered I had seriously departed from the standards of Methodism, and in support of his contention referred to the fact that the Methodist church was a church of *method*. She believed in doing things by method or system. He quoted from the discipline that we were to do everything at the right time, and that we were to do right whether we felt like it or not, etc. etc. Now he inferred that I discounted times and seasons, and so did not live by method or rule. Hence I was not methodistic.

First of all I have to remark that *Methodist* was a term of reproach at first, a nick name which came to be fastened upon the followers of Mr. Wesley though afterwards adopted by them, with doubtful taste as many now believe. However the vital point is that this *method* of the Methodists was no essential integral part of Methodism but a means to an end merely. The end sought in every case was righteous living, doing the will of God. It is true Mr. Wesley was very methodical himself. He found it helpful and so recommended it strongly to others, but still he was above all things *practical*. The *end* was in all cases of far greater importance than the means employed. If others reached the same end by different means none would rejoice more than Wesley. We have evidence of this in the case of the woman who wrote him, declaring she had not been on her knees for a considerable length of time and yet she had lacked nothing. He published her letter and tacitly at least endorsed her course. Now we of the Canada Holiness Association agree with Mr. Wesley that the end is everything, the means nothing. If a holy life is lived we have no further questions to ask. Moreover it seems to be very small potatoes indeed if the Methodist church has come to act the spy and censor of the private life of her members, to see how often they say their prayers, how long they pray, how often they fast and to what extent, how often they read the

Bible and how much at a time. In short to enquire anxiously as to how they tithe the mint, anise and cummin to the neglect of the weightier matters of justice and truth. We may as well adopt the Monkish habit and mode of life at once and have done with our protestant liberty. The more we exalt the outward form and insist on times and seasons the farther we recede from genuine Christianity, and the nearer we approach to Mohammedan and other eastern religions.

Observing times and seasons, fast days and holy days, *as being necessary*, is anti-scriptural and unchristian and declared by Paul to be evidence of backsliding on the part of the Galation church. Mohammedans have quite as much Divine authority for dropping on their knees in prayer at certain hours of the day, even in the streets, as Christians have for praying twice or thrice each day.

“YE SHALL BE HATED.”

Very few can be brought to believe that Jesus actually made the above statement. It is fashionable in this day for men to proclaim their love for the heretic. They hate his teachings only. Even Mr. Cooley declared before the Conference that he arrayed the charges in such a manner as to make it easy for me to answer and refute them, quoting my exact words, etc. etc. This brazen statement he made without blushing, evidently thinking the Conference might possibly believe it if it were only declared with sufficient assurance. I question however whether three persons believed it, including himself. No, the Master said “*ye*,” not “*your*” opinions or teaching or doctrine but *ye* shall be *hated*, not pitied nor loved. I believe there are men in the Niagara Conference who would cheerfully pile fagots around my roasting body if they had the chance. And why? Because my life and teaching bear witness to their life and deeds that they are evil.

AN ANALOGY.

Jesus was accused of making Himself equal with the Father.

Mr. Truax is accused of making himself equal with Jesus.

What Jesus really did teach was that he had the mind and spirit of his Father.

What Mr. Truax really taught was that we could have the perfect mind and spirit of Jesus.

Jesus and his followers were accused of neglecting the prevailing customs of the Jews in the matter of fasting.

Mr. Truax is accused of neglecting the custom of the Methodist church in the matter of saying prayers.

Jesus said some men prayed too long.

Mr. Truax said some people prayed too much.

Jesus was accused of criticising Moses and the Law.

Mr. Truax is accused of criticising Mr Dewart and a verse in the hymn book.

Jesus and his followers were accused of plucking ears of corn on Sunday.

Mr. Truax is accused of teaching that it is nobody's business if a man reads a newspaper on Sunday.

The accusers of Jesus found no fault with his life, He was only a heretic.

The accusers of Mr. Truax speak in high praise of his Christian character, he is only a heretic.

Mr. Truax is accused of making trouble wherever he goes.

Jesus and his followers turned the world upside down.

WHAT ABOUT THE FUTURE ?

What are you going to do ? is the question asked by many friends. My answer is simply this. I expect to go right on preaching righteousness and practising what I preach. The matter of having a circuit is the smallest of considerations with me. God were a strange God and a poor manager indeed if he could not adapt Himself to altered circumstances, and take care of His work and His children either without the aid of organizations or in spite of them. But what about bread and butter ? Well, I have searched diligently but as I cannot find that Jesus has ever taught me to have any care whatever about that matter, I have concluded *not* to have any care about it. Strange to say too I do not have to *try* even not to care. It is perfectly easy not to care.

WHAT ABOUT THE CHURCH ?

I expect to labor for the highest good of the church in the future as I have done in the past. I have received little thanks

in the past and expect less in the future. Still I will be friendly and work in harmony with the church in just so far as I shall be permitted to do so by the church. If the church hopes however to close my mouth or to stop my work I must refer it to the answer of Peter and John when forbidden by the authorities to speak in the name of Jesus.

A. TRUAX.

Courtland Ont.

ARE WE DRIFTING ?

YES! towards the simplicity of Pentecost. Is there cause for alarm at the restlessness of the times ? No ! Stagnation and lukewarmness breed impurity. Enquiry and research are preferable to nibbling the mouldy crusts of ancient controversies. As ancient systems gave place to the system introduced by Christ, so must the system introduced by Christ give place to the era of "greater things." Else are Jesus' words a fable.

