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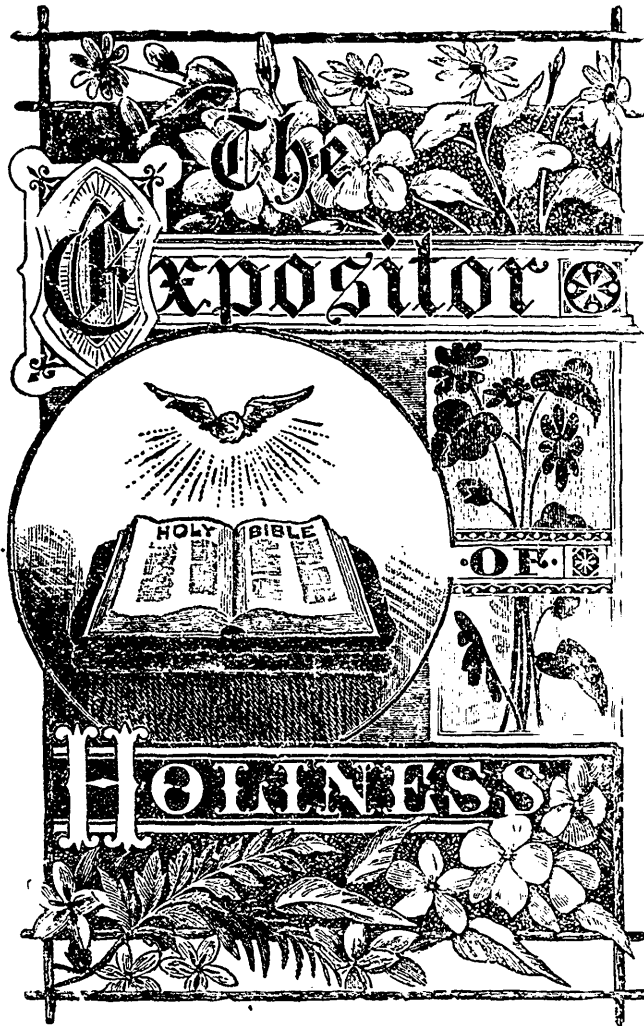
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THE EXPOSITOR OF HOLINESS.

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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 north east corner of Elm and Terauley Streets. Parties leaving the Yonge Street cars at Elm Street, by walking one block west, will find the building on the first corner on the north side. A bulletin board is usually at the front of the building.

Every Sunday, at 3 p.m., at Foster's Hall, Cor. Gerrard and Parliament Streets..

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

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

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

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

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

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

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

Hawtrej, every alternate Sunday evening.

The Expositor of Holiness.

VOL. XII.

TORONTO, DECEMBER, 1893.

No. 6

BE FAITHFUL TO THE END.

IT were not hard to suffer by His hand,
If thou couldst see His face : but in the
dark !
That is the one last trial—be it so.
Christ was forsaken, so must thou be too :
How couldst thou suffer, but in seeming, else ?
Thou wilt not see the face nor feel the hand,
Only the cruel crushing of the feet,
When through the bitter night the Lord comes
down
To tread the winepress.—Not by sight, but
faith.
Endure, endure—be faithful to the end.
Ugo Bassi's Sermon in the Hospital.

DID THE APOSTLES FULLY REPRESENT CHRIST ?

(CONTINUED.)

PAUL'S Epistles—As Paul is the central figure in the early church, when it is viewed from the standpoint of after ages, it will be proper to give special examination to his writings, to learn how he stands in this respect.

We have his epistles to the Roman, Corinthian, Galatian, Ephesian, Philippian, Colossian and Thessalonian churches, and his letters to Timothy and Titus on which to form our opinion.

We do not deem it necessary to enter fully into the discussions concerning the true authorship of these documents, or the accuracy of all their parts as compared with the original copies. This more detailed examination may claim our notice further on. But it is evident that no matter what of genuine doubt might be the outcome of such examination, still it would remain that these productions, above enumerated, *include* all the evidence which we have before us for examination.

Certainly, in face of the fact that when they were pronounced on by the church—in the middle of the second century—as canonical, and incorporated with the books

of the New Testament legality and not spirituality characterized the visible church, we cannot dogmatize concerning their absolute correctness.

We have seen, in previous articles, that thousands in the church visible, even in Paul's day, remained zealous for the Jewish law, and we know from the burden of his (Paul's) letters that he fought this Judaizing tendency in the church, not hesitating to call the authors of it *false brethren*; and when he came up against Peter in connection with this matter he opposed him uncompromisingly. But the further details of this great battle have not been preserved. Either designedly or through carelessness they have been lost.

And so we are forced to bridge over a chasm of some hundred years, with all its possible changes, by mere guesses, ere we come to clear, undoubted history.

But this point reached, furnishes us with a consolidated, legalistic church, in which the teaching of Christ concerning divine guidance was practically buried under a load of legalistic traditions. Traditions which were enforced on the people in the name of Paul and his contemporary apostles.

Now, we maintain that fair, candid examination of Paul's writings must take in the fact of this *formative* century, and admit the possibility of radical changes in the text of all his writings during this period, for the reason that if he had in his original letters truly represented Christ and his teaching concerning divine guidance, there had been a tremendous pressure on his followers and admirers to alter what he wrote to make it harmonize with the widely divergent teaching which obtained a century later.

But this thought, we freely admit, does not alter the possibility of Paul having fail-

ed to understand and reproduce the teaching of his Master, when there would have been no temptation presented to any to alter them of design, and so, in that case, the only errors which could have crept into them would be the ordinary mistakes of copyists.

Seeing it is utterly impossible to pierce the mists of the century in question, we are forced to take the writings as we find them and compare them carefully with the teaching of Jesus Christ and note the result, on the understanding that in no case can we reach absolutely satisfactory conclusions. That is to say, if Paul originally wrote all his epistles so as to have them harmonize with the revelation of Christ concerning divine guidance, we could not expect them to have reached the time of the canonization of the New Testament Scriptures unaffected by the great legalistic inundation which had then buried spirituality. But if Paul had virtually started this legalistic deluge then the probabilities would be all on the side of the careful preservation of the original manuscripts. Therefore, this true statement of the facts of the case will show anyone, even although a cursory reader, that all hopes of establishing either of these conclusions as absolutely correct must be given up once and for all time.

But to the documents themselves—And first, we will examine them to discover therein, if possible, the teaching of Jesus concerning divine guidance.

In going over them carefully for this one purpose we found upwards of ninety passages more or less directly teaching, or perhaps we should rather say, implying this gospel of divine guidance. Some of the paragraphs seem tolerably clear, but others are somewhat obscure and could only pass muster on the assumption that, in intention, he always taught this gospel of universal guidance for the individual.

Instinctively we turn to the eighth chapter of Romans for his clearest exposition

of the whole subject. And certainly it is there stated in a variety of ways. What clearer statement of the great, all-comprehensive doctrine of divine guidance than the fourteenth verse of this chapter: "For as many as are led by the Spirit of God, these are the sons of God." And yet even this climacteric passage must needs lay aside its definiteness of teaching in this direction if Paul failed to give the further proof of confidence in the Holy Spirit given by his Master, viz., not giving rules and regulations for others. And so of all the other grand utterances of this chapter, such as:—"For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death." "That the ordinance (requirement) of the law might be fulfilled in us, who walk not after the flesh but after the Spirit." For it is evident that if he, along with these echoes of Pentecost, also taught his followers to obey precept upon precept, that is, to be legalistic, then there would be much to second the contention of moderns when they maintain that Paul in this apparently spiritual chapter was only discoursing about the transactions between the different members of the Godhead whereby men may fail to do the will of God on earth as it is done in Heaven, and yet, by faith in doctrine, be accounted guiltless.

But there are other passages which have a bearing on the affirmative side of this question, as the following:—

"For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost."

"But we received, not the spirit of the world, but the Spirit which is of God: that we might know the things that are freely given to us by God. Which things also we speak, not in words which man's wisdom teacheth but which the Spirit teacheth."

"But he that is spiritual judgeth all things, and he himself is judged of no man. For who hath known the mind of the Lord,

that he should instruct him? But we have the mind of Christ."

"Know ye not that your body is a temple of the Holy Ghost."

"Not that we have lordship over your faith, but are helpers of your joy: for by faith ye stand."

"Did Titus take any advantage of you? Walked we not by the same Spirit."

"The communion of the Holy Ghost, be with you all."

"And I went up by revelation (to Jerusalem.)"

"For I through the law died unto the law, that I might live unto God."

"Received ye the Spirit by the works of the law, or by the hearing of faith."

"Are ye so foolish? Having begun in the Spirit, are ye now perfected in the flesh."

"But I say, walk in the Spirit and ye shall not fulfil the lusts of the flesh."

"But if ye are led by the Spirit, ye are not under the law."

"If we live by the Spirit, by the Spirit let us also walk."

"If any fellowship of the Spirit."

"For it is God which worketh in you both to will and to work for his good pleasure."

"Let no man therefore judge you in meat, or in drink, or in respect of a feast day, or a new moon or a Sabbath day."

"For ye yourselves are taught of God to love one another."

"That good thing which was committed unto thee guard through the Holy Ghost which dwelleth in us."

"Consider what I say, for the Lord shall give thee understanding in all things."

Here seemingly is ample proof that Paul fully entered into the meaning of the teaching of Jesus concerning the absolute guidance of the Holy Ghost for every individual Christian, and, if there were no proofs of his ever attempting to tie his followers down to rules and regulations, they would be perfectly satisfactory and

conclusive, when there could be but one opinion concerning the fact of Paul walking in the footsteps of Christ, not only as concerning himself but also in teaching others.

But alas! that we have to admit it; this contrary proof is not wanting, and so, in an *impartial* examination of the whole subject, it must not be overlooked, or even *slighted*.

In studying these same epistles we found upwards of two hundred instances where he to all appearance is a teacher and enforcer of legalism, as, for example, the following:—

"Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits. Render to no man evil for evil. Take thought for things honorable in the sight of all men. If it be possible, as much as in you lieth, be at peace with all men. Avenge not yourselves, beloved, but give place unto wrath: for it is written, vengeance belongeth unto me; I will recompense saith the Lord. But if thine enemy hunger, feed him: if he thirst give him drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good. Let every soul be in subjection to the higher powers, etc."

"Owe no man anything, save to love one another."

"But him that is weak in the faith receive ye, yet not to doubtful disputations."

"Let not him that eateth set at naught him that eateth not."

