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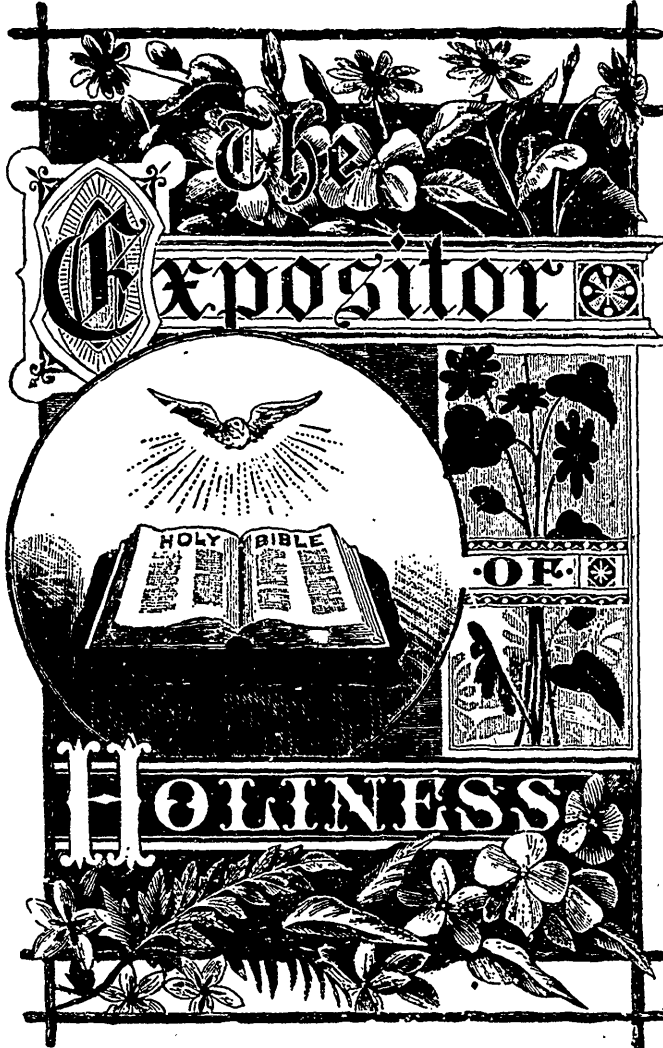
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CALENDAR OF HOLINESS MEETINGS.

Every Tuesday, at 3 p.m., at 205 Bleeker St. A hearty invitation is extended to all to attend this meeting. Friends are free to come late or leave early when they are not able to remain during the whole service, which usually continues for two hours. Strangers in the city will easily find the place by taking any Sherbourne Street car as far as Howard St., and a very little inquiry at that point will suffice to find the place, as it is quite near.

Brockton Methodist Church, Friday evening.

Every Saturday, at 8 p.m., at Bloor Street Church. This meeting is easy of access by Yonge or Church St. cars. It is one of the best holiness meetings held in the city, and we would particularly invite strangers who wish to attend one of our meetings to come.

Every Friday, at 7.30 p.m., at Dundas Street Church.

Every Sunday, at 3 p.m., at 45 Hazleton Ave.

Every Sunday, at 4 p.m., at Berkeley St. Church.

Every Monday, at 8 p.m., at 288 Robert St.

Every Monday, at 8 p.m., at Queen St. Church. This is led by Dr. Ogden. Is well attended, and will well repay strangers visiting the city for attending.

At Summerville, in the Methodist Church, every Tuesday evening, at 8 p.m.

Wilsonville, every other Monday evening, at 8 o'clock. July 3rd was the first of the present month.

At Hagersville, at the residence of Erastus Hagar, every Saturday, at 8 p.m.

At Galt, at the residence of I. K. Cranston, 3 Oak Street, Sunday, 3 p.m.

At Simcoe, every Sabbath morning, immediately before service, in the basement.

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MY FATHER'S WILL.

Thy will is not a thing apart,
 My Father, from Thy loving heart,
 A stern, hard thing, which worketh naught
 Save only ill ;

It is Thy very Self—thy thought
 In love conceived and carried out,
 With faithfulness and wisdom fraught,
 Thy child to bless.

Upon it lay me down to rest
 As babe on tender mother's breast,
 Supremely satisfied and blest,
 My conflict o'er.

Each moment let me take from Thee
 Bitter or sweet ; whate'er may be
 Just then Thy will, my God, for me,
 Thy sweet, sweet will.

Curb my impatience ; hold me still ;
 And self annihilate ; until
 I move responsive to Thy will,
 Yea, Thine alone.

Like feather borne upon the air,
 So sway me, move me, anywhere,
 Or up or down, or here or there,
 As Thou shalt choose.

As liquid, in a form or mould,
 Takes shape from that which doth it hold :
 So let Thy will my own enfold,
 Till one with Thine.

Then shall Thy glorious thought for me,
 So far above what I can see,
 Be fully carried out by Thee.
 My Lord, my God !
 —*Parish Visitor.*

“WHEN afflictions have done their work,
 God will recall them.”