Jesus, a teacher mighty in word and in deed, exercised a power on the earth without parallel in history, and yet greater things shall ye do, He said, because I go to my Father.

Who is there that can place the limit upon the greater things ? As He eclipsed the venerated sages of ancient Israel in wisdom and knowledge, so are we expected to eclipse Him. Do we do it ?

Just as Jesus released the people of His time from the laws of Moses, substituting therefor His own higher laws, so now it is incumbent upon the true followers of Christ—the true imitators of Christ—the true representatives of Christ to deliver men from the bondage of the letter of the Bible and inculcate obedience to the Spirit. All the myth of an uncritical age must be swept into oblivion. The miracles are being enquired into by the light of science. Creation has had to pass through this regime. The literal resurrection of Jesus can easily be disproved by the scientist.

True with God all things are possible but if this is to be taken in a literal sense then why is it that God is not removed from the world—why is it that men everywhere are not compelled to repent ? The glorious doctrine of man's free will is in absolute and complete harmony with God's sovereignty. If God's omnipotence overpowered the free will of prophet and apostle then the Scriptures of both old and new Testament are the product of mere automa-

tion. Men have become mere machines. If individuality is suspended, free will remains dormant and temporary bondage takes place when God speaks, then is inspiration reduced to a mere mechanism. We obey the mandate of the Holy Ghost now because we will to do so. Our meat and our drink is to do His will. We do His will, and this is the will of God concerning us—it is thus that He has opportunity to will and do His pleasure in us.

The tendency to bondage in thought and action and religion to God has been all along the outcome of man's free and sovereign will. The time is on now for the accumulative theological learning of the centuries contained in misleading commentary and spurious systems, to go. It must give way before this mighty, mighty Pentecostal revival that is convulsing Christendom. The eternal, overpowering, invincible truth of God is all contained in Pentecost.

"As thou didst send me into the world, even so send I them into the world," "And the glory which thou hast given me I have given unto them." "I in them and Thou in me." "The hour cometh when I shall no more speak unto you in proverbs but shall tell you plainly of My Father." That hour is on. The effulgent radiance of Pentecost has broken upon the earth. We are as He was. Like Him in nature, like Him in grace. He came to bless and to curse not. This is our privilege. All sickly sentimentality is gone. It has no place in the religion of Jesus. We bless men. They may curse us, yet will we continue steadfastly blessing men. This is our mission. We have no other aim in life.

Pious cant and sentiment died at the inauguration of the Pentecostal era in our life. Pious self-seeking cannot stand before the "first shall be last" gospel. Jesus' gospel is a great leveller.

We want to ask how many members of the Canada Holiness Association have stood and are standing steady in these "sifting times?" How many see "danger ahead"—yea, even right on us? To how many do these disturbing writings prove a message from Satan—the writers thereof being that august personage clothed as angels of light? How many professed believers in Christian liberty—in liberty of speech, of thought and of action, find themselves allied with the Scribes and Pharisees in denunciation, just now? How many find themselves associated with the modern Jews, of whom it can as truthfully be said as of the ancient Jews, "Ye search the Scriptures and they

are they that testify of me, but ye will not come unto Me that ye might have life?" How many are possessing their souls in righteous indignation and are standing firm as adamant for "Scriptural" holiness—after their type of course?

It is amazing how many regulators of God there are in this generation. God, by His Spirit causes one individual to have a different opinion from another, when forthwith a "great is Diana of the Ephesians" shout goes up. Fanaticism, heresyism, led of the devil instead of by the Holy Ghost, and a host of other cries rend the air, and all because of what? Forsooth! somebody has a different opinion from what somebody else has. Is this a calamity or is it the liberty which the Spirit gives? Upon how many has an era of standaloofism dawned. They once walked with us. Now they walk no more with us. Whence the cause? Are they right and we wrong? If so why don't they take their stand then, and having done all things still stand. The judgment day will reveal the truth. By all means we encourage all such to abide that event with all confidence. Having discovered that there must be uniformity of opinion in the Kingdom of God, or at least that everybody else must have the same opinion as themselves as to what is essential and what is non-essential in Christianity, let them rest there. Why start out on rescuing excursions and pilgrimages?

Let the Philistines run away with the ark. Let Jerusalem remain in the hands of the invading Saracens. Why rush into print about it? Why rush to letter writing? We have received a few of the latter. Possess your righteous souls with patience. There's a better day coming. Who knows but that it is not right at hand. Bodily exercise profiteth little. It is not by might nor by power but by my Spirit, saith the Lord of hosts. Give faith an opportunity of asserting itself, instead of exhausting yourself with running after dead works. Trust the Lord—Oh yes, but faith without work is dead, you say. Granted, but did God's faith and your works ever accomplish anything? Better give God's faith and God's work in you a chance.

H. DICKENSON.

THE ATTITUDE OF THE CHURCHS.

THE churches of to-day are as antagonistic to Jesus Christ as they were when He was on the earth. By the churches we mean their officialism. We know there

are honorable exceptions both as officers and members. But the conferences, synods, and assemblies can be classed with the gatherings that condemned Jesus, as a rule.

The tendency now is as it was then towards machine rule.