"Let each one of us please his neighbor for that which is good, unto edification. For Christ also pleased not himself."

"Wherefore, receive ye one another, even as Christ also received you."

"Now I beseech you, brethren, mark them which are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them."

"For your obedience is come abroad to all men."

"Put away the wicked man from among yourselves."

"But unto the married I give charge, yea not I, but the Lord."

"But to the rest say I, not the Lord."

"Wherefore, my beloved, flee from idolatry."

"But if any man seemeth to be contentious, we have no such custom, neither the churches of God."

"Let your women keep silent in the churches."

"Now concerning the collection for the saints, as I gave orders to the churches of Galatia, so also do ye, etc."

"Be not unequally yoked with unbelievers."

"For though I made you sorry with my epistle, I do not regret it, though I did regret."

"And let us not be weary in well-doing."

"Speak ye truth each one with his neighbor."

"Let him that stole steal no more."

"Let no corrupt speech proceed out of your mouth."

"Let all bitterness and wrath and anger and clamor, and railing be put away from you, with all malice."

"Look therefore carefully how ye walk not as unwise, but as wise: redeeming the time."

"And be not drunken with wine, wherein is riot."

"Wives be in subjection unto your own husbands, as unto the Lord."

"Husbands love your wives, even as Christ also loved the church."

"Children obey your parents in the Lord: for this is right."

"Servants be obedient unto them that according to the flesh are your masters, with fear and trembling."

"Doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself."

"Have this mind in you, which was also in Christ Jesus."

"Do all things without murmurings and disputings."

"The things which ye both learned and received, and heard and saw in me, these things do."

"Mortify therefore, your members which are upon the earth."

Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, long-suffering, etc."

"But we exhort you, brethren, that ye abound more and more."

"And we have confidence in the Lord touching you, that ye both do and will do the things which we command."

"Now we command you, brethren, in the name of Our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the traditions which they received of us."

"And if any man obeyeth not our word by this epistle, note that man, that ye have no company with him, etc."

"Against an elder receive not an accusation, except at the mouth of two or three witnesses."

"Hold the pattern of sound words which thou hast heard from me."

"But shun profane babblings, etc."

"But foolish and ignorant questionings refuse, knowing that they gender strife."

"But be thou sober in all things, suffer hardship, etc."

"For a bishop must be blameless, etc."

"For which cause reprove them sharply, etc."

"But speak thou the things which befit the sound doctrine: that the aged men be temperate, etc."

"Exhort servants to be in subjection to their own masters, etc."

"Put them in mind to be in subjection to rulers, etc."

"A man that is heretical after a first and second admonition refuse, etc."

This long list is after all but a sample

of the whole. Moreover, we find nowhere in connection with these precepts any effort of a pronounced character to take the edge off their intense legalistic tendency, such, for example, as that given by John in his first epistle, where he reminds those to whom he wrote that they had an unction from the Holy One to teach them independently of him or any other man.

But even this strong indictment against Paul as a legalistic teacher is comparatively weak when compared with other passages where he undertakes to regulate special matters, such as the dress and deportment of women, both in church and home life, the marriage question, slavery, drunkenness, and last but not least, heretics whether as sinning against morals or doctrines.

Concerning these matters he is represented to us in these letters as almost as dictatorial and dogmatic as were his followers and admirers of the second and third centuries. And so, on these, his reputed writings, very naturally and logically, were founded the authority of the priesthood, the laws and regulations concerning the deportment of women, the hatred of heresy and the cultivation of celibacy, as brought out in the after centuries.

What more dogmatic, legalistic teaching can be found in all the after centuries, for example, than his writings concerning the conduct of women in the church, especially as to their wearing veils? Concerning this thing he argues, appeals to natural instinct and then lays down the law for them without appeal to earth or Heaven, and finally leaves no place in the churches for any one who will presume to differ from him concerning this thing—"But if any man seemeth to be contentious, we have no such custom, neither the churches of God."

And notice, there is no broad line of demarkation drawn between his rules

concerning particulars and generals. Subjection to civil and spiritual rulers is, apparently put upon one common basis. The same authority which enforces truthfulness, seemingly, is back of all the precepts given, however minute. In short, it looks as if he were a very Gamaliel laying down the law concerning the institutes of Moses.

But then, it is replied, that he throughout all his writings declares that the Mosaic code had been annulled. Certainly, but on the face of his writings he implies, if correctly reported, that it was to give place to another or rather an amended code, to be observed after the same legalistic method; even as this thought is expressed and distinctly taught by Tertullian in the following passage: "Besides, whatever had been in by-gone days, has either been quite changed, as circumcision; or else *supplemented*, as the *rest* of the Law." Thus early it was taught that Paul and the other early apostles simply supplemented the *Law*.

This deliverance of Tertullian, we maintain, is virtually subscribed to by Christendom to-day. We had all along cherished the hope that it did not correctly characterize Paul, but careful investigation has at length eliminated this hope from our being, or at all events has forced us to admit that the evidence which we possess goes to show that Tertullian and all representative Christians down to the present age have correctly represented Paul as a teacher of the *Law*, simply and only, supplemented by himself and his co-laborers.

Therefore, we are forced, by the inexorable demands of logic, to interpret the former list of spiritual quotations by the latter list of legalistic ones, rather than interpret the latter by the former.

What ought we else to do, both in public and private, while either digging, ploughing or feeding, but sing hymns to God, and bless him, and pour out our thanks to him - *Ephictetus*.

THIS CONCLUSION CONSIDERED.

AND first we repeat it, for the sake of clearness.

In our writings in last month's EXPOSITOR we showed, that if Jesus, after proclaiming and illustrating the Holy Ghost as sole, ultimate teacher for the individual, had given a list of minute precepts to his followers, as binding on them to the end of time, without appeal to the Holy Ghost as not only the interpreter thereof but as outside and independent of them, then he, Jesus, would not have been consistent with his own teaching, and, moreover, would not have proved to the world unlimited confidence in the Holy Ghost as to his ability to guide his followers into all truth and teach them all things.

We also showed, or rather implied, that all true imitation of the life of Christ must be a *fac simile* in this respect also to be a true copy.

We have, in the previous article, simply and only applied this common-sensed rule to Paul, and have found that, *in this respect*, he was not an imitator of his Master, according to the plain showing of his writings as they have come down to us.

We are well aware that at this point of our investigations the outcry on the part of the majority will be so great and so confusing that but few will stay to do us justice as to what we are really accomplishing in this exhaustive criticism.

They will rather proceed at once to use the whip which we are furnishing them and commence to scourge us before united Christendom. For we are proving, to their intense satisfaction, no doubt, that Paul did not teach divine guidance after the manner it is taught in the Canada Holiness Association, nay, that his writings teach another gospel—are in a measure opposed to it.

But then we demand consistency also on their part, that is, the admission that Paul did not accept the teaching of Christ

concerning the Holy Ghost, as brought out by his Biographers, and, moreover, that he, unlike his Master, taught a code of laws which cannot be successfully put into practice. If Jesus, then, succeeded in living up to them it was because, and only because, of some divine power possessed exclusively by himself, and which never could be possessed by any of his followers.

Then also Paul, Peter and John failed to keep the whole law of God, that is, they sinned every day in thought, word and deed, and were only finally saved *in* their sins by virtue of some mystic merits connected with the death of Jesus Christ.

There are only two horns to this dilemma, and he who does not accept one or the other is not willing to be logical and exhaustive in his investigations and conclusions.

As for ourself, having accepted the one which makes Christ consistent with himself and therefore worthy of honest imitation, we simply show that we have the courage of our convictions by arraigning Paul before this tribunal of Christ's method of obedience to the laws of God, and his consistency in teaching that method to the world.

That Paul fails to measure up to this standard is simply an inexorable fact, established by what of evidence we have on which to pronounce a judgment. Paul, evidently had not sufficient confidence in the Holy Ghost, as supreme and only guide for the individual, to leave his brother Christians absolutely in his hands for guidance and teaching.

Witness, for example, his treatment of the case of immorality reported to him as having taken place in the church at Corinth. Paul did not content himself with simply emphasizing divine guidance to the individuals composing that church, he took the case in his own hands and commanded them to expel the guilty one. And so concerning cases of conscience everywhere, whether they had regard to

open immorality, or such petty acts as eating meat in an idol's temple, cutting the hair, covering the face, wearing gold or regulating marriage. Had he been loyal to Christ's teaching concerning the Holy Ghost he would, in every instance, have directed believers to the one and only oracle recognized by his Master, and left them in his hands, without prejudice, to be taught similarly with himself; and even if the resultant teaching had been different from his own he would not have presumed to take exception because of such different oracular response. No, not even if one of his converts was required by the Spirit to set at naught all the *customs* and *traditions* he had taught him.

Paul could, in the nature of the case, only examine into the genuineness of the guidance professedly received, and accept or reject on this ground alone. For him to decide against the correctness of any of the professed teachings of the Spirit, on general principles, or by a process of argument whose premises were *custom* or the laws laid down by himself and his brother apostles was to betray want of loyalty to the Holy Ghost, and rule himself out of court as not a true representative of the christianity which Jesus originated.

That he did not thus prove his loyalty to the Holy Spirit his epistles give unmistakable evidence. Indeed, the evidence is so overwhelming that it is scarcely supposable that such wholesale tampering with them, as is suggested by their original harmony with Christ's teaching, could have taken place without some positive evidence of the fact having reached us.

If the church as it grew legalistic did make such far-reaching change as is here hinted at, then is Paul one of the most misrepresented men the world ever saw. Then the wonder would be that, after such audacious acts on the part of legalists, the life and teachings of Jesus Christ could have escaped. For if, after

his resurrection, he had only been made to give some precepts concerning church orders, concerning the manner of baptism and the eucharist, concerning celibacy and the wearing of gold, in short, concerning any of the legalistic practices which have, since his ascension, come to the fore in his so-called, visible church, then indeed might the true mission of the world's Redeemer have forever been lost to humanity.

We incline, therefore, to the opinion that modern christianity is not only legalistic, as contrasted to spirituality, but that it is also Pauline as contrasted with Christian. In all probability Paul, the hero of Protestantism, laid the foundations of legalistic christianity. and hence, all *sects* of Christendom can really and truly boast of an *apostolic* origin.

Of course, the complement of this legalistic teaching, viz., emphasizing the divinity of Christ, must come out in these same writings! When it is made evident that we cannot do the will of God as Jesus did then we must account for the fact by exalting him above ourselves in ability to do it, or we are swamped in our own quagmire.