WESLEY'S DEFINITION OF A
 METHODIST.

“A Methodist is one who loves the Lord his God with all his heart, with all his soul, with all his mind, and with all his strength. God is the joy of his heart, and the desire of his soul, which is continually crying, ‘Whom have I in heaven but Thee ? and there is none upon earth whom I desire besides Thee.’ My God and my all ! ‘Thou art the strength of my heart, and my portion forever. He is, therefore, happy in God ; yea, always happy, as having in Him a well of water springing up into everlasting life, and overflowing his soul with peace and joy. Perfect love having now cast out fear, he rejoices evermore. Yea, his joy is full, and all his bones cry out, ‘Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy, hath begotten me again unto a living hope of an inheritance incorruptible and undefiled, reserved in heaven for me.’”

This looks very much like the Scriptural definition of a Christian. And those who reproduce this life, that is, live it by the year without a break therein, may well be invited to give us their God-speed in our efforts to propagate this identical experience in the churches.

If that is impossible, in their godly judgment, then we are ready for their assistance in rectifying what they see to be wrong. But, as far as we know, this Methodist—Christian experience has been ours, these several years, and we have been helping to increase its witnesses in the world.

How can one, with a similar Christian experience, wish to hamper us in our

work, we may well ask? That some, who profess to have this experience, do, is a fact of which we are frequently made cognizant, from many sources.

To us this mystery is inexplicable. For this experience is so grand and glorious that it prompts us to "forbid not" others, whether beliefs harmonize or not, provided there be the apparent, honest effort to help seeking souls into an improved Christian experience; and we are only called to act on the defensive when, in their zeal, they turn their arms against our efforts in the same direction? And even when forced to use the weapons of defence, it is only to the extent of doing what we may to take hindrances to our individual work out of the way. Indeed, we cannot possibly see how those who have this Methodist testimony can spare time from the hungry souls around them to criticise the methods of others, when those methods criticised do not play Sir Oracle, and demand the submission of the conscience to human dictation.

Look again at the definition. This Christian Methodist "is, therefore, happy in God; yea, always happy, as having in Him a well of water springing up into everlasting life and overflowing his soul with peace and joy." Mark the words *always happy*, that is, happy by the year, without a moment's interruption of that happiness, peace and joy in the Holy Ghost. Are all these necessary to constitute him a true Methodist, *i.e.*, Christian? But is it thinkable that he could thus be always happy with an imperfect record, that is, without having the witness of the Spirit that all he did was right? Suppose even doubt concerning the rightness or wrongness of some act just committed came into the soul, would it be possible to have this peace and joy in God continue? To teach this would be rank Antinomianism, as much as to say that this peace and joy could go on where there was conscious condemnation for sins of omission or commission.

Certainly, then, if this definition of a Christian Methodist is to be accepted, it must imply a clean record before God in all the thoughts, words and deeds of

life; and that in such positive form as to carry with it, not only the well done of the Master in the heart of God, but also the knowledge of that fact in the heart of him who is thus rejoicing evermore.

Now, if any person can show how one can have the witness of God to the righteousness of the acts of life and *not* have it at the same time, it is in order for him to rise and explain how a Methodist Christian can rejoice continually, and yet ever and anon be conscious of sins of omission, to say nothing of commission, prompting the prayer, Lord forgive me my sins.

Then will follow also the necessity of showing how a man can walk worthy of God unto all pleasing, who does not walk in the Spirit; that is, be led by the Spirit continually as the one and only law of life.

And so we return from this connected argument to our first difficulty, which is, How can a man, who lives up to this Wesleyan standard, find time or inclination either to oppose, or fail to recognize, our work as that which demands his hearty God-speed?

As to any professed Christian who, whilst accepting this standard, sanctioned by the Wesleys, consciously fails to live up to it, taking exception to our work, we hesitate not to treat him as did Nehemiah the would-be obstructors of his day. For until they learn to live up to their creed, the condemnation of that creed anathematizes their every effort to hinder the profession and propagation of the creed which they endorse. Even if those methods are faulty, their business is to attend to the beam in their own eyes before criticising the defects in another's orb of vision.

As to other objectors, all we can say at present is, that when all hungry souls are fed it will be time enough to discuss their objections. Albeit we are perfectly aware that these objections, in the meantime, do tend to hinder many from looking into the whole subject, with sufficient care to gain an intelligent knowledge as to whether these objections are of sufficient importance to hinder them in securing for themselves the promised benefits.

CONFIDENCE IN THE WORK OF THE HOLY GHOST.

This confidence can be better shown in acts than in testimony or generalized sentiment. An example of this confidence is shown by Christ Himself, shortly before His ascension. In the first chapter of the Acts it is recorded that when the disciples had become sufficiently familiar with their risen Lord to have easy, natural conversation, the following colloquy occurred: "Lord, dost Thou at this time restore the kingdom to Israel? And He said unto them, It is not for you to know times and seasons which the Father hath set within His own authority. But ye shall receive power, when the Holy Ghost is come upon you: and ye shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth." Notice that Christ acted out His faith in the Holy Ghost by leaving the question unanswered, and calling their attention to the fact that it would be fully answered when the Holy Ghost should come.