Whether the question to be considered is one of Divine guidance, one of the relation of the Bible to the church and reason, one of the relation of the Bible to God, or the relation of the Bible to Jesus, one of creed versus the liberty in the Spirit, it is all the same. The tendency of the churches is to crush rather than encourage individualism. If any liberty is allowed by the church at all, it must be within the circumscribed bounds of the dogmas of the sects. The Episcopalian has no right to range outside of the thirty-nine articles. He must neither favor a reduction to thirty-eight nor an increase to forty. The Presbyterian must accept the Westminster confession and the Shorter Catechism. His liberty is confined to the range of doctrine covered by these excellent compends. He has no liberty to cover less doctrine than these compends cover. This is the generally understood conditions. It is a well known fact, however, that this is more generally honored in the breach than the observance. Congregationalism while theoretically broader, is positively narrower. Baptism excels on narrowness of vision. And Methodism, well; it has pronounced plainly where it is. The second Vice-President of the Canada Holiness Association came under the ban of one of its conferences recently by a vote of sixty-two to sixteen. The C. H. A. itself was the subject of a resolution by the same conference, overwhelmingly condemnatory in its character. If the mover of said resolution had not magnanimously withdrawn the same, it is an open question whether the C. H. A. would not have been shattered to fragments. Even the President is also considered a fair subject for attack—the gattling guns of his conference having opened upon him at their last meeting.

The Rev. Dr. McMullen, my pastor, the other day drew my attention to the fate of Rev. Mr. Truax. I am not certain whether he wanted to point a moral and show me possibilities in my own case. He said the great danger in this Spirit guidance matter on which the C. H. A. is based, is the wild and extravagant guidance so many people get. It is useless to point out that as wild and extravagant notions are indulged in with the Bible as guide, as where imaginary Holy Ghost guidance exists. It mat-

ters not that men get endorsements from the Bible for slavery, mormonism, communism, Plymouthism and a host of other-chimerical vagaries. We are urged to endure the ills we have than fly to the ills we wot not of.

Of course the process of getting back to the simplicity of Pentecost must produce more or less friction in the churches. We have no hesitation in saying from personal experience that if Pentecost is taken out of Jesus' gospel, it is a failure. It depends for its simplicity on Pentecost. God alone can enable man to live right—to come up to the standard Jesus himself has laid down. Other foundation can no man lay than that which is laid. And yet we have foundations or standards innumerable.

There can be only one correct standard. Righteous living is that standard. But who is to be the judge? What is it that constitutes righteous living? Is the standard a uniform one? Must every man believe just the same things, think the same things? If not how much divergence can there be and who is to fix the limits of this divergence? If the Godly judgment of the assembled representatives of the church decide upon a standard of righteousness, what relation has God the Holy Ghost to the individual representative. The conference, synod, or assembly is composed of individuals. Theoretically each is Divinely guided. But the guidance invariably has circumscribed grounds. It is absolutely impossible for the Holy Ghost to guide contrary to Scripture—that is to the Church's interpretation of Scripture as handed down from age to age.

The question has suggested itself to me can the Holy Ghost guide independent of Bible or church rule back to the simplicity of Pentecost? We unhesitatingly answer yes. During the time that has elapsed since Bible guidance exercised its sway upon the earth, we have had spurious and we have no doubt but that there will continue to be spurious imitators of Divine guidance. But this need not deter. The lash of the churches or of those outside of the churches who judge the real by the spurious should not deter.

The wrath of the Scribe, Pharisee and hypocrite will be as fierce as in Christ's time. This need not deter. Unload the dogmas and driftwood. Let the Holy Ghost have full sweep in the unloading process. He will know what to retain. What He retains will be right. What He unburdens you of will be useless. He can do no

wrong. If in doubt, stand still and see the salvation of God. In no case act if in doubt. Have no hesitation about having doubts. If you are in the hands of God the Holy Ghost, he will relieve you of all the doubts you need to be relieved of. For the Kingdom of Heaven suffereth violence and men of violence take it by force. There has been enough crying within the ranks of the denominations, peace, peace when there is no peace. There are plenty ready at all times to daub with untempered mor-

tar standing well with their various denominations too.

It seems that "without the camp" only is where the kingdom in all its simplicity can exist. And why need this be? Can it be possible that the "slaughter of the innocents" must be repeated? Is it true in this connection that the blood of the martyrs is the seed of the church? With sadness we are forced to confess that the time when men shall think they do God service when they shall kill you, is now on us.

H. DICKENSON.

ASSOCIATION HYMNAL.

1. Consecration of the Holy Ghost.

[Tune Ward.

I plight my faith to Thee, O Guide,
And will by these, my words, abide.
All things the Christ foretold of Thee,
My fullest trust in them shall be.

Not to the letter, dead, I bow ;
But Thee, the *living* Word, avow.
As Guide supreme, as Teacher true,
Empowerer, all, in Thee, I view.

All other guides, I hence will flee ;
Though loud their claims to equal Thee.
Sacred the act or secular,
Alike, Thou'lt be my guiding star.

The sacred book, though held most dear,
Never with Thee shall interfere.
All pious rules, though Bible taught,
Before Thy word, shall be as naught.

Of dress, of church, of state, of prayer,
Or sick, or well, shall be Thy care,
Thy voice, and Thine alone shall be
The regulating force in me.