For it is evident to all that if we succeed in doing the will of God as well as Jesus did, then, for all *practical* purposes, the divinity question becomes non-essential. It is simply relegated to the regions of curiosity. But, destroy our ability to do *the will* as he did it and out comes the divinity question as the most tremendously important one in the whole round of dogmatic theology.

And here we take time to remark that this fact explains our attitude to this, now burning question. We will not turn aside from our work to be drawn into the controversy, as taking sides. We know that when once a man realizes that through Christ he can and does do the will of God as well as Jesus did, this divinity question will take care of itself—it will not become a disturbing element in the *kingdom of heaven*.

That Paul also gives this evidence of legalistic teaching we are forced to admit. Need we expand this article by quoting the many passages which prove this to be true?

THE RESULT OF INVESTIGATION.

Here we laid down our pen and took up our familiarly marked Testament to select a few of the most pronounced passages which establish the fact that Paul emphasized the divinity of Jesus, after the modern pattern.

But as we looked for said paragraphs we found it more difficult to find them than our early teaching concerning Paul's writings led us to expect. And so, in place of spending but a few minutes for this purpose, we found it needful again to review all his epistles.

And here we remark, in the passing, that *our* investigations into the meaning of Scriptures has resulted in a succession of surprises.

What we originally received in our early theological training we accepted as dogmas needing no proofs, and hence we had asked for none. But when we went to them demanding those proofs, and then in searching for them went to the foundation of things, we discovered to our surprise that all our early notions concerning Scripture had been accepted, unchallenged, from teachers who either did not know the secret of Christ's obedience, or who had rejected it. In short, they were the notions of men who had, either ignorantly or otherwise, dethroned the Holy Ghost and supplied his place with other gods. No wonder then that we were treated to a succession of surprises when reviewing dogmatic theology from the standpoint of Pentecost. Hence also the reason why we, of all others, should have the deepest sympathy with the surprises of others, and their consequent efforts to steady the *Ark*.

So in this case we were simply treated to another surprise. Falling back naturally on what we formerly were taught con-

cerning Paul's theology, we expected to turn to a whole train of passages in his writings establishing, in a matter of course way, the fact that Paul taught, in every epistle and almost in every chapter, the full fledged, orthodox views of Christendom concerning the eternity and omnipotence of Jesus Christ. What then was the result of our patient and minute investigations concerning this thing? Why, that of the six or seven hundred allusions to Christ we found not one which clearly and unmistakably declares the extreme views of the universal Christian church concerning this doctrine, and only eight which at first sight seem to allude to such doctrine, but which when examined more carefully will nearly all harmonize with a theory which would make his exceptional divinity commence after his crucifixion, and then as a distinct gift or endowment from the Father.

The passages referred to are the following:—

"And one Lord, Jesus Christ, through whom are all things."

"For they drank of a spiritual rock that followed them: and the rock was Christ."

"Him who knew no sin he made to be sin on our behalf."

"Who being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men."

"Who is the image of the invisible God, the first born of all creation; for in him were all things created, in the heavens and upon earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him and unto him: and he is before all things, and in him all things consist."

"For in him dwelleth all the fullness of the Godhead bodily."

"For ye know the grace of our Lord

Jesus Christ, that though he was rich, yet for your sakes he became poor."

"In whom are all the treasures of wisdom and knowledge hidden."

Now, we grant that if one should persist in looking at these quotations alone, he would become so saturated with modern dogmatic teaching concerning the person and divine nature of Jesus Christ, that he would consider Paul as not only in harmony with them but as evidently the original teacher of them all.

But we also assert, that if, like us, he would also study the several hundreds of allusions to Christ, elsewhere found in the writings of Paul, he would share our surprise that these few passages should have been made to oppose and vanquish all the rest.

Victory, one great general declared, always follows the heaviest battalions. But this is evidently not a truism in theological campaigns.

There are plenty of passages, for example, which go to show that Paul was a firm believer in the divinity of Jesus, as a gift, after his ascension, such as "God hath highly exalted him and given him a name which is above every name," but none others, besides these enumerated, which in our opinion clearly state that Paul believed that Jesus had exceptional divine power when, like us, he was wrestling with sin.

And yet, whilst the fact is not brought out in Paul's writings with a tenth part of the clearness and emphasis we expected to find we are inclined to think that the weight of evidence is in favor of the fact that he did account for the righteous life of Jesus by exceptional divine power, possessed and used for this end, and therefore, by this admission, inferentially taught the impossibility of any man equalling Jesus Christ in his obedient walk with God.

As this is the only point we have raised in these articles we will not pursue further the other questions which have grown out of its consideration, such as, finding just

what views he, Paul, did hold as to the divinity of Christ. This we maintain would be to enter into the regions of speculation, if not of pure curiosity—a matter which although interesting and legitimate enough for possible future writings yet is altogether foreign to the design of the present investigation.

The result then of our present study of the writings of this great man is, that, granting our explanation of the life and teachings of Jesus to be correct, Paul failed to grasp them in their fullness and simplicity, and virtually became an imitator of the resultant life of Christ rather than of his method of securing that life.

But was not Paul's life christian and apostolic? Certainly it was in a sense, and in a grand sense. And, moreover, we will not yield to any modern christians in our admiration of the great apostle of the Gentiles. As we admire the Booths, Wesleys, Luthers and Augustines of the visible christian church so is our admiration for Paul, with the inclination, shared alike with them, to put Paul first and foremost amongst the heroes of legalistic christianity.

Christianity, taught after the pattern indicated by Tertullian, that is, with the laws of Judaism *supplemented*, is vastly superior to every other religion which obtains amongst men. We gladly subscribe to its glorious mission in the world.

The Roman and Grecian youth were taught that it was glorious to die for one's country. Much more was it and still is it glorious to devote life and death to the interests of legalistic christianity.

All this we not only frankly, but joyously admit. And yet, after all, we contend, not as pushing some transcendental hobby to the front, but as challenging open examination, that all these heroes of the world's redemption failed to learn the full gospel of Christ's life and death.

We are well aware that our call for the re-examination of Christ and his apostles along the line of these thoughts will, where

it arrests any attention at all, call out ridicule, anathemas and persecution, rather than honest, candid study of this subject or fair, all-sided replies, and that this method of treatment will increase in volume and intensity just in proportion to the progress made by the movement called into being by this teaching and practice, and yet, in the face of all this, the purest instincts of our being must and will impell us onward in this very work, because we realize that in it is the true and ultimate regeneration of the human race—"for as in Adam all died even so in Christ must all be made alive."

WESLEY PARK.

WE continue the minute history of our work at Wesley Park, that the lessons connected therewith may be before the Association not only for present knowledge but also for future reference.

As all things were done openly, we are in no sense violating the laws concerning sacred privacy in so doing. Moreover, by having these incidents put on record, while fresh in memory, and whilst they can be verified or corrected, if need be, by eye witnesses, we do what we can to prevent future inaccuracies or additions.

For, many of the incidents are of the class *miraculous*, and so legitimately belong to the foundational work of this movement, and as such will run the risk of being exaggerated as to details, in the future. Therefore it is that we write minutely, as preserving correct history whose importance we firmly believe will increase with future generations.

We have already referred to the open antagonism to our work, on the part of the second President of Wesley Park. This opposition flamed out after a most pronounced character the summer following the camp-meeting where the Physical Manifestation battle was fought out to a conclusion.

It was kept in abeyance somewhat during our Association camp-meeting, only manifesting itself in petty details. But after it was over and the Wesley Park meetings commenced then came an open conflict of most determined character.

We had our place on the published programme of the season's services as leading daily meetings at a certain hour each morning, to the end of the season. These we were obliged to close under pressure brought about by the President. And so we at once returned to our home.

The position of public representative of our work then evidently was given by the Master to Mrs. McMahon. This office she filled well and faithfully. We will remember how we shrank from uttering the prayer given us concerning her work, because we apprehended danger to herself personally in its answer. The prayer was, that she should have our spiritual power in addition to her own, because fully needed in the work given her to do. But when we realized that the reaction from such intense strain meant extreme danger to her personally, in some way that we only felt as serious but could not know in its description, we hesitated long ere asking such dangerous gift. Nor did we do so until assured that, although fraught with danger, it could or would not be fatal to spiritual life or *future* usefulness. But having asked we knew that we received, the Holy Ghost witnessing to the fact.

And here we remark that we do not hesitate to connect the following years of apparent failure on her part to apprehend the meaning of the work of the Association and become a part thereof with her work then done at Wesley Park. This law of action and reaction in the spiritual realm is but little understood, but will no doubt yield many of its secrets to future students.

It may be a puzzling fact that after Mrs. McMahon was used for a few weeks at Wesley Park as the real leader and re-

presentative of this movement, after a manner which fully vindicated God's wisdom of choice in the matter, she should enter, for years, and, we think, of necessity, into a state of non-aggressiveness and of even, at times, mental perplexity, the one fact bearing to the other the relation of cause and effect. Well, such was all along, and still is, our decided opinion.

And, moreover, this law of action and reaction, we think, will eventually be the explanation of the lengthened inaction and perplexity of others who were called to important work in this spiritual awakening. We are observing and will be heard from more fully in due time. It was not till upwards of a year ago that Mrs. McMahon could really and truly take her place at the fore front of the battle, as consciously and understandingly a part of it.

What about this intervening time, in her relation to the Master and his work? Well, as to this we are not prepared to even give our opinion. To us it is phenomenal and even at present inexplicable. But we are of the opinion, as above intimated, that some day it will be more fully understood and so pour a flood of light on some of the hitherto insoluble problems of christian experience.

During her leadership at Wesley Park there were tempestuous times indeed, for antagonism to our work grew more and more violent. Three of our friends were given into the hands of the constable to be expelled from the grounds, and one party was ordered to have her tent taken down.

And yet, nothing unseemly or of an obstructive character was done by the members of our Association, as far as we could learn after the most careful inquiries. The leader was guilty of no further offence than an occasional expression of approval to public utterances.

And yet we are free to admit that the presence of our friends was the immediate cause of the non-success of their opponents.

And, moreover, we are fully aware that these same opponents realized this fact. But as God and not man was carrying on the campaign, it was not needful that we should in the least violate the rules of gentlemanly and christian conduct in return for open, violent antagonism. Hence, when one after another was ordered off the grounds they left at once, offering no resistance, although in one case at least an onlooker, fired with indignation over the open injustice and unlawfulness of the act, offered freely his purse to defray all expenses of resistance in the law courts. When the tent was ordered to be taken down, it was taken away peaceably, no resistance being offered.