Notice also that Jesus did not give them any rules to judge the actions of the Holy Ghost by, to be sure that the Holy Ghost was right, or that they should rightly understand Him. The Saviour did not seem to be troubled with phantoms which have arisen across the paths of many modern teachers concerning the work of the Spirit.

For now-a-days some will instruct earnest seekers after the gift Divine that if the Spirit does not tell them to take off gold, feathers, etc., from their persons, they may by this token know that there is something wrong. Others will inform the seekers that there is a tobacco rule, which may be used with safety at this juncture.

Still others bring to the fore reason, common sense, and authorized interpretations of Scripture passages to try the Spirit by, to learn at every step concerning His teachings. Thus they render the example of Christ of none effect through their traditions.

But we wish in this short article to call attention to the fact that all these practices, and all others of a similar

character, prove most unmistakably a lack of faith in the Holy Ghost. Just as one who has committed another to the care of a guide, shows want of confidence in that guide when he privately instructs the one so committed concerning some rules or signs whereby he may be sure of the honesty or accuracy of the guide; so he who introduces another to the Holy Spirit as counsellor or guide into all truth, and exhorts him to commit himself to Him in faith, proves his want of absolute confidence in the Spirit Himself when he formulates rules whereby the other may know the Spirit and the accuracy of His guidance.

As above remarked, this evidence of want of confidence in the Holy Ghost does not appear in the teachings of Christ. He seemed to believe that the Spirit Himself would be able to furnish infallible proof of His presence and of the correctness of all His teachings. And, therefore, it was enough for the purposes of Christ if they would simply wait for Him, and attend to Him when He came. We look in vain for any words of Christ in His many conversations about the coming Gift of God which show any lack of confidence in Him after this sort.

Let then all, who profess to believe in the Holy Ghost, show their faith by their acts, and leave their brother believers to go to the Holy Spirit for council and guidance concerning all things, without trying to defeat their object by hampering them with a load of prescribed rules, seeing these formulated rules tend to weaken the force of the advice given, and teach want of confidence in the Holy One.

TWO REMARKABLE LETTERS.

In connection with the trial for heresy of our Galt friends, already many articles and newspaper letters have been written, but the most remarkable ones appeared in the *Canada Presbyterian* over the signature of "A Lay Presbyterian." We have reproduced them on page 246, and recommend their attentive perusal, because of the broad and Christian views they enunciate, and their high order as literary productions.

FAITH WITHOUT WORKS IS DEAD.

There is much misconception as to the nature of the works here indicated. Usually they bring up before the mind of the reader *Christian work*, as it is commonly understood—that is, all forms of effort to benefit others, whether physically, mentally, morally, or spiritually.

Well, we have no dispute with those who insist upon all this as contained in the thought of the writer of these words. But, at the same time, we maintain that there is a thought more closely allied to the text than this, which, perhaps, can be brought out more clearly by an object-lesson.

Here is a man with a bank-note in his pocket-book, which he professes to believe is worth its value in gold.

Now, it is a good work to expend this money judiciously. It may secure comforts for himself and household. It can be utilized in discharging obligations, which would help the recipient to secure needed supplies. In short, whilst to use it in the world's activities, in the abstract, is of the essence of good works, to play the miser over it is of the essence of evil.

But we maintain that, however desirable the person is to enter into and perform these good works, he is completely shut out from them, as far as this note is concerned, unless he proves his faith in the genuineness of it by unhesitatingly using it as if it were genuine.

If, now, in the presence of some articles he is desirous of purchasing, or of some creditor he is desirous of paying, he pleads poverty or inability, what do all his professions of faith in his bank-bill amount to but an illustration of what St. James calls a dead faith?

Now apply the object-lesson to Christian work in all its forms, and see how it will detect much dead faith where it is little expected; for if one makes a profession of faith in Christ as an Almighty Saviour, and in the Holy Ghost as an Almighty Empowerer and Guide, and yet pleads spiritual poverty and inability to do the whole will of God, what are all these professions of faith in God, whether under the name of justifi-

cation or sanctification, but illustrations of dead faith?

Hence it follows that "I can do all things through Him," is the language of true faith; whilst all other expressions that fail to measure up to this apostolic utterance, have their birth and being in a dead faith.

EXPOSITION.

"But by manifestation of the truth commending ourselves to every man's conscience in the sight of God."—2 Cor. iv. 2.