2. The Holy Spirit,

[Tune Rosevere.

Guide me, O Thou Holy Spirit,
Blessed Comforter Divine,
For through Thee we now inherit
All Christ's gifts for me and mine,
Faithful Leader !
Be Thou ever near my side.

Give me sight, Thou blessed Spirit,
Let Thy light now flood my soul ;
Open now the fount of knowledge ;
All my thoughts and powers control.
Source of Wisdom !
Teach me all Thy perfect will.

Speak to me, Thou Heavenly Lover,
Fold me to Thy faithful breast,
Bid my troubled heart and spirit,
Safely in Thy bosom rest.
Promised Spirit,
Let me all Thy comfort know.

Guest Divine, abiding comfort,
In my being Thou dost live,
Now my heart is made Thy dwelling,
And to Thee my life I give.
Present Spirit,
All my nature now is filled.

Thou hast shown to me the Father,
Christ the Son to me made known ;
Purity and love abounding,
Through Thy grace are now mine own.
Holy Spirit !
Thou dost all my needs supply.

3

Blest Certainty

To know, to know with certainty,
(This is the bliss complete) ;
Whatever is, is best for me,
Is best, though like defeat.

CHORUS.

Blest certainty ! blest certainty
The Spirit's voice gives certainty,
Gives certainty, gives certainty.

So how to know, so how to hear,
Amidst conflicting cries,
The voice which speaks this to the ear,
Is life's supremest prize.

If Christ be God, then Christ, 'tis clear,
Is true as truth can be ;
If He but speak, and we but hear,
We have this certainty.

The Holy One, the sent of God,
To man, by both is given ;
He speaks the words of Christ abroad,
As if from Christ in heaven.

Then each may hear, then each may know,
 With joy beyond degree,
 What ere is best for him below,
 In fullest certainty.

4 Divine Guidance.

L.M. [Tune *Horsley*.

My heavenly Guide is ever near,
 His friendly voice I always hear ;
 He keeps me safely in the way
 That leads to peace and endless day.

With Him, I can all problems solve,
 He keeps me in God's perfect love ;
 Through Him, I every good possess,
 And by Him enter into rest.

The darkest cloud he lines with light,
 And makes e'en blindness equal sight,
 For while He's near I cannot stray,
 Nor miss my providential way.

Blest Holy Spirit, thou hast come
 And made my breast thy constant home ;
 Christ dwells in thee and Thou in me,
 And God in each I always see.

Thou art the partner of my life
 And dost direct me in the strife ;
 In business cares or social glee,
 I'm always safe because of Thee.

If small my faith and weak my will,
 The Holy One remains there still ;
 And as in purpose I am true,
 The Victor always takes me through.

5 Abrahamic Faith.

C.M. [Tune *Evan*.

No written word, no church divine
 Had faithful Abraham ;
 No human laws could him confine,
 Though writ in prose or psalm.

With faith's keen eye, his God was seen ;
 He knew His Lord was near,
 And spake Him back, with lordly mien,
 As friend to friend most dear.

God's voice once heard, he could dispense,
 With every doubt and fear,
 With seer, with book, with common sense,
 Rivals, to moderns, d.ar.

'Twas common sense to hear God's call,
 To hear, then to obey ;
 Book, seer, and sense, he had them all,
 When once he took God's way.

Faith in God's voice we too can show
 Since it to us is given ;
 Like him of old, we then shall grow
 True favorites of Heaven.

6 Knowledge of Salvation.

S.M. [Tune *Boylston*

I know I love the Lord,
 I know I do His will,
 For He is now my constant guard
 And all my cares are still.

My fears and doubts are gone,
 My faith claims victory,
 For all my hopes are built upon
 The Lamb of Calvary.

My steps of Him are led,
 Who manifests the Son,
 By Him of whom the Saviour said
 He would show things to come .

And thus I wend my way
 Through life's entangled maze,
 Content alone to hear him say
 My eye doth on thee gaze.

Such blissful trust have I,
 My love is undefiled,
 For He who came down from the sky
 Hath conflicts reconciled.

Who would not Jesus know ?
 His Spirit now receive ;
 For he will make all graces grow
 And teach you how to live.

7 The Changed Life.

C.M. [Tune *St. Agnes*.

To gaze upon Thy face, dear Lord,
 Is my supreme delight ;
 To know Thou art my friend meanwhile,
 Gladdens my every thought.

Time seems to lag, to cease its flow,
 Eternity's begun ;
 Whilst thus I dwell in thoughtful mood,
 On Thee, Eternal Son.

And when I cast my eyes around,
 And scan Thy works abroad ;
 Still do I seem to gaze on Thee,
 I'm present with my God.

E'en when my life I closely scan,
 Lived at its best for Thee ;
 Thy handiwork, it all appears,
 Thyself, in it I see.

Like picture fair or landscape sweet,
 Fresh from its Maker's hand ;
 No spot or flaw is seen to mar
 Or contrite tear-demand.

'Twas not so, but every part
 Was marred and blotched by me ;
 Between us both, 'twixt mine and Thine
 There was no harmony.

Hail Holy One ! by whom 'tis wrought
 Thou, who to me art given !
 Companion of my happy hours !
 Thou earnest sure of heaven !

8

Peace.