There were no rival meetings held, even family prayer, we were informed, was forbidden in at least one tent. And yet, under these apparently adverse circumstances, our work went on; one after another, of parties who came to the Park for spiritual help, obtained their heart's desire, whilst all efforts on the part of our self-constituted opponents proved fruitless, although backed up by evangelists who had elsewhere been very successful. It was a direct conflict between this movement and the work represented by the modern holiness movement.

This issue was not raised by us, in any sense, nor did many realize the real character of the contest in which they were engaged—each one simply was carrying out the divine commands given, with no unity of purpose after the human sort.

When this holiness movement, under the leadership of Rev. Wm. McDonald, came to Wesley Park, we as an Association did what we could to assist. And as there was no *public* antagonism showed to us there was no conflict, and hence their usual success attended the meetings. But when they left they entered upon a distinct and permanent effort to destroy our work, pronouncing it to be of the devil. And the President of Wesley Park and his

assistants carried on this war against us as representing this battle.

We therefore resisted, or rather went on with our work by all *legitimate* methods in the face of their hostility. The battle by pen and ink had been fought out in the EXPOSITOR, and hostile periodicals, but had to be refought in another manner, on this camp-ground. Hence the importance of the conflict, and that its history should be preserved for the benefit of all.

We believe this battle was fought out once for all at Wesley Park, and was as unmistakably settled by the Holy Ghost for all time as was the question of the gift of the Holy Spirit to Gentile converts, in the days of the apostles. And it was settled somewhat in the same way.

At the close of the service at Wesley Park, Bishop Taylor, of African fame, was announced to spend a couple of days there. Then it was, somewhat to our surprise, that we received straight instructions to return to Wesley Park, and to Wesley Park we came.

We took our place behind the Bishop and listened to one of his best sermons on the subject of holiness. At the close he held the usual after service and invited all forward who needed spiritual help. At once two parties came forward. The Bishop commenced conversation with the one, and we with the other.

We were not a little surprised at the speed with which we were able to accomplish the work given us, for this party after a very short conversation obtained the blessing sought. We then glanced at the Bishop and found that he had finished a few moments before us. We then suggested to them that as they had obtained the blessings sought it was no longer necessary that they should keep the attitude of seekers; whereupon they both retired to their seats.

This act of their's caught the eye of the President, and its significance was at once apprehended, for he drew the attention of

the audience to the fact that they who came forward for blessing obtained. Thus he unwittingly sanctioned our work—the work which he had already pronounced on as of the devil.

Indeed, the whole surroundings were of a remarkable character. It seemed as if Bishop Taylor, the man whom we have regarded as the most spiritual person in Christendom, came from the far east that he should work side by side with our Association and permit the Master publicly to put his seal of approval upon our joint labors, and, that nothing should be wanting to complete the picture, the whole audience, gathered in a semi-circle around us, were witnesses of the fact, the leader of our opponents calling attention to God's sealing of the work which he had so persistently opposed.

In the meantime one of our friends had brought forward another seeker. The President, and then his evangelists, tried their hands publicly on this party, but publicly failed. These were all that came forward as seekers during the Bishop's stay, although he made a direct appeal to the unconverted in the evening service.

Now, we are well aware that to very many this narrative, charged as it intentionally is with the supernatural, will, excite only a passing smile; even as doubtless did the narrative of Peter's visit to Cornelius in his day. But, to the spiritual it tells, and will continue to tell, its story of *divine guidance* as effectually as did the story of Peter.

Thus was this great battle fought out once for all. And we hesitate not to say that all will see, as time goes on, its finished character. The continued and pronounced *failure of the President in his opposition meetings, the following year, and indeed of all future efforts at Wesley Park, the evident blight which fell upon the Park, until it became a fear and dread to all to face another camp-meeting there, and its final and permanent collapse are*

but the necessary results in detail of the conflict which we have here portrayed. Like all the Lord's battles there was a finish, a completeness in whole and in part, which cannot but excite the admiration of us all.

But further, we can all learn the lesson of what our attitude is towards the modern holiness movement, as represented by its Steeles, McDonalds and Daniels. We can rejoice in its work when not actively opposing ours. But when it does oppose we can look upon it as a beaten foe, and go on with the work God has given us to do with restful faith, seeing that no such weapon turned against us can succeed.

CHRISTIAN LIBERTY.

THE *Presbyterian Record* for October, in discussing recent heresy trials says, amongst other things:

"Church courts do not set in judgment upon any man but upon certain utterances. And do so, for the purpose of ascertaining whether or not they are prepared to endorse them."

"Those who believe the word of God to contain certain doctrines, and who believe these doctrines to be for the betterment of mankind, have organized themselves, on the basis of their common belief, into a body."

"Voting to sustain a charge of false teaching does not mean interference in any way with any personal rights, liberties or convictions, which the accuser may have."

"The visible church is a voluntary organization, based upon certain principles, with a view to a certain end, viz., the advancement of religious truth, the extension of Christ's kingdom."

REMARKS.

Christ's Kingdom can best be extended in Christ's way and that is not by a multiplication of sectarian divisions. Christ said he would send a teacher who would teach the individual all things, including

religious truth—teach what christian liberty was—teach how to use christian liberty. If the church had not usurped the function of this Teacher, she would have less trouble in exterminating heretics.

In the Westminster Confession of Faith it is declared that "God alone is Lord of the conscience and hath left it free from the doctrines and commandments of men." This on the face would seem to imply, that so-called church doctrines have no place in the economy of God.

Further, it says, "the liberty which Christ hath purchased for believers under the gospel consists in their free access to God and their yielding obedience to him, not out of slavish fear but a child-like love and willing mind."

"Under the New Testament the liberty of Christians is further enlarged in fuller communications of the free Spirit of God."

"The requiring of an implicit faith and an absolute and blind obedience is to destroy liberty of conscience and reason also."

"The powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another."

How the "powers that be" which constitute church courts, expect to conserve liberty by withdrawing from ministers and college professors their "parchments" which many of them have taken half a life-time to obtain, and from "members" the privileges and rights of membership is hard to conceive. There is no doubt that the churches are more anxious for *soundness of doctrine* than for *liberty of conscience*. If liberty of conscience be granted at all, the *Record* extracts make it clear that this liberty must be exercised outside the churches.

Applying the *Record* remarks to the Vice-President of the Canada Holiness Association, who was recently suspended for not praying enough—not reading the

Bible often enough—for discovering the secret of Jesus' life; then the Niagara Conference sat upon the case not to judge the man, but to see if they could get along with as little prayer and Bible reading as Rev. Mr. Truax did.

Christ said "on this rock will I build my church."

The *Record* says the church is built on "certain doctrines" and "common beliefs."

Non-essential "doctrines" and "common beliefs" are a precarious foundation to build any church upon.

"Boycotting" and "strikes" could be defended on the same principle as voting to sustain charges of heresy are here defended. No man's liberty is interfered with in the "boycott" or "strike," there is only the assertion of the liberty of the boycotter or striker. And it seems "the advancement of religious truth" is of more importance than the extension of Christ's Kingdom" otherwise it would not have been mentioned first by the editor.

In the same issue this editor congratulates the Episcopalians on following in the wake of Presbyterians, and Methodists in uniting from the Atlantic to the Pacific.

How these "church unions" can take place and yet the conserving of the "certain doctrines" be maintained is also hard to conceive.

H. DICKENSON.

THE COMMUNION OF SAINTS.

THIS communion is not one of aspiration but of achievement—not a communion of desire but of realization.

Between the communion of those who are simply one in desire—in aim—in aspiration, and those whose communion consists in realization—in achievement—in possession, there is a great gulf fixed.

Those who aspire, merely listen to the voice of God, while those who achieve obey that voice.

There is a great deal of difference be-

tween listening to the voice of God in the soul, and obeying that voice—as there is also a difference between obeying and continuing to obey.

There are many aspirants after success in the divine life, but few that achieve success—many willing to learn but few ready to come to a knowledge of the truth as it is in Christ Jesus.

When God placed man first on the earth we believe he communed with him. We don't believe that man's relation to God was one of aspiration. We believe he received direct communication from God, and that he could and did commune with God.

We believe that God held communion with Noah—with Abraham and with Moses. And we believe that these ancient worthies did more than aspire to commune with God. "In his seed should all the nations of the earth be blessed" was more than an aspiration—it was a sublime reality to Abraham.

And, yet, all the creeds abound and overflow only with aspirations after communion and fellowship with God.

We are glad that the creeds only represent the best opinions of the best men up to date.

Creeds only record what the men of the greatest intellectual superiority have learned regarding the specific points of knowledge recorded.

And, while science will allow us to part company with error without a thought, theology vehemently contests every inch of the way before it will part company with cherished beliefs and theories, which though hoary with age may be devoid of sense.

The pathway of the reformer of creeds is never a primrose one, and the air generally resounds with cries all the way from "heresy" to "heresyarch."

The communion of saints is a positive and continuous condition. It need not necessarily be as spasmodic as it generally

is. It is a very difficult thing to judge of things as they are. People resent too close enquiry into what is all but universally accepted. We judge of any age, past or present, by the practice of that age, not by the beliefs but by the current morality.

Communion is a practice. How much communion is there in many of the aristocratic popular churches of the present day? We mean saintly communion, or the communion, of the saints.

Does "unbelief" take the place of "communion"? Has unbelief grown callous by the constant handling of sacred things both in pulpit and pew?

Has "pious talk" taken the place of communion and become the current coin in all the Evangelical religious denominations?

Has "fear" cast out love, instead of "perfect love" casting out fear?

And has the "Herodian" recipe for quieting disturbances, in other words the "beheading process" been revived in the churches?

How long has the process of "not accepting deliverance in order to obtain a better resurrection" to go on?

It is possible for one to be so much ashamed of the saintly communion at present existing in our churches, as to wish one had been born "heathen"?

Has the communion of the saints given place to lengthened wrestle for place, power, and position in the church militant?

Has righteous living, the secret of saintly communion, taken a secondary place to strive for uppermost seats in the synagogues?

Has the church become so jealous as scarcely to allow the individual a God to guide and teach him?

H. DICKENSON.

In judging others, we should remember that to be noble in small things is as difficult as to be noble in great. To throw far a feather is not more easy than to throw far a stone.--*Ivan Panin.*

FAITH IN THE UNSEEN.

THE just shall live by faith. Faith is the gift of God.