The plain teaching of this verse is that the outcome of Paul's spiritual experiences as a Christian, secured such a life, in all its bearings, as to commend itself to the universal conscience of man. Paul needed no casuistical hair-splitting, no appeal to occult spiritual interpretations of Scripture, or to divine revelations, to bolster up his conduct in life; but confined himself to appealing to the conscious knowledge given to man whereby he knows right from wrong, confident that from this source would come a spontaneous, universal verdict in his favor. Truth was manifest in his actions, and man's conscience everywhere would, must approve of them.

How grandly this contrasts with all efforts to make the Gospel the handmaid of a little sin, then of a little more sin, and finally of all sinful practices, as is witnessed in the teachings of Antinomianism in all its modern forms and names.

BROTHER ROBERT SHAW

Has passed through the gates into the eternal city.

But yesterday it was his delight to sing for, and with us:

"O the way is so delightful
In the service of the Lord."

And it was our delight not only to join with him in his favorite refrain, but also to watch his rapt face, as with eyes closed, and every attitude of his frame evincing perfect unconsciousness of all around him, his whole being seemed

attuned to the sentiment of the hymn. But now, although he has changed his surroundings, we believe he may yet repeat his loved song, and still be "lost in wonder, love and praise."

Bro. Shaw, about four years ago, came to our Bloor Street meetings, and, being a genuine lover of the truth, he at once gladly saw his privilege of welcoming the blessed Spirit as the Comforter Divine into his heart and life, after the pentecostal sort. He did not long hesitate. His long years of membership in the Methodist Church did not stand in his way. He only saw that here was the completeness of Christian experience which his being had craved during all these years of sinning and repenting. Gladly he embraced the incoming Guest, and since then it was his delight to tell in his own peculiar way the glad story of complete, continuous happiness and satisfactory living in "the service of the Lord." And so, whether in holiness meetings, in church meetings, on the street or at home, the stream of personal testimony seemed to have no break.

Father Shaw's life, especially the last four years of it, lingers with his friends and acquaintances as ointment poured forth.

We visited him a short time before he left us. The unconsciousness of near dissolution was gathering around his mental powers. With some difficulty he recognized us. When we mentioned the meetings he so delighted to attend, they seemed to him like a dream half forgotten. But when we asked him if the Lord was still talking with him, immediately he was transformed into the Father Shaw of our meetings, singing his favorite hymn. His eyes brightened, his whole countenance beamed with spiritual joy, and yes glor—y to God, in repeated outbursts of praise and ecstasy of joy, was uttered, just as he was wont to give expression to his pent-up joys after relating his Christian experience.

To us it was a beautiful exhibition of the power of our holy religion to secure victory in the hour and article of death. Well might the apostle exclaim, "O grave where is thy victory! O death where is thy sting!" The sting of

death is sin, and the strength of sin is the law, but thanks be to God, who giveth us the *victory* through our Lord Jesus Christ.

SISTER ANDERSON.

And yet another has been called from our midst to swell the ever-increasing numbers of those who sing "unto Him who hath loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen."

Our beloved sister was the wife of Bro. Isaac Anderson, one of the treasurers of the Association. Hers was a beautiful life from the beginning to its close. She lived a life whose one law seemed to be *living for the welfare of others*. The touch of religion does not seem to do much for such a life that arrests the attention of the casual observer. But with intimate friends the case is different.

We were privileged to watch the real soul struggle through which she passed ere she could realize that her will was lost in the will Divine.

This crisis in her Christian history took place about six years ago, since which time her life was a living commentary on the fourth chapter of Paul's letter to the Hebrews, for verily it was the *rest of faith*, in object lesson form.

At first, we noticed that her testimonies and other public acts of worship seemed to point to a form of Christian life to be lived out after a more public manner than that which had been her wont. But gradually it dawned upon her that this was not to be its character, and so she accepted cheerfully that form of Christian life marked out for her by her Divine Counsellor and Guest.

And so it was hers to adorn the walk of domestic life with perfect, restful contentment, and here she proved what was that good and acceptable and perfect will of God. And thus all restless longings for a more public sphere were gone. And whilst enjoying the gathering of friends in her parlors every Sabbath afternoon, and rejoicing to care for their

physical comfort, and still more pleased when any of the friends remained for the evening meal, yet she felt called on to take less and less public part in the meetings.

We are profoundly grateful to the Lord of all grace that a type of holiness was exemplified in those gatherings that had no censorious look, or direct or indirect reprimand for such a line of conduct, because it did not forsooth work in the cast-iron grooves of human device; and therefore none blamed where God commended.

And so our departed sister moved among us as one in the Lord, doing her Master's will in all things with restful ease and the comforts of the Spirit's presence. And when her work was done, according to the knowledge of Him who knoweth the end from the beginning, she was not, for God took her to be forever with the Lord.

Having had, during the past several years, access to Bro. Anderson's home, and having availed ourselves of this privilege to a great extent, we can speak assuredly of the beauties of holiness, as they adorned her every-day home-life, and can enter somewhat into the grief of the household, as they realize that a Christian wife and mother, a living example of the higher Christian life, has been taken away from the bosom of her family here to enrich the family above. And so, with other friends, we mingle our words of sorrow with congratulations to the bereaved, not only for the benedictions of the past, but also for the sweet memories of the present.