[Tune Sweet-Bye-and-Bye

There's a peace that is founded in God ;
Like a river its deep flowing stream ;
On its banks all true pilgrims have trod,
To its rest all the faithful have been.

CHORUS.

Oh ! this peace of the soul,
Which the Comforter now doth unfold,
Not while ages do roll,
Can its fulness in language be told.

To my heart this sweet peace is now giv'n,
Through the Spirit whom Jesus hath sent
Making earth like a foretaste of heaven,
And in rest all my life shall be spent.

Oh, the bliss of this rapturous peace,
Which the Lord grants the sons of His
love,
For its fulness of joy cannot cease
While on earth, or in heaven above.

But this peace is bequeathed to the few
Who the words of the Saviour obey ;
To the saints who are faithful and true,
To whatever the Spirit may say.

9

In Love's Divine Confiding.

In thy sweet love abiding,
Safe sheltered 'neath the wings
Of love's divine confiding,
My soul serenely sings.

CHORUS.

Abiding ! abiding !
My soul serenely sings ;
Abiding ! abiding !
In love's divine confiding.

In Thy sure rest abiding,
In Thee my Lord so near ;
From life's contentions hiding,
No tumult need I fear.

In holy peace abiding,
My pain hath sweet surcease ;
The Holy Spirit guiding,
Secures me perfect peace.

In promised land abiding,
So broad, so full and free ;
My soul hath full providing,
For all eternity.

10

Song of Triumph.

O'er doubting and sadness exultingly sing
My soul in thy perfected joy.
Though long held a captive to slavery's king,
Thou'rt free in thy Saviour's employ.

With the Comforter near, the Friend ever
dear,
No sin hast thou now to bemoan ;
For no spot of guilt hast thou ever to fear
Whilst led by the Spirit alone.

Thine Eden's restored, through its bowers to
roam

In unrestrained converse divine ;
Thy Heaven's begun ; thou'rt already at home
Whilst following the Spirit benign.

Let those shrink in fear, who refuse to believe,
And the Spirit reject evermore ;
For sin, cursed sin, like with Adam and Eve,
Forever must lie at their door.

11

Doing the Will.

7 5

[Tune Prayer.

Holy One, who Thee confess,
Followers of Christ's holiness,
Thee, they always keep in view,
Ever ask "What shall we do ?"
Governed by Thy only will,
All Thy words we now fulfil ;
Ever in Thy footsteps go,
Walk as Jesus walked below.

Vessels, instruments of grace,
Pass we thus our happy days
'Twixt the mount and multitude,
Doing or receiving good,
Glad to carry out Thy will,
And our earthly course fulfil.
When the walk of faith is o'er,
We'll gather on the other shore.

12

Rest in Labor.

7-6s

[Tune Josiah.

Lo ! I come with joy to do
The Master's blessed will ;
Him in outward works pursue
And serve His pleasure still,
Joyful thus in Thy faith to show,
I find His service my reward ;
Every work I do below,
I do it to the Lord.

Careful without care I am,
Nor feel my happy toil,
Kept in peace by Jesus' name,
Supported by his smile ;
Calm on tumult's wheel I sit,
'Midst busy multitudes, alone,
Sweetly waiting at Thy feet
Till all Thy will be done.

13

The New New Song.

We have scaled the heights of the Jasper walls,
For 'tis ours to come when the Master calls,
Where He bids we go, what He says we do,
We will walk in this life our whole journey
through.

CHORUS.

Oh ! the sweet release from the bondage of
sin,
Oh ! the calm and peace when He dwells
within ;
Power and dominion to the Lamb that was
slain,
Glory and praise for the Comforter's reign.

For the tempter is foiled, he has lost the power
Which he gained o'er us in an evil hour ;
Our trust is in God, the omnipotent Guide,
And will ever continue whatever betide.

Oh ! the joy, the comfort, the blissful repose,
While o'er our path, He His radiance throws,
Justified by Him, made free from sin ;
Substitutes cast out, He Himself within.

When o'er Jordan's wave we His glory share,
Shout aloud ! there will be no tempter there,
But His will must be done on earth as in
heaven,
For where He gives much there must much be
given.

14

Joy in the Holy Ghost.

[Tune Derby.]

Away with our fears,
Our troubles and tears !
The Spirit is come,
The witness of Jesus returned to his home ;

The pledge of our Lord
To his heaven restored
Is sent from the sky,
And tells us our Head is exalted on high.

Our heavenly Guide
With us can abide,
His comforts impart,
And set up His kingdom of love in the heart

The heart that believes
His kingdom receives,
His power and his peace,
His life, and his joys everlasting increase.

The presence divine
Doth inwardly shine,
The Shechinah doth rest
On all our assemblies, and glows in our breast ;

By day and by night
The pillar of light
Our steps shall attend,
And convoy us safe to our prosperous end.

Then let us rejoice
In heart and in voice,
Our Leader pursue,
And shout as we travel the wilderness through ;

With the Spirit remove
To Zion above,
Triumphant arise,
And walk with our Guide, till we fly to the
skies.

15

I Worship Thee,

C.M.

[Tune Siloam.]

I worship Thee, O Holy Ghost—
I love to worship Thee ;
My risen Lord for aye were lost,
But for Thy company.