Faith that shall cause the just to live, has hitherto been confined to those only who were willing to subscribe to the commonly accepted dogmas of "orthodoxy." What orthodoxy is, has never been accurately defined. Neither has "heresy" been defined. It has been a settled fact for generations, and one that must not be inquired into, that faith or belief on the Lord Jesus Christ, essential to salvation, is based on what can be read about the Lord Jesus in the Scriptures.

All the doctrines that are made essential to salvation, such as belief in the "inerrancy" of the Scriptures, belief in the "divinity of Christ etc.," must pre-suppose a belief in God or the unseen. If the Scriptures are inerrant, they must be so by infinite power. If Christ was born divine it must be by the same power.

So that man's salvation as well as the very doctrines on which man's salvation are supposed to hinge, depend on God or the unseen. So it may be just barely possible, that Jesus' words "have faith in God," may have a much wider application than is now given. The orthodox idea is that Jesus is God and that "faith in God" means faith in Jesus. This is interpreted to mean that our salvation depends on Jesus' death. Is it not a wonder that Jesus did not say have faith in my death instead of "have faith in God"?

Jesus made a great discovery when he discovered it was possible to have faith in God. All that was necessary to have the mountain cast into the sea was to have faith in God. All that was necessary to have all that was asked for was the same faith.

Is it not strange that Jesus' death is emphasized so much more than his life? Was Jesus' only object on earth that he might perform a few miracles? Certainly

many of his words might as well never have been uttered for all the use they are.

"Love your enemies" is as much honored in the breach as in the observance, "Fasting is almost wholly ignored," "Washing feet" is consigned into oblivion. "Being one" as Jesus and the Father are one is a dead letter, as far as the practice of Christians is concerned. Jesus said, "They that hunger and thirst after righteousness shall be filled." This might as well never have been said, as far as it is heeded by Christians. They only reach the length of being filled with hungering and thirsting "aspirations." Surely this must have been what Jesus meant by the "well of water springing up into everlasting life," because the spring of "aspirations" appears to be everlasting.

We know that such passages as, "Without the shedding of blood there is no remission of sins," apparently teach that the salvation of man depends directly upon the blood of Christ. If the blood of Christ being spilled was the cause of the Holy Ghost being sent at Pentecost, and if it is "not by might nor by power, but by my Spirit," that men are saved, then is not the Holy Ghost more directly the "cause" of man's salvation, and the death of Christ and the "persecution" of all who will live "godly" only an effect?

If the perfect life of Jesus was more dwelt upon—if the Holy Ghost was given the credit that he deserves in enabling Christ and us to live this perfect life—if the humanity of Jesus, which is seldom questioned, were exalted, and his example lauded as it should be, all the difficulties that existed in the early centuries and in medieval times would readily disappear.

Infallibility outside of God or the unseen has been the bane of humanity. An infallible Bible or Pope or human Christ, all have their votaries. All these have been or are exalted to an equality with God. God and the Bible can guide—that is the Bible jointly with God. The Pope speaks

with all the authority of God. And the Trinity, something Jesus never spoke of as such, is also infallible.

Jesus' saying "I will pray the "Father" that he might send you "another," does not necessarily prove that the three "persons" here spoken of are Almighty. If Jesus were himself almighty what need would he have had to pray to the Father at all? If the Holy Ghost had to be sent, must there of necessity be equality between the "sender" and the "sent"? All these things will bear the most searching examination. And perchance it may even be found that heaven is reached by "faith in God" as Jesus said.

When Jesus said, "Come unto me all ye that labor and I will give you rest" it is just as reasonable to suppose that he meant that this "rest" should be by the advent of the Holy Ghost at Pentecost as by his death. Anyone who allows his life to be regulated by the unseen, does just what Jesus did, and becomes just as much a Saviour as he was. True, he can never be what Jesus was "the first born"—the "second Adam," but as a doer of God's will he will stand on an equality with Jesus. And this cannot of necessity be distorted into a pulling of Christ down to our level, but rather it is evident that the doing of God's will on earth as it is done in heaven, must of necessity tend toward the exaltation of man.

H. DICKENSON.

If there be a thorn in the foot, the back boweth, the head stoopeth down, the hand reacheth to it and attempteth its relief; in a word, all the members partake of the good and evil with one another, "so then we are members one of another."—*Leighton*.

There is such height, and depth, and length, and breadth in God's love! Love incomprehensible! It swalloweth up the sense of men and angels, better to be admired and adored with silence, than blemished with any of our weak expressions.—*Sanderson*

INFALLIBILITY.

The acceptance of a theological hobby often renders people unable to see the weakness, and inconsistency of their assumptions. This is strikingly illustrated by those who magnify the differences of those who take the Bible as the supreme standard of religious truth, in order to make an apparent need for accepting their theory of infallible guidance. It is assumed, that taking the Scriptures for a standard of doctrine and conduct, causes these divisions, and that the cure for this diversity is to be found forthwith in the dogma that each true believer is infallibly guided in all things by the Spirit. The idea of unity being secured by a condition of things when each Christian would claim to be an infallible oracle, the mouthpiece of a special revelation is an extraordinary assumption. The theory of one infallible pope is on the whole less objectionable than that of a multiplicity of infallibles.—*Christian Guardian*

REMARKS.

IT WOULD certainly be an extraordinary assumption to say that while the Holy Ghost is an infallible guide, that his guidance of individuals should be anything but infallible where everything is submitted to his guidance. The acceptance of this "theological hobby" by the editor of the *Guardian* has, according to his admission, "rendered him unable to see the weakness and inconsistency of his assumptions."

To draw an analogy between those who take the Bible as the supreme standard of religious truth, and those who take God as that standard, is certainly minifying God—is elevating the Bible to an equality with God.

There appears to be no cure for this diversity that exists amongst the sects but according to this writer this diversity must abide and increase with its animosities and bickerings to the end.

To look squarely at a fact and admit its truth cannot truthfully be said to magnify the fact. The writer practically declares that taking the Scriptures for a standard of doctrine and conduct is not the cause of division in the Christian church, He avoids giving the cause though.

To scoff at one cure without presenting another is a very easy matter. It is easy to find fault but not so easy to suggest a remedy.

In that day, Jesus said "Ye shall know," we presume infallibly, and we further presume for yourselves. In the Kingdom of God, no one has any right to play "oracle" for another. But each one is an oracle unto himself, as to both doctrine and practice. It is no matter of surprise, therefore, that in antagonizing the way of "Divine Guidance" this editor should find himself preferring "the theory of one infallible pope" as "less-deplorable than that of a multiplicity of infallibles"—in other words joining hands with Roman Catholicism to antagonize the Canada Holiness Association.

H. DICKENSON.

A CRITIC CRITICISED.

DR. CHAS. A. BRIGGS who was suspended from the professorship of Biblical Theology in New York Union Seminary by the General Assembly of the Presbyterian Church in the United States, in an article in the November number of the *Forum*, makes the following statements:

"Denominational systems of dogma which shrink from the fellowship of science, philosophy, history and literature, forfeit thereby the respect and confidence of all those who pursue the paths of scholarly investigation."

"Liberal men have constructed a system of theology which is in a measure in harmony with modern thought. These are aware of the difficulties of the situation. They know they have a holy war to wage. They have a duty to perform in the modern world, and they intend to live and think in the midst of modern thought. The liberals in the great Protestant denominations for the most part see eye to eye, and stand shoulder to shoulder. They are prepared to stand in the ranks where their master has placed them and do their reforming work inside the denominations. They are prepared to join their brethren in other denominations or they are prepared to construct new denominations, if the necessity should arise. But at all

events they will go on with their reform work. It is a characteristic of liberals that they believe in the Holy Ghost. They have confidence that the Holy Spirit is guiding the church of our day as truly as he guided the church of the apostles. They are determined to follow his guidance.

Early in the next century we may hope that new theology will advance to the front of human learning and will become once more the mother and queen of all truths.

What evidence do the churches give that they act under the influence of God's Holy Spirit and under the superintendence of Jesus Christ the Saviour of men? The Ecclesiastics have exhibited little if any of the Christ-like Spirit and character. They have not acted like men under the influence of the Holy Spirit.

The Salvation Army holds up the Christ-like life and the indwelling of the Holy Spirit as the chief attainments of christian men and women. It may be that the Salvation Army may be a temporary refuge for a more devout form of Christianity.

No church can have any permanent life which does not recognize the activity of the divine Spirit working in its institutions.

Christian people are losing confidence in the denominations. There is profound dissatisfaction among the masses of the people with regard to the government and discipline of the churches. The ecclesiastical denominations are too much involved in traditional usages of former centuries."

He asks "Is self sacrifice or self aggrandizement the law of the church? Are Ecclesiastics the servants of all or do they strive to lord it over all? Do dogmaticians seek the truth of God or the propagation of their systems? Where do we find the church at work, among the suffering and dying or among the prosperous and the comfortable?"

"The Protestant churches have depreciated good works, sanctification and personal holiness. They have looked for sanctification at the hour of death as a magical transformation. They have not earnestly and eagerly sought it in this life. They have not made Christ-likeness their shining mark. Her ministers and her adherents have not won men and women from sin to holiness by their example.

It remains to be seen in the immediate future whether a new denomination of Christians will spring into existence to be the church of the people, or whether the alienation of church

and people is still further to increase. The churches should yield their life to a more comprehensive plan in which every form of tyranny, injustice and wrong will be stayed by wholesome cheques and balances, in which the official doctrine will be reduced to simple sentences and in which conformity to Jesus Christ for character and service will be regarded as of vastly more importance than conformity to doctrine, discipline or ceremonial."

REMARKS.

While we agree with a great deal of the foregoing, at the same time there is a great deal that we dissent from.

We are surprised that a man of the astuteness of Dr. Briggs would in one breath say "Christian people are losing confidence in the denominations" and then propose the "construction of another denomination."

Then we would like to know how the tyranny, injustice, and wrong of which he complains, and which there is no doubt exists, is going to be stayed by "cheques and balances." What is to be the nature of these "cheques and balances?" Jesus Christ said nothing of these cheques and balances. But he did say that when the Holy Spirit had come he would lead the individual (not the church) into all the truth and teach all things. In these things man is too prone to start out with his own ideas instead of letting God "will and do his pleasure" and from the new creation giving a practical exhibition of the faith life.

To insist on "righteous living" on the part of the individual, would do more to further Christianity than that the denominations should fellowship with science, history, and literature. The denominations might fellowship with all the latter and still be no further ahead if they neglected the former. And here the "Guide" and "Teacher" that Jesus promised can alone produce "righteous living," and the person or persons who live righteously by the year

would of necessity have a proper relation to science, literature, and modern thought.