INFALLIBILITY.

Some persons, when they speak of being guided by the Holy Ghost, seem to claim infallibility.

The funny (or serious) part comes in when one of these infallibles tries to lead a meeting in one way, and the other infallibles are sure that it ought to be conducted in another way. Of course infallible people are nothing if they are not firm, even to obstinacy. Under such circumstances, both claiming to be surely guided by the Holy Ghost, both certain they are right, both feeling that it

would be disloyalty to the Holy Ghost to yield to the others, matters sometimes reach a climax of absurdity, of bigotry, of determined contrariety, of tempers very much "tried," of setting one another down, of "liberty" gone to seed, and of almost inevitable schism.

"Everybody is queer but John and I, and I begin to think John is a little queer." So these infallibles commence by thinking that the world, the government, the church, the ministry, the holiness people in general, the infallibles who oppose them, are all queer, until the last one begins to think that even the infallibles that have hitherto agreed with him are showing incipient symptoms of being queer. His final conclusion is, that one with the Holy Ghost is an omnipotent majority, whether he ever succeeds in accomplishing anything worth doing or not.

And it is not only in the management of public worship that this claim and spirit are displayed, but it runs through all the business of life down to its very minutest details. These infallibles feel moved by the Holy Ghost to fasten upon other people like leeches, to domicile themselves in their houses, to impress them that it is their duty to spend their income on publishing papers or books that they desire to edit, or in carrying on certain extensive and expensive plans of work that they have felt called by the Holy Ghost to lay out for somebody else to pay for. They impress their victims with a sort of superstitious reverence for all they think, and feel, and say, and do.

Of course, if these infallibles, or their dupes, have a good share of natural common sense, or if they keep fairly well to the spirit and letter of the Word of God, or if they have enough business shrewdness to look out that there is some substantial return for cash expended, then the evil day of secular, or spiritual, or eternal ruin may be put far away; but if either of the parties lose their heads, or become perplexed by various plausible, but contradictory, "leadings," or make shipwreck of reason, of experience, of observation, of history, of providential indications, of faith, and of a good conscience, then the sad and sinful end draweth nigh.

We were once asked by a person who advocated these extreme views of guidance by the Holy Ghost, exactly how far we thought the belief in divine guidance should be carried. We replied then, and we have seen no reason since to change that utterance—"Anywhere short of infallibility." God alone is infallible.—*Standard*.

REMARKS BY THE EDITOR.

This racy editorial is, in our opinion, not only true to facts in its general aspect, but also in its particular aspects, as also to Scripture teaching, just according to the definition given to the word *infallibility*.

But as no definition of the word is tacked on to the article, we are at liberty to hope that the meaning which sways the writer's mind is a common sense, Scriptural one.

After carefully reading it, more than once, we are convinced that he is pointing his weapons against that error which presumes that a man may, under the guise of the Spirit's guidance, play the role of an oracle for others.

Or in other words, he is alluding to those who assume that because he or she declares and believes that the Holy Ghost reveals something to them about men or things, that, therefore, all should accept their deliverance as Gospel.

That this is that part of the word infallibility that has no Scripture warrant, and is also an insult to the human understanding, all must admit. The very fact that the Holy Ghost is promised to every one alike, as a guide into all truth, evidently makes it an impossibility that He, the Holy Spirit, should constitute one a guide for another, in the sense above alluded to.

And when this reasonable Scripture teaching is ignored then will ever be witnessed the inextricable tangles mentioned in the editorial. It is evident that there is no place in the whole Gospel plan for *oracles*.

But, on the other hand, certitude of knowledge, as connected with the presence of the Comforter, which is the Holy Ghost, in the believer, is as clearly taught as any truth of the Bible; for if not, we might well exclaim, concerning the presence of the Heavenly Teacher in the believer, "*Cui bono!*"

Is there any room for doubt concerning the knowledge of the fact of being an adopted child of God and an heir of heaven, if the Holy Spirit teaches the individual believer that fact?

Wesley calls this teaching a sign *infallible*:

"The things which we have felt and seen
With confidence we tell,
And publish to the sons of men
The signs infallible."

But the same certitude must follow the operations of the same Spirit in all His guidance, teaching or witnessing in the human soul, else the claims of the Godhead, concerning changing not, cannot be allowed.

Hence it does not follow that the leader of a meeting, for example, may not know with infallible certainty what course he should take during any crisis. And yet he can claim no right to demand the acceptance of his ruling because of this positive knowledge on his part. If his ruling should be rejected by the meeting, the only result to him of his certain knowledge is the advantage to him in his relations to his Master.

True it is, that many may and do say that the distinction here brought out is too fine for practical purposes. But, is there a better? We have looked in vain for such. To us it not only guards against all possible extravagance and abuse of the doctrine of divine guidance into all truth, but its very simplicity is internal evidence of its Scripturalness.