I worship Thee, O Holy Ghost—
I love to worship Thee ;
'I grieved Thee long, alas ! Thou knowest
It grieves me bitterly.

I worship Thee, O Holy Ghost—
I love to worship Thee ;
Thy patient love at what a cost,
At last it conquered me.

I worship Thee, O Holy Ghost—
I love to worship Thee ;
With Thee each day is Pentecost,
Each night nativity.

16

A Song of Trust.

[S. of C., 61]

God has given me a song, a song of trust,
And I sing it all day long, for sing I must,
Every hour it sweeter grows,
Keeps my soul in blest repose,
Just how restful no one knows
But those who trust, but those who trust.

CHORUS.

I sing a song, a song of trust,
For sing I must,
And soon I'll stand
At Thy right hand,
My Saviour dear, my ransom price,
And sing the song of Paradise.

Oh, I sing it on the mountain, in the light,
Where the radiance of God's sunshine makes
all bright ;

All my path seems bright and clear,
Heav'nly land seems very near,
And I almost do appear
To walk by sight, to walk by sight.—*Cho.*

For I've crossed the river Jordan, and I stand
In the blessed land of promise, Reulah Land.
Trusting is like breathing here,
Just so easy—doubt and fear
Vanish in the atmosphere,
And life is grand, and life is grand.—*Cho.*

17

6-8s

[Tune Stella]

Captain of Israel's host, and guide
Of all who seek the land above,
Beneath Thy shadow we abide,
The cloud of Thy protecting love :
Our strength, Thy grace ; our rule, Thy
word,
Our end the glory of the Lord.

By Thine unerring Spirit led,
We shall not in the desert stray ;
We shall not full direction need,
Nor miss our providential way ;
As far from danger as from fear,
While love, almighty love is near.

18

Chant.

And I will pray | the Father: and He will give
you another | comforter: that He may abide |
with you forever.

Even the spirit of truth whom the world can-
not | receive: because it seeth Him not, neither |
knoweth Him: but ye know Him for He dwell |
eth with you: and shall be in you.

And the comforter which is the Holy Ghost
whom the Fa.ther will send' in | my name: He
will teach you all things and bring all things to
your remembrance whatsoever I have | said un-
you:

Peace I leave with you, my peace I give you
not as the world giveth, give | unto you | let
not your hearts be troubled neither let it | be
afraid.—Amen.

19

[Songs of Joy and Gladness, 155.]

Like a river glorious
Is God's perfect peace,
Over all victorior:
In its bright increase.
Perfect, yet it floweth
Fuller every day;
Perfect, yet it groweth
Deeper all the way.

CHORUS.

Stayed upon Jehovah,
Hearts are fully blest,
Finding, as He promis'd,
Perfect peace and rest.

Hidden in the hollow
Of His blessed hand,
Never foe can follow,
Never traitor stand.
Not a surge of worry,
Not a shade of care,
Not a blast of hurry
Touch the spirit there.—*Cho.*

Ev'ry joy or trial
Falleth from above,
Traced upon our dial
By the Son of Love.
We may trust him fully,
All for us to do;
They who trust him wholly,
Find Him wholly true.—*Cho.*

20

[C. H., 34.]

Lead, kindly Light, amid the encircling gloom
Lead Thou me on.
The night is dark, and I am far from home;
Lead Thou me on.
Keep Thou my feet; I do not ask to see
The distant scene; one step enough for me.
I was not ever thus; nor prayed that Thou
Shouldst lead me on;
I loved to choose and see my path; but now
Lead Thou me on.
I loved the garish day, and spite of fears,
Pride ruled my will; remember not past years.

Meanwhile, along the narrow, rugged path
Thyself hast trod,
Lead, Saviour, lead me home in child-like faith,
Home to my God,
To rest forever after earthly strife,
In the calm light of everlasting life.

21

[Tune Burns.]

Oh, come and dwell in me
Spirit Divine
Self-will depart from me,
Make me all Thine;
Let there no distance be
Between Thyself and me,
My heart be full of Thee,
Lord! Thou art mine!

Through all my happy way
Be Thou my Guide,
I shall through every day,
In Thee confide;
Then, Lord, what e'er befall,
On Thee my heart shall call,
Thou shalt control it all,
Whate'er betide.

Spirit of Christ and God
Given to me,
Thou art my Truth and Law
Making me free;
Guide, Comforter and Might,
Shining with heavenly light,
Vanishes all my night,
Since I have Thee.

O God the Holy Ghost,
Comforter true,
Unto the uttermost
All hearts renew;
Bring unbelief to nought,
Rule Thou Thy people's thought,
May all by Thee be taught,
This world subdue.

22

Through the love of God our Saviour,
All will be well;
Free and changeless is His favor,
All, all is well.
Precious is the blood that healed us;
Perfect is the grace that sealed us;
Strong the hand stretched out to shield us;
All must be well.

Though we pass through tribulation,
All will be well;
Ours is such a full salvation,
All, all is well.
Happy, still in God confiding;
Fruitful, if in Christ abiding;
Holy, through the Spirit's guiding;
All must be well.

We expect a bright to-morrow;
All will be well;
Faith can sing through days of sorrow,
All, all is well.
On our Father's love relying,
Jesus every need supplying,
Or in living or in dying,
All must be well.