The liberals see eye to eye and stand shoulder to shoulder." Do they indeed! We would like to know if he and his liberal majority in the New York Presbytery and his minority in the General Assembly, see eye to eye with the Canada Holiness Association in "doing the will" of God perfectly on earth as angels do it in heaven—doing the will as Jesus did when on earth—in keeping the commandments and all of them—in doing as Jesus did always those things that please the Father—or does he like his majority in the Presbytery and minority in the Assembly, sin daily in thought word and deed" and yet pose as representing Jesus in the world? In this respect we would expect Dr. Briggs to unite with the Protestant and Roman Catholic Ecclesiastics in putting Jesus out of this world and persecuting this way.

Dr. Briggs speaks of reforming the denominations. Jesus said nothing of reforming the old Jewish church. When Nicodemus came to him, he said "Ye must be born again." He further said, "Ye therefore shall be perfect even as your Father in heaven is perfect" —nothing about reforming here. The regenerating process is not a reforming process. The new wine must go into new bottles not into reformed old. We can't say that we, and we lay claim to large liberality, see eye to eye with Dr. Briggs here.

He says a characteristic of liberals is they "believe in the Holy Ghost" that he is "guiding the church."

The churches he anathematizes "believe in the Holy Ghost." The doctrine of the Trinity is a cardinal doctrine of them all. And as for the Holy

Ghost guiding the church there is no sub-section but that will lay claim to this guidance. What Jesus said to individuals, Dr. Briggs says to the church. He appears to have his way blocked up with his "church, bible and reason" idea. When Jesus said the Holy Ghost shall guide you, he did not mean the church in any corporate capacity. It was individual guidance not church guidance that Jesus spoke of. And we take particular notice that Dr. Briggs scrupulously avoids laying claim to individual guidance. He gives no clear, ringing utterances in this connection. Can it be that he is not guided? We don't mean by this spasmodic guidance but continuous guidance by the year. If he should say that as he approaches the struggle with his church, during the time of that struggle and still, he has the conscious guidance in not only every individual act but thought we would be under obligations to accept his statement. His utterances have the ring of honesty about them.

Then he says early in the next century a new theology will advance to the front. Why the next century? Does he not represent a new theology or a resuscitation of the old Pentecostal theology? He believes in the Holy Ghost. What can the Holy Ghost do next century that he is not willing to do for Dr. Briggs now?

We are forced to conclude that Dr. Briggs belongs to the universal school of "aspirants." He has got no further than the "Wesleys" who "wanted" the witness that all they did was right.

Of course if he should say he had that "witness" that his every "thought word and deed" were right we should be under obligations to accept his statement at par value.

Then he has got the length of imagin-

ing that the Salvation Army "believe in the indwelling of the Holy Ghost."

We don't like to charge as shrewd a man as Dr. Briggs with gullability; but we do charge him with giving only a cursory examination to an idea in this respect. Let him or any one else lay claim to a guidance in any matter either of faith or practice, or assert individual liberty of conscience where that faith or practice or liberty clashes with some scheme of the general's or is not in harmony with the Salvation Army "doctrines and discipline" and he will discover how soon he will be anathema. The fierce modern papal bull will descend with the celerity of the guillotine in the 17th century, and the liberal Dr. Briggs and the liberal Salvation Army will no longer be found standing shoulder to shoulder. He will soon change his idea of the "devoutness" of the Salvation Army. We speak from experience.

When he asks about the dogmaticians seeking the propagation of their systems rather than the truth of God, we cannot help but remark that his writings savor of dogma in the "church bible and reason" matter.

We fail to see the liberty which he gives. We certainly see the liberty which he takes. Regarding this particular dogma and his pronouncements thereon, we are reminded of the possibility of Satan rebuking sin.

Then again when he speaks of earnestly and eagerly seeking sanctification we are reminded that Jesus said nothing about sanctification. We are further reminded that he does not declare that sanctification can be found or that he has found it. And having found it he has nothing to say as to what it is. Why don't he dogmatize here? Has he nothing to dogmatize about? If not he is acting the part of a wise man in confining his attention to theorizing.

He refers time and again to "Christ-likeness," but scrupulously avoids defining wherein this "likeness" consists. He assumes that a man can be "like" Christ or "as he was," but let anyone arise in Dr. Briggs neighborhood and say he has "attained" to "Christ-likeness" and we are quite free to confess that we should expect such an one to receive similar treatment from Dr. Briggs and his sympathizers to what the Dr. has received from his General Assembly.

H. DICKENSON.

"ACCORDING TO THE SAYING OF THE MAN OF GOD."

THIS text appears in the story of the cure of Naaman the leper. It was while doing exactly what the "man of God" told him to do, that he found instantaneous cleansing. This is a matter of infinite importance. Our way fails, God's way always succeeds. We are finite, He is infinite. When God called Moses to inaugurate the ceremonial dispensation, He left nothing to Moses' wisdom. He gave minute directions as to every detail of tabernacle and ceremonial. Moses, we suppose, got the credit of being the meekest man because he was patient enough to hear the divine directions and carefully and minutely carry them out, for, "See, saith he, that thou make all things according to the pattern showed to thee in the Holy Mount."

"According to the saying of the man of God," the voice of God's man is God's voice, but not every man who claims to be God's man can establish his claim. Take the Pope of Rome, who claims to be God's viceregent on earth. He demands recognition as the Lord Himself, come to subdue all things unto himself. The whole world must bow to the pope, that is his stupendous demand and no doubt it would be enforced at the point of the sword if it could be. Now God's men don't behave like this man. Elisha calmly announced God's plan of cure and retired to the privacy of his study, unconcerned as to whether Naaman went or not. To enforce his words with faggot and steel, would but show the weakness of his authority. Power does not swagger nor threaten. The man of God does not cry nor strive. He does not lift up his voice in the street.

Faith is simply doing what the man of God directs. "Wash in Jordan," not once nor six times. "Wash in Jordan seven times." Once would have answered, if it had been "according to the saying of the man of God." Anything different would have not only been human but rebellious, and "rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."

God told Samuel to tell Saul to destroy the Amalekites and all that they had. Saul knew better, but it lost him the kingdom. God told Joshua to order the children of Israel to keep all the spoil of Jericho sacred to him. Achan contravened the order and not only lost his life by a sudden and awful public execution, but dragged his whole household down with him.

Instances might be multiplied in illustration of this important truth.

People are all the time offering something else than instant obedience to "the saying of the man of God." It is unsafe, it is dangerous, it is deadly. "Behold to obey is better than (even) sacrifice, and to harken than the fat of rams."—*Witness*.

THIS is all good, Old Testament doctrine. But here it is evidently preached as New Testament teaching, and as current coin for modern Christians.

And in all this he correctly describes Protestant as well as Papal teaching, viz., obedience to the words of some presumed *man of God*.

This is the fatal error which crept into Christ's church so early in its history that it cannot be correctly dated, and which Protestantism failed to discover and protest against. The Old Dispensations sanctioned human oracles, and it was in order, apparently, with God's plan that the people should follow them, as if following God himself.

But this was done away by Christ. So thoroughly was it to be superseded by the reign of the Spirit that even searching out the commands of the founders of Christianity to obey them as the word of God was to turn the back on Christ and his gospel. Who then is Paul? or Who is Appolos? but ministers through whom

men believed. Yea, even Christ is known in this character no more forever.

These *men of God* delivered their *words* to living men of their own times, and they were a living voice of God to them. But their words are the dead letter of the law to all others. Saul lost his kingdom for disobeying a living voice, and so of the sins of other disobedient ones under the Old Dispensation.

But now, in this the Dispensation of the living voice of the Spirit, we are here exhorted to dig up the dead words of the ancient men of God, yea, twice dead—dead as to after generations and dead by the distinct ordinance of Christ—and try to galvanize them into a living voice for nineteenth century Christians!

But not only is the effort made to galvanize the dead bodies of old time saints but also we have here the thinly disguised effort to continue the life of oracular *men of God*.

It is more than hinted at, it is clearly implied, that there, are still amongst us *men of God* whose words must be taken as the word of God, at the peril of soul and body.

Who are they? Well, the answers have been already given in this same periodical in former articles, and in other similar writings. They are "men of lengthened experience in the deep things of God," such as—— But of course christian humility, the real humility of religion, you know, forbids them to blurt out the names. That would be too much like the Pope of Rome.

Take up any of the church organs or responsible religious papers—responsible we mean to an association or distinct movement of any kind—and notice their authoritative answers to any questions of conscience and you will find out the names and habitations of many of them.

Or, if one chuses to take the trouble, send them some questions concerning doubtful cases of conscience and see how quickly they will get in reply these *words of the men of God*.

Send to a Free Methodist journal a question touching the wearing of gold or feathers, and see what an infallible deliverance will be forth-coming! Then attempt to dispute the oracle's answer and see how the infallible pope will close up his columns against such impertinence. Persist in your efforts to set him right and see how he will give you a faint echo of his great forerunner of the seven hilled city!

Try the same means with a Baptist organ and see how similar the result! Ply a Methodist organ with questions concerning some matter which it is presumed Wesley settled, or even left unsettled provided the *man of God Editor* has strong opinions concerning it, and see if his tactics will not smack of Rome!

But indeed the experiment has been so frequently tried that he may run that readeth the above mentioned results in the public history of all. For it is evident to all who care to examine the subject that all branches of the church are founded on the words of "men of God," and these men more recent in date even than the first apostles. And, moreover, there are legions of these oracular men of God in all the denominations.

REV. MR. TRUAX'S TRIAL.

WE had thought to dwell upon this matter somewhat lengthily, in this month's issue but as his Conference has followed up the collapse of the first trial with preparations to force another immediately, we will still delay our remarks till the whole matter is finally settled, or at all events, till a later stage in the proceedings.

We are inclined to think that the whole movement represented by the Canada Holiness Association is interested in this trial in some far-reaching manner even beyond our present ability to fully understand.

UNQUESTIONING OBEDIENCE.

OBEDIENT walk in the Spirit cannot exist where our opinions are permitted to have right of way in our being. "Sir," said the Duke of Wellington to an officer of engineers, who urged the impossibility of executing the directions he had received, "I did not ask your opinion; I gave you my orders, and I expect them to be obeyed."

"What right had you to think," said the Superintendent of a railroad to an employee who had succeeded in wrecking a train by failing to carry out orders minutely, when he had commenced his defence with the words "Why I thought."