But reject it, and what follows? Why the other horn of the dilemma must be taken hold of, viz., that with all the promises concerning the Holy Ghost as counsellor, teacher and guide, or witness, no man can gain certain knowledge in any direction.

A FRIEND'S EXPERIENCE.

BY DOUGAN CLARK, M.D.

I was born in Randolph county, North Carolina, on the 17th day of the fifth month (May), 1828. I was educated at Haverford College, Pennsylvania, at which institution I graduated in 1852. I took the degree of Doctor of Medicine at the University of Pennsylvania in 1861, and practised my profession for about fifteen years. Since 1866 my residence has been in Richmond, Indiana.

My parents were both ministers in the Society of Friends. I had accordingly a birthright membership in that Church. I was carefully and tenderly brought up, and taught that I must fear the Lord, and keep His commandments. The Scriptures were

daily read in our family, and I soon learned to read and enjoy them for myself. The parental discipline which I received was strict, but kind and loving. I was, to a great extent, shielded from the temptations to gross sins to which many young people are exposed. I was a regular attendant upon public worship, and in my earliest years I enjoyed hearing good preaching.

The chief things inculcated in the teaching and preaching of those days—I mean half a century ago, so far as the Friend's Church was concerned—were to mind and obey the light of God's Holy Spirit shining into the heart; to be moral and upright and honest and truthful and good; to do what duty required, and to obey God; and thus to work out salvation with fear and trembling.

It is true that Christ crucified was often spoken of as the sinner's hope of acceptance with God; but the fact that the Spirit always testifies of Christ and draws men to Him, was too much lost sight of, and the necessity for an immediate and definite conversion was not clearly insisted upon.

I cannot point to the time when converting grace first reached my soul. I am quite sure that it was in very early life. I am certain that there were occasions every now and then, during my boyhood and youth and early manhood, when my soul was filled with the love of God; when I was contrite before Him; when my peace flowed as a river, and when I enjoyed what I now believe to have been the witness of the Spirit to my adoption and sonship.

A man can be alive, even if he does not know when his birthday was; and so we may have the unmistakable signs of spiritual life without, in all cases, being able to point to the moment or the day when such life began. It is not so important to know the time as the fact of our conversion. But notwithstanding these things are so, yet I want to add right here that I do consider a definite, conscious conversion—to which the individual can point in all his subsequent life as the day of his birth into God's kingdom—to be an inestimable blessing and a glorious privilege. And where people are rightly instructed, such conversions will be the rule, and any other kind the rare exception.

Until I had reached middle life, my experience was very unsteady and unsatisfactory. God was wonderfully good to me; but the carnal mind was very strong, and ever struggling against the movings of the Spirit. So I was up and down—one day on the house-top, the next in the cellar—sin-

ning and repenting, backsliding and returning; at times growing in grace, and at times almost losing my faith and my hope. I was a Christian, but not a healthy one. Still, upon the whole, I can say, to the glory of Jesus my Saviour, that during those years, by His grace, I did make considerable progress in the Divine life. The old man—the strong man—was mostly kept in bonds. The struggle was often severe and protracted; but when I trusted in Jesus He gave me the victory.

When I was about thirty years of age, my attention was first called, distinctively and intelligibly, to the subject of holiness as an actual, obtainable experience. This was from a perusal of the *Interior Life*, by the late Professor Upham.

But it required many years for me to grasp the subject experimentally and practically. I made consecrations again and again—written and verbal—but, somehow, they did not stand the test. I struggled and prayed, and often got the victory; but I was not delivered.

When nearly forty years of age, I began to speak, not infrequently, in Friends' meetings, as a minister. I only felt just call enough to justify me in opening my mouth and, without deciding whether the Lord really intended to make a minister of me or not, I thought it safest to attend to present openings and opportunities to speak for Him as they occurred. It was comparatively only a short time before my monthly meeting gave its official sanction to my ministry by "recording" me as a minister of the Gospel. And still I was interested in the subject of holiness, and still I was desiring it, and still I was *not* enjoying it.

At length, in the twelfth month (December), 1871, while attending a series of meetings at a Friends' Church in Ohio, in which Brother David B. Updegraff was taking part, and acting under his advice, I arose in a large assembly and stated my sense of my own unworthiness and weakness; but that, relying wholly upon Christ, I did there and then reckon myself dead indeed unto sin and alive unto God through Jesus Christ my Lord.

I had now committed myself publicly. While I knew I could not make myself dead to sin, I felt as if the responsibility was now laid upon Jesus. What I reckoned in faith He could make real and true. There was no very marked feeling for several hours. I held on by faith to my confession. Then came peace—full, quiet, calm; not rapture, nor ecstasy, but "All the silent heaven of

love;" and this continued almost without intermission during my waking hours for several weeks.

Now, what did I get?

Answer: 1. A clean heart; I was baptized with the Holy Ghost, and my heart was purified by faith.