23

In the secret of His presence,
I am kept from strife of tongues ;
His pavilion is around me,
And within are ceaseless songs !
Stormy winds His word fulfilling,
Beat without, but cannot harm,
For the Master's voice is stilling
Storm and tempest to a calm.

CHORUS.

In the secret of His presence,
Jesus keeps, I know not how ;
In the shadow of the highest,
I am resting, hiding now.

In the secret of His presence,
All the darkness disappears ;
For a sun, that knows no setting,
Throws a rainbow on my tears.
So the day grows ever lighter,
Broad'ning to the perfect noon ;
So the day grows ever brighter,
Heaven is coming near and soon.—*Cho.*

In the secret of His presence,
Is a sweet unbroken rest :
Pleasures, joys, in glorious fulness,
Making earth like Eden blest ;
So my peace grows deep and deeper,
Widening as it nears the sea,
For my Saviour is my Keeper,
Keeping mine and keeping me.—*Cho.*

24

Sweet Rest.

[*De Fleury.*]

Thou Shepherd of Israel and mine,
The joy and desire of my heart,
How close this communion of Thine !
I surely reside where Thou art.
The pasture rejoicingly find,
Where all, who their Shepherd obey,
Are fed, on thy bosom reclined,
And screened from the heat of the day.

This, this is that happiest place,
The place of Thy people's abode,
Where saints in an ecstasy gaze,
And talk with the crucified Son.
Thy love for the erring I share,
Thy passion and death on the tree,
My spirits to Calvary bear,
To suffer and triumph like thee.

'Tis here, with the lambs of Thy flock,
Here only I covet to rest,
To lie at the foot of the rock,
Or rise to be hid in thy breast.
'Tis here I would always abide,
And never a moment depart,
Concealed in the cleft of thy side,
Eternally held in thy heart.

25

Experience.

[*Meditation.*]

What a mercy is this !
What a heaven of bliss !
How unspeakably happy am I !
Gathered into the fold,
With Thy people enrolled,
With Thy people to live and to die,

All honor and praise
To the Father of Grace,
To the Spirit and Son I return.
The business pursue
He hath given me to do,
And rejoice that I ever was born.

In a rapture of joy,
My time I employ,
The God of my life to proclaim.
'Tis worth living for this
To administer bliss
And salvation in Jesus' name.

My remnant of days,
I spend in His praise,
Who died the whole world to redeem:
Be they many or few,
My days are His due,
And they all are devoted to Him.

26

Delight in God.

C.M. [*St. Stephen.*]

My God, the spring of all my joys,
The life of my delights,
The glory of my brightest days,
And comfort of my nights.

In darkest shades, since Thou art near,
True daylight has begun ;
Thou art my soul's bright morning star,
And thou my rising sun.

The opening heavens around me shine,
With beams of sacred bliss,
For Jesus shows himself as mine.
And whispers I am His.

My soul would leave this cumbrous clay,
At that transporting word ;
Run up with joy the shining way,
To see and praise my Lord.

27

Communion.

C.M. [*Tune Martyrdom*]

God talks with me, Himself reveals,
While here o'er earth I rove,
Speaks in my heart, until it feels
The kindling of his love.

With Thee conversing I forget
All time and toil and care ;
Labor is rest and pain is sweet
Whilst thou, my God, art here.

Here then, my God, vouch safe to stay,
And bid my heart rejoice ;
My bounding heart shall own the sway,
And echo to thy voice.

28

A Hymn to Pentecost.

[Cleansing Wave,

Let songs of praises fill the sky,
 Christ, our ascended Lord,
 Sends down the Spirit from on high,
 According to His word :
 All hail the day of Pentecost,
 The coming of the Holy Ghost.

The Spirit, by His heavenly breath,
 New life creates within ;
 He quickens sinners from the death
 Of trespasses and sin. All hail, etc.

The things of Christ the Spirit takes,
 And shows them unto men ;
 The fallen soul his temple makes,
 God's image stamps within. All hail, etc.

29

Song of Victory.

[Hanover,

Thy strength and Thy power I now can proclaim
 Preserved every hour through Jesus' name ;
 For Thou art still by me and holdest my hand,
 No ill can come nigh me, by faith while I stand.

My God is my Guide ; Thy mercies abound
 On every side ; they compass me round.
 Thou sav'st me in sickness, from sin dost re-
 trieve,
 And strengthen my weakness and bid me be-
 lieve.

Thou holdest my soul in spiritual life,
 My foes dost control and quiet their strife ;
 Thou rulest my passion, my pride and self-will,
 To see thy salvation Thou bid'st me stand stil.

I stand and admire Thine outstretched arm,
 I walk through the fire and suffer no harm ;
 Assaulted by evil I scorn to submit,
 The world and the devil fall under my teet.

I wrestle not now, but *trample* on sin ;
 For by me Thou art, yea, dwell'st within.
 So stronger and stronger, in Jesus' power,
 I go on to conquer since sin is no more.

30

Song of Gratitude.

[Brighton.

Thou hidden source of calm repose,
 Thou all-sufficient Love Divine,
 My help and refuge from my foes,
 Secure I am if Thou art mine ;
 And lo ! from sin and grief and shame,
 I hide me, Jesus, in thy name.

Thy mighty name salvation is,
 And keeps my happy soul above ;
 Comforts it brings, and power and peace,
 And joy and everlasting love ;
 To me, with Thy dear name, are given
 Pardon and holiness and heaven.