Faith in the wisdom, love and power of God must be so full in us that our only concern about the commands of the Spirit can possibly be as to their genuineness. That being settled, then obedience, prompt and continuous, is absolutely necessary if we would continue to walk in the Spirit.

FURTHER EXPLANATION NEEDED.

QUES. 74. "Can a person receive the blessing of entire sanctification without the baptism of the Holy Spirit?"

ANS. Our answer is, No. The two are coetaneous, the one resulting from the other. The manifestation of the Spirit's fullness, or witness, may not always be consciously felt. Experience teaches that the two are not always coetaneous, that is the conscious fullness, or witness, and the perfect cleansing.

IT IS said of an Irishman that when he found still beating a snake whose head he had already cut off and asked why he was still pounding the animal after it was dead, he replied, "Yes, the varmint is dead but he is not *conscious* of it."

Something similar to this often takes place at the camp-meetings of the writer of the above answer, when he invites those who are *cleansed*, and who therefore have the *baptism*, to come to the altar as seekers of the baptism.

Like the Irishman's snake it would seem that they must be hammered at until they become conscious of the fact.

"THE FUTURE OF CHRISTIANITY."

ACCORDING to the "Review of Reviews" Mr. W. M. Salter is a prominent leader in the *New World* on "The Future of Christianity," and publishes, from his writings, several extracts, which, we presume, give a bird's eye view of his opinions concerning this subject.

As might be expected, he emphasizes the want of harmony between the life of Christ and church life. He says:

"If the churches should come into contact with the real Jesus, it would be their *regeneration*. They might worship him less, they would follow him more."

Again he maintains that:

"The trouble is that the churches do not understand their master; they do not catch the real drift of the New Testament. They have acquired such a factitious reverence for both that they do not study either with a scientific, truth-loving spirit; they have enveloped both in a sort of halo and see nothing distinctly."

Then he ventures the opinion that if they knew Jesus better they would reform the world of mankind along the utilitarian ideas now brought so much to the fore. That is, they would reform all abuses on the lines of strict justice to all and the greatest good and comfort for the many, until the will of God should be done on earth as it is done in heaven.

Well, we are glad to see this agitation going on in the intellectual world of Christendom. It all serves a good purpose, and tends to fresh examinations of the world's Redeemer, from new stand points. The result must be wholesome.

But how the wonder grows that the true attitude of Jesus to God and man is all the time missed and the spiritual element left out of the consideration—that which is the one quantity of supreme importance.

Jesus in his attitude to God is that of doing his will as it is done in heaven, whilst Jesus in his attitude to individual man is that of illustrating to him in object lesson

form—the simplest and most convincing possible—the case with which this problem can be solved, which is, obeying God as sole absolute teacher, even as he did.

INNER CONSCIOUSNESS.

HERE are many in this age who are willing to be guided by their inner consciousness, who refuse to be guided by the Holy Ghost. Though Jesus said they could only be guided into all "truth" or all "the truth" by the Holy Ghost—though he is the only guide spoken of, there are many in this generation who have hewn out the "broken cistern" of an inner consciousness as the guide. This has been the "golden calf" set up for idolatrous worship. Jesus' way is and has been rejected. Conscience or inner consciousness has been set up as a substitute.

This "substitutionary" invention is a wondrous invention. Because Jesus lived right, and men imagine they can substitute Jesus' life for their's when they come to be judged, therefore they unhesitatingly substitute that life.

They have carved out the beautiful fiction that God will only look upon Jesus' life instead of their's. He will see that Jesus' life has been very good. That Jesus' life pleased him and therefore he will look only on Jesus—on the face of "His Anointed."

They assume there can only be one "anointed"—the anointing of the Holy Ghost can come only upon one. And therefore they expect to come up for judgment for the "deeds done in the body" with aspirations, with hungerings, with thirstings, with shortcomings, with failures, with infirmities of flesh, with infirmities of will, with sins of omission, with sins of commission—and expect by this substitutionary pro-

cess of God looking upon Jesus—God only seeing Jesus of meriting his divine favor.

Was anything ever conceived so out of harmony with righteousness. A man may cheat another in a horse trade or sell shoddy cloth for all wool. His will is infirm—in fact was made so. He was conceived in sin—shapen in iniquity—will and all. He can't do anything else than cheat. His infirm will, wills infirmly. And infirmity of act is the result. At the close of the day he prays for pardon. He may even obtain pardon. But then on arising to see the light of a new day though he bends the knee and asks guidance again he has no other expectation but that he will cheat in another horse trade. The infirmities of flesh and will still exist, and will to the end of the chapter. But then, hasn't he a substitute. Jesus never cheated in a horse trade and God will look upon Jesus.

We have no hesitation in declaring that all these substitutionary processes are conceived in sin. God will allow no such substitution. If a man's deeds are righteous he will escape condemnation. If he cheats in a horse trade no conceivable substitutionary process will prevent God passing judgment on the act and pronouncing it unrighteous. And so it will be found by those who persist in substituting their "inner consciousness" for the Holy Ghost as a guide.

We have no doubt that the Holy Ghost uses the inner consciousness, whatever that is, in his guidance. But if Jesus had intended that we should be guided by our "inner consciousness" he would have said so.

While a window is useful in letting light into a room it cannot be said that the window is the light. While a motor

is useful in running a street car, it cannot be substituted for the electric fluid. While a locomotive is used to run the train, still by no process of the substitutionary art can the locomotive be made to take the place of the steam or the engineer.

As the engineer runs the train using the steam and locomotive and all the machinery, so will the Holy Ghost guide the man using the "inner consciousness" or conscience—also the will.

When God said "Choose ye this day whom ye will serve," he did not intend or say that men should choose with infirm wills. This infirmity of will and flesh is only another modern tradition or human invention.

That God does by the substitutionary theory of the atonement bring men unto himself is another human invention. There are those who delight in what they call "bloody sermons."

The only atonement that God will have anything to do with is an atonement that is based on righteousness. It is right that we should live right, act right, think right. Jesus did so. But because Jesus did so it does not follow that we can do so. If Jesus lived right we can live right always provided the conditions are the same, not otherwise. If Jesus' sonship differs from our sonship when we are adopted into the family of God then our righteousness should manifest the same difference. But if we are to be as he was in the world it must be in righteousness as in everything else.

Then the conditions must be the same. Jesus must have no undue advantage, such as of birth, or race. It would be absurd to expect of us what was expected of Jesus if it is admitted that Jesus was immaculately conceived. If

“immaculate conception” was of no advantage to Jesus then it is inconceivable how an infinitely wise God would permit Jesus to enter this world in this way. There could be no justice on the part of God demanding of us perfect obedience, when that perfect obedience could only be rendered him by one who was “immaculately conceived.” No, we dare charge the possibility of the immaculate conception being a *substitute* for Christ’s humanity of birth. Certainly, Jesus was wrapped in swaddling bands. He certainly grew in stature as we do. He grew in wisdom as we are expected to do, as some of us are doing and as some, I fear, refuse to do. Some of us have all wisdom in this birth of Jesus matter. We not only know for ourselves, but for others, what should be believed.

The liberty of the Holy Ghost to teach just what he pleases to the individual is circumscribed. Of course it is always—always has been and always will be circumscribed by “the Book” so that this divinity question is only another of the multifarious ways in which Bible guidance is substituted for divine guidance. We must dwarf the true guide and exalt “the Bible.” We must exalt Paul and Peter and James and dwarf the Holy Ghost by confining his functions to that of an interpreter.

But is not all scripture given by inspiration—did not Holy men of old write as moved by the Holy Ghost.

Yes. But if it is necessary for you and for me that we should have personally present with us the Holy Ghost as an interpreter of these writings, would it not be a much more reasonable thing on the part of God that he should do what he has done, viz:—Give us his Spirit, not as an interpreter of other people’s writings, but as a personal guide as Jesus promised, and a faithful teacher as Jesus said.

H. DICKENSON.

THE OTHER SIDE.

“IF THE immaculate conception is conceded, Jesus was God,” That does not necessarily follow at all. The Roman

Catholic church teaches the immaculate conception of the Virgin Mary, but does not say that she was or is God. Luke calls Adam the Son of God—Luke iii, 38, because Adam had no *human* father, but came from the creating power of God directly. Every other person whose name is in Luke’s genealogy had a human father except Jesus, of whom it is said, “being, *as was supposed*, the Son of Joseph. Luke apparently did not believe the thing supposed to be a fact. No one thinks that Adam was God because he was immaculately created. The immaculate conception was needed for the production of a perfectly pure human being. As a perfectly healthy person (in the physical sense) can live in an infected district of country with safety, so Jesus could live safely in this morally infected world of ours without catching its sinful contagion, and thereby be and become the fitting agent of human redemption. “The book of the generation of Jesus Christ—Mattan begat Jacob and Jacob begat Joseph, the husband of Mary of whom was born Jesus, who is called Christ.”—Matt. ii, 1-15-16. The record here is traced from “David down to Joseph, and yet Joseph has no relation to Jesus at all.” Quite true; the text shows it, it is *not* said that Joseph begat Jesus, but only that Joseph was the husband of Mary.

“John called Jesus the son of Joseph.” He did *not* do so. This “mistake” has been pointed out to the person that made it already. This is not a matter of inference, but of eyesight and paper and print. As truly might it be asserted that John said to Jesus, “Thou hast a devil,” because he records the fact that the Jews said those words. Or that Matthew said, “He hath spoken blasphemy,” because he narrates that the High Priest said those words of him—Matt. xxvi, 65. Or that John said, “He ought to die because he made himself the Son of God,” because he tells in xix, 7, that the Jews said so. Any one who can read English, can read in John 1, 45, how *Philip* said that Jesus was the son of Joseph, not that either Baptist John or Evangelist John said so. Mary is mentioned by John and the other evangelists, freely, as the mother of Jesus; Joseph is never spoken of as his father, and the immaculate conception of the man Jesus Christ cannot be disproved from the documents we have, all the evidence from which being in its favor.

“As he is, even so are we in the world.” Then says one, “If Jesus was immaculately conceived so must we be.” Follow on

with this kind of reasoning and what will we have? If Jesus never married neither ought we. If Jesus waited for his baptism until he was thirty years old, so ought we. If Jesus subsisted on the donations and hospitality of his friends, so ought we. We ought to have no seams in our coats for he had none in his. We cannot be like him unless we get transfigured on the top of a high mountain apart as he did. We must die for the sins of others, rise again the third day and ascend into glory in exactly forty days afterwards! Let any one read the above passage in connection with the paragraph of which it is a part (see Revised Version), and it will be seen that the sense is this: As Jesus now lives in love, where he is in heaven and in the souls of believers so we "in *this* world" live in love also.