2. Perfect love.

3. The endowment of power; for whatever spiritual power I have been possessed of since, either for winning sinners to Christ or bringing believers to entire sanctification, by consecration and faith in Jesus, I date it from that blessed day and hour.

How has it been with me since?

There have been failures on my part, but God has kept me wonderfully. There have been great and exceedingly subtle temptations—angel-of-light temptations—but Jesus has carried me through. There have been great trials and fearful sorrows; greater, I believe, than the average Christian, or even the average holiness man, is called upon to endure; but Jesus sustains, and keeps, and consoles. There has been a great deal of blessed service for Him, both in preaching and in writing, and a good many souls testify to having been blessed and brought into the light and experience of holiness through my instrumentality, with pen or tongue. I wish the number was manifold greater, as it might have been if I had been wholly the Lord's from my youth; but I can rejoice now when others preach and write better than I, and are the means of gathering in hundreds where I bring units.

I do still testify that by the grace of God I am reckoning myself dead to sin; and I have a sure confidence that *now* the blood of Christ cleanseth me from all sin, and that I have received, and now have, the gift of the Holy Ghost. Praise the Lord.—*Sel.*

REMARKS.

Christian experience is, in the estimation of many, a sacred thing, on a par with Scripture writings, and so we are conscious of braving possible hostile criticism in doing anything further with this than simply to commend it to our readers.

To such we remark that he who permits his pen to falter because of such things, is better employed in some smaller field, where, because of want of courage of his convictions, his personal influence will do less damage.

But we not only give our unqualified approval of this rich Christian experi-

ence, but commend it to all as one of the best illustrations of the truths it undertakes to illustrate.

The only criticism we make is to call attention to the fact that whilst it is a beautiful object-lesson of a Christian life, lived on a plane far higher than that occupied by the average professor, it is still short of the Scriptural ideal.

This is evidenced if the sentence at the beginning of the last paragraph but one, be put beside Scriptural standards, "There have been failures on my part, but God has kept me wonderfully."

This is no doubt a truthful record, as far as it goes, but all the same it is very vague and indefinite. How many failures have there been made during a year, a month, or a day, witness saith not; and, therefore, the real value of the testimony smalls down to this general statement: "When I have not failed, God has kept me wonderfully." But what sincere Christian has not the same testimony to give, however, his proportion of faithfulness, when measured by moments, may compare with his unfaithfulness.

We once inspected the complicated machinery of one who had set out to discover perpetual motion; and he, with great enthusiasm, showed us how motion was secured up to a certain point, and then remarked that if he could only get his apparatus to overcome that one difficulty, his success was certain. We all smile at such a confession, for it is the admission of failure, inherent failure.

Now, wherein does this confession of failure differ from the would-be inventor. If it referred to a time or times when the brother chose not to live this higher life, then there would be no implied discount on the experience as a whole, or its inherent power to perpetuate itself.

But we are assured that the expression implies failure ever and anon, as a *necessary* part of the experience. If it does not, and we had the ear of the brother for a few moments, we would urge upon him, in the interest of all sincere seekers of a life where failures cease to be a part thereof, to rise and explain, and show if these failures came into his life when he was honestly striving in the sight of God to live with-

out them, or if they only existed when this was not the attitude of his soul towards his Maker. For if they were always, and only the outcome of backslidings in heart or life, or both, then the use of the expression would not put a damper on the spirits of those clear-headed seekers after complete conformity to Christ in heart and life, that in its present shape it must do.

Now, put this quoted sentence beside the ideals of the New Testament, and see how it fails to be a true witness to the possibilities of the Christian experience which is there taught as a *now* experience. We say *now experience*, because the outcome is solely of faith.

Dr. Clark :

1. "There have been failures on my part, but God has kept me wonderfully."

Scripture :

2. "Be ye therefore perfect, as your Father which is in heaven is perfect."

"Be ye therefore merciful, as your Father which is in heaven is merciful."

"Thy will be done on earth as it is done in heaven."

"The righteousness of the law is fulfilled in us who walk not after the flesh but after the Spirit."

"The very God of peace . . . preserve you blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you ; who also will do it."

"Eye hath not seen, nor ear heard ; neither hath it entered into the heart, what God hath laid up for them that love Him, but He hath revealed them unto us by His Spirit." (Hath it never, we remark in parenthesis, entered into the heart of man as a possibility, a life with failures eliminated ?)

"I have fought the good fight ; I have finished my course ; I have kept the faith."

"He that is born of God doth not commit sin."

Now, put the word failure in all these passages as to the *manner born*, as an implied part of these, and then, if it will fit into them as naturally as it does into this Christian experience, then the claims of this to being a truthful representation of Christian perfection can be allowed, but not otherwise.

Now, we do not take the ground that

the above writer claims to represent in his life Christian perfection, according to Bible ideals, but we do know the great majority of professors of holiness will accept it as a good illustration of it, and this is just why we add our cautionary remark.

KING SAUL AND HIS APPOINTMENT TO KINGSHIP.

REV. B. SHERLOCK.

I SAM. X. 27.

"And as they (Saul and Samuel) were going down at the end of the city, Samuel said to Saul, Bid the servant pass on before us, but stand thou still at this time, that I may cause thee to hear the word of God. Then Samuel took the vial of oil and poured it upon his head, and kissed him and said : "Is it not that the Lord hath anointed thee to be prince over his inheritance? When thou art departed from me to-day then thou shalt find two men by Rachel's sepulchre, and they will say unto thee : The asses which thou wentest to seek are found.

"After that thou shalt come to the hill of God and it shall come to pass that thou shalt meet a band of prophets coming down from the high place with a psaltery, and a timbrel, and a pipe, and a harp before them ; and they shall be prophesying, and the Spirit of the Lord will come mightily upon thee, and thou shalt prophesy with them, and shalt be turned into another man. And let it be, when these signs are come unto thee, that thou shalt do as occasion serve thee" (Heb.—"Do for thee as thine hand shall find.") "for God is with thee." And it was so that when he had turned his back to go from Samuel, God gave him another heart, and all those signs came to pass that day. And when they came thither to the hill, behold a band of prophets met him, and the Spirit of God came mightily upon him, and he prophesied among them."

The external system and arrangements for public worship by the mass of the people differed in that age from what prevails at the present. But we

notice that when any individual is brought into real and spiritual contact with God, the process, or programme, is substantially the same in every age. This is a case in which the persons acting, and the occasion which brings them together, alike show that the proceedings were just as God would have them to be. Saul had been chosen by God's revelation to Samuel (See ch. ix. 15-17). Samuel himself was priest, prophet and judge to the Israelite nation at that time, and was a man of God, the highest spiritual and civil authority living. This is the time of Saul's induction and appointment to be the first of the kings of Israel. He passes through a definite spiritual process, as preparation for the position to which he is called.

Two crisis bestowments come to him from God. Note what they are, and also their relative order.

First. Ch. x. 9.—“And it was so that when he had turned his back to go from Samuel, God gave him another heart.” Samuel had told him, “Thou shalt be turned into another man.”

Is not this correspondent to the change that in evangelic and Christian terms goes by the name of regeneration? A change without which no man is qualified to be one of God's spokesmen to his fellows. It would seem that many of the kings, which in subsequent times sat on the throne of Israel, were without this qualification, but this was the first, and, no doubt, intended to be the model case in which God's mind, as to what kind of a person was eligible to kingship over His people, was shown. So in every beginning of God's work, when He works, as it were, unhampered by obstacles, He always chooses and prepares the man Himself. Abraham, Moses, Samuel, Nehemiah, John the Baptist, Paul, Wycliffe, Luther and other reformers, Wesley and his helpers, are all of them instances in point.

Second, in order of time, is that which is narrated in the tenth verse. “And when they came thither to the hill, behold a band of prophets met him, and the Spirit of God came mightily upon him, and he prophesied among them.”

The disciples of Christ had certainly the “new heart” previous to the pentecostal gift when, they were filled with the Holy Ghost, a gift which Jesus promised should give them *power* (mightily), and, like Saul, they “prophesied.” And the same results are promised in the prophecy by Joel, quoted by Peter: “Your sons and your daughters shall prophesy.” God's design evidently was, that, as Saul being king and thereby leader of Israel in military and civil matters, he would constantly be issuing orders and giving directions to his people, so he should be so indwelt of the Spirit that all his orders should have the authority of God upon them, for there would inevitably arise in the government of the nation many conjunctures and situations in which an appeal to the written law would be impossible, and many others in which nothing would be found in that written law so specific as to leave no doubt as to what should be done. The Spirit of God, who came mightily upon him at the beginning of his kingly career, would not have forsaken him had he proved obedient.

But the words of Samuel to him, do of themselves teach the truth about which we have been reasoning. “And let it be, when these signs are come unto thee, that thou shalt do as occasion serve thee.” If a man first of all gets “another heart,” and then, in addition to that, receives the Spirit in his fulness, he may do as he likes without restraint, without fetters or bonds or rules of any kind, for “where the Spirit of the Lord is, there is liberty.” Man desires liberty; it is the instinctive yearning that comes of life; it is the necessary condition to the fulfilment of the mission of every living being. But liberty to man, while he is under the power of depravity, is always dangerous, always productive of evil. Here, in the Gospel as fully received, is the liberty that is not only safe; but which makes life glorious—the blessed liberty which the Christians of A.D. 33, and succeeding years, enjoyed—liberty to do all that was holy and loving and devout and beautiful, and they did these things because they were filled with the Holy Ghost. When we say,

that being filled with the Spirit we have within an infallible Teacher, Master and Guide, according to the promise of Jesus, some good people are horrified and think we approach the blasphemous.

But here we have, more than a thousand years previous to the incarnation, the crucifixion and the pentecost, a man to whom it was said by the first man of God living, "You will be filled with the Spirit of God," and then you may do as you like, you will do certainly