Jesus, my all in all Thou art,
 My rest in toil, my ease in pain,
 The medicine of my broken heart,
 In war my peace, in loss my gain,
 My smile beneath the tyrants frown,
 In shame, my glory and my crown.

In want, my plentiful supply,
 In weakness, my almighty power,
 In bonds, my perfect liberty,
 My light in Satan's darkest hour,
 In grief, my joy unspeakable,
 My life in death, my heaven in hell.

31

Possession,

[Portugese Hymn.

My God I am Thine ;
 What a comfort divine,
 What a blessing to know Thou also art mine.
 True pleasures abound,
 My whole life round ;
 For He, who thus lives, hath paradise found.

Like Jesus, to know
 The Holy Ghost so,
 'Tis life everlasting, 'tis heaven below.
 And this I shall prove,
 Till with joy I remove
 To the heaven of heavens with Jesus above.

32

A Changed Hymn.

[Tune Hollingside.

" Jesus, lover of my soul,"
 Bids me in His bosom stay,
 And though billows round me roll,
 I am safely hid away ;
 For He holds me in His arms,
 Quite beyond the tempest's reach,
 And He whispers to my heart
 Words unknown to human speech.

" Other refuge have I none,"
 Here all dark forbodings cease
 Hear no evil can befall,
 I am kept in perfect peace.
 I am covered all day long
 With the shadow of His wing,
 Dwell in safety through the night,
 Waking, this is what I sing :

" Thou, O Christ, art all I want,"
 Rests my helpless soul on Thee ;
 Thou wilt never leave alone,
 Nor forget to comfort me.
 Thou hast saved me by Thy love.
 Thou hast scattered all my fears,
 And the sunshine of Thy face
 Sweetly drieth all my tears.

Thou of life the fountain art,"
Thou hast washed me white as snow ;
I'm content to dwell apart
From all else, Thy love to know.
Blessed Sun of Righteousness,
I so love to look on Thee,
That my eyes are growing blind
To the things once dear to me.

33

He Shall Abide.

Saith Christ unto His own,
I'll leave thee not alone,
Bereaved and tried.
I'll send thee from above,
One whose almighty love
Shall joy and comfort prove ;
He shall abide.

CHORUS.

He shall abide, He shall abide,
Whate'er betide.
Thy Comforter, Councillor, Keeper and Guide,
He shall abide.

Tho' all thy lovers flee,
Yet true and faithful He,
Whate'er betide.
He will thy soul befriend ;
From all thy foes defend ;
And keep thee to the end ;
He shall abide.—*Cho.*

Be not thy heart afraid ;
He comes to give thee aid,
And will provide.
The gifts of heavenly grace,
Till safe in my embrace ;
Thou see me face to face ;
He shall abide — *Cho.*

34

Jesus I am Resting.

Jesus I am resting, resting
In the joy of what Thou art ;
I am finding out the greatness
Of Thy loving heart.
Thou hast bid me gaze upon Thee,
And Thy beauty fills my soul,
For by Thy transforming power,
Thou hast made me whole.

CHORUS—Jesus I am resting, resting, etc.

Oh, how great Thy loving kindness,
Vaster, broader than the sea ;
Oh, how marvellous Thy goodness,
Lavished all on me !
Yes, I rest in Thee, Beloved,
Know what wealth of grace is Thine,
Know Thy certainty of promise,
And have made it mine.—*Cho.*

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

Satisfies its deepest longings,
Meets, supplies its every need,
Compasseth me round with blessings ;
Thine is love indeed !—*Cho.*

Ever lift thy face upon me,
As I work and wait for Thee ;
Resting 'neath Thy smile, Lord Jesus,
Earth's dark shadows flee.
Brightness of my Father's glory,
Sunshine of my Father's face,
Keep me ever trusting, resting,
Fill me with Thy grace.—*Cho.*

35

Holy Courage.

L.M. [Tune *Olives Brow.*

Shall I, for fear of feeble man,
The Spirit's course in me restrain ?
Or undismayed, in deed and word,
Be a true witness for my Lord ?

Awed by a mortal's frown, shall I
Conceal the word of God most high ?
How then before Thee shall I dare
To stand, or how thine anger bear ?

Shall I to soothe the unholy throng,
Soften Thy truths and smooth my tongue
To gain earth's gilded toys, or flee
The cross, endured, Jesus, by Thee ?

What then is he whose scorn I dread,
Whose wrath or hate makes me afraid ?
A man ! An heir of death ! A slave
To sin ! A bubble on the wave !

I have Thy strength, O God of power,
Then let winds blow or thunder roar ;
Thy faithful witness will I be :
'Tis fixed ! I can do all through Thee.

36

The Covenant Accepted.

C.M.

[Tune *St. Peter.*

Father into Thy hands alone,
I have my all restored :
My all, Thy property I own,
The Steward of the Lord.

Henceforth, then none can take away
My life, or goods, or fame ;
Ready, at Thy demand, to lay
Them down, I always am.

Take when Thou wilt into Thy hands,
And as Thou wilt require ;
Resume by the Caldean bands,
Or the devouring fire.

Determined all Thy will to obey,
Thy blessings I restore ;
Give, Lord, or take Thy gifts away,
I praise Thee evermore.

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