Eighty or eighty thousand passages quoted to show the true humanity of Jesus Christ, do not touch the question of whether he was immaculately conceived or not. The physical organization of Adam was as truly the work of God, as his immaterial spirit was the result of God's inbreathing. So the physical frame of the man Jesus was produced directly by the act of God. But as it was needful that a second act of God should be performed in order that there should be a complete Adam, there need be no difficulty in believing that two definite acts of God were performed to constitute a second Adam. The immaculate conception does in no way or manner interfere with the necessity or eclipse the glory of the anointing with the Holy Ghost received by Jesus at Jordan, which constituted him the Christ. That Jesus needed the anointing at the Jordan no more disproves the immaculate conception, than the descent of the Holy Ghost on apostles and others at Pentecost proves that no regenerating work had been done in their cases previously. Jesus had called some of them to follow him as disciples and apostles, and they had obeyed; and he sent them out to preach and to work miracles in his name which they had done. The evening before his crucifixion he had called them his friends, and in solemn address to his Father he had said of them, "They are not of the world," and between the times of his resurrection and ascension, he had breathed on some of them saying, "Receive ye the Holy Ghost," and conferred on them important spiritual authority and prerogative. Yet *all* that did not make Pentecost unnecessary. The baptism of the Holy Ghost does not need that we

should look on all records of other blessings or divine gifts as a desert of barrenness in order that its glory may shine the brighter by contrast, no more than it is needful that every other man should be proved a rascal or a fool in order that the goodness and wisdom of Jesus Christ may be made manifest.

"We believe that Jesus was divine, but it was in just the sense that you and I can be divine, viz., by "having the Holy Ghost come upon us." There is a grand and important sense in which believers are lifted to the same position that he occupied when on earth, as is strongly stated by himself in several passages recorded by John. And this writer would not for all that earth could give, try to discount that testimony or explain away the distinctness of those words. But, on the other hand is not he the Saviour and we the saved? Is not he Master and we the servants? Is not he Shepherd and we the sheep? Is not he the appointed Judge of all, and we the persons to be judged by him? Did not he pray the Father for the Comforter for us? Did not he the just die for us the unjust? Is not the Comforter to testify of him and not of us, and to convict the world of sin because they believe not in Christ? Did he not say to his apostles, "Ye have not chosen me, but I have chosen you and ordained you, ye call me Master and Lord, ye say well for so I am; but be ye not called master for one is your Master even Christ?" Yet in the face of these facts, which might be largely added to, we are told that in "no sense" was he superior to what we may be, and that there was no peculiarity about his birth making it different from ours.

John probably knew more about that matter than any other man. He says of believers in his gospel, II, 13, "Which were born not of the blood, nor of the will of the flesh, nor of the will of man, but of God." Also in the first Epistle, v, 1, "Whosoever believeth that Jesus is the Christ is begotten of God." But in the third chapter of his gospel he records in two places in which Jesus calls himself the *only* begotten Son of God—Chap. III, 16-18 verses. And in the first chapter of his gospel and fourteenth verse, John calls Jesus the *only* begotten from the Father, and in the eighteenth verse, either as his own words or those of John the Baptist, we read that Jesus is called "the *only* begotten Son which is in the bosom of the Father." Finally, in his first epistle we read, v, 1,

“ In this was manifested the love of God towards us because that God sent his only begotten Son into the world that we might live through him.” If believers are begotten of God in precisely the same manner as Jesus was, why is Jesus in five places called the *only* begotten of God, and that in documents written probably half a century after Pentecost, when tens of thousands of both Jews and Gentiles had experienced their new birth? We have said enough for lovers of truth who think the words of New Testament writers and of Christ himself of any credibility or value.

B. SHERLOCK.

PAUL AND THE HOLY SPIRIT.

IF the narrative given by Luke in Acts IX, is accepted as worthy of credence, then Paul was filled with the Holy Ghost at the very beginning of his career as a believer and preacher. And there is no evidence from his life as recorded that he ever lost that inestimable possession. When he speaks of his own spiritual condition as he does frequently, he does it with the utmost frankness, confidence, and boldness, declaring himself to be living in the full floodtide of christian power, triumph and joy. He never confessed to having displeased God after he had received the Holy Ghost, never. He wrote nothing on the subject of christian living which is based on any other theory than that such living is simply walking in the Spirit. The eighth chapter of Romans, the first epistle of the Corinthians, the complaints and expostulations of the epistle to the Galatians together with incidental passages in other epistles of his; all go to show that this was a dominating thought of his inner being, a truth he had “on the brain.”

But it is contended by some that his giving of precepts and specific directions to the churches is inconsistent with the opinion that he regarded the Spirit as the sufficient and final teacher of the believer. That is an inference, and an inference only. Now the writer of this article possesses as great a traction power in his brain to draw inferences as “the next man,” as almost any man. But he has learned that no inferences are infallible except those whose terms are measurable as mathematical quantities. Theological and metaphysical systems of thought have been laboriously built up of “inferences,” and have dominated the in-

telligence of nations and centuries until some keen minded investigator has discovered that the grounds of the inferences were not of the shape that they had been conceived to be, and so the imposing fabric of inferences, like some of the elaborate buildings of Chicago, whose foundations were unsound, came down in irredeemable collapse.

To say that the giving of precepts, injunctions or orders such as Paul gave was inconsistent with absolute faith in the Holy Ghost, is equivalent to saying that superiority of intellect or intelligence, that the accumulation of wisdom which inevitably accrues from years of experience counts for nothing whatever. It is as much as to say that a parent should never check the errant pranks of his enterprising but incautious boy, nor encourage the modest efforts of his timid girl in art or needlework or domestic things. It is not certain that all the members of the churches to whom Paul addressed his epistles were so free from heathen habits or Jewish prejudices as that they were prepared to exhibit such a character before the unconverted as would be according to the ideal of the Sermon on the Mount for instance. Let it not be overlooked that the hundred and twenty men and women on whom the Pentecostal gift came down were a company of choice characters, persons who had been the subject of a unique moral education previously, and persons who possessed a martyr spirit, and an enthusiasm for righteousness that lifted them grandly above the moral level of ordinary people. Those who received Peter's word and were baptised during the day of Pentecost were of a class called by Luke “devout men,” probably the greatest and most earnest lovers of God and his claims, which the localities they represented could furnish. Representative men most probably, who visited Jerusalem, very much as delegates came to Toronto to religious conventions. Similar specialities of character existed in the case of Cornelius and his friends probably, and certainly existed in the case of the twelve Ephesian disciples. We know that Saul of Tarsus was an intensely righteous man in his own way before his change, and nothing that we know of goes against the opinion that those Samaritans who believed Philip and received the Holy Ghost when Peter and John prayed for them, had been persons who had previously been hungering and thirsting after righteousness. If therefore the majority of those

who were enfolded in the early churches had not in them the moral preparation that would put them on a par with those to whom reference has been made, and that as a consequence they were not prepared to take the place of well-developed Christians, some precepts such as those Paul gave might in their case be necessary and useful.

See how even the Christ-loving Peter, though he was undoubtedly filled with the Holy Ghost, needed a vision to put his thoughts concerning Mosaic rules and prohibitions to right. And even after that Paul "withstood him to the face because he was to be blamed" for yielding too much to the Judaic party in the church.

The wild ducks and crows of our marshes and forests, the wild horses of Tartary and South America are from the hand of the same God whose Spirit dwells in believing men and women. In natural conditions they do God's will concerning them just as fully as we do when we voluntarily and consciously obey him. Yet in their consultations and migrations they have leaders whose orders or directions they obey. The same is true of all animals who live in groups or companies. Those who have closely observed such animals have seen that there is a government among them, and that laws, or what amounts to the same as laws, are understood and obeyed by them.

When the Pentecostal hundred and twenty were filled with the Holy Ghost, the fulness of light and wisdom and power, with which they were endowed, did not interfere with the acknowledgement of Peter as their leader, and director. Later on John appears in the record as associated with Peter in leadership. Afterwards the need of those seven deacons developed itself, and the apostles direct the multitude of disciples saying, "Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over the business." "And of Wisdom":—"These were to be abler men than the average, men of keener perception, of larger thought, of readier and safer judgment than their fellows. And these men must have given precepts and directions to others or their work could not have been a success. One arrangement of God does not make another nugatory, and as the same have to take care of the insane, and the intelligent manage and give precepts to the demented, as parents give orders to their children, and masters to their servants. So the superior men and women in human society are gifted with superiority that they

may teach and lead the rest. Who will presume to say that the council at Jerusalem of which we have the record in the fifteenth of Acts was not in the true order of God? And yet they issued a decree, or decrees which were binding on the churches at large. The preamble to the circular letter containing those decrees was this, "It seemed good to the Holy Ghost and to us." Was that preamble a pretence or a mistake? The great personal superiority of Paul, made him the most suitable instrument for the Holy Spirit to use in the utterance of such mandates as the time, the condition of the people and their surroundings made appropriate and useful.

And until we know *more* than Paul did about the mind of God, and the needs of the people of that age, we have no right to say that he was not obeying God when he wrote those precepts and gave those directions which are contained in his epistles. Granted if you wish, that many of his mandates were of temporary significance and importance, still the overwhelming probability is that they were needed at the time.

When the Holy Ghost came at Pentecost he came upon a *company* who were gathered with one accord in one place. It was the evident design of the Lord Jesus to found a church in whose corporate sentiment there would be a check and corrective to the wild and errant feaks of a possible Jew, and an uplifting and restraining power to prevent apostasy and lapse; as well as a visible witness before the world. There is an inspiration for the individual, and also the collective inspiration of the many, and there is the influence of superior personalities and all three are of God. And all three existed in the Apostolic church. And we had the benefit of all three in the development of the Canada Holiness Association. When assumed individual inspiration ignores or despises the inspiration of all outside of himself the result is apt to be individual silliness, conceit and collapse. When assumed collective inspiration attempts to quench the utterances of individual inspiration, it becomes ecclesiastical despotism and spiritual death. When the influence of superior personalities is despised, there is likely to be stagnation and chaos.

The Holy Ghost being God must be allowed to know infinitely more than we do. He is not bound by the logic of our inferences. I have long ago put my logic at his feet. He guided Paul rightly, at least no one can prove the contrary. B. SHERLOCK.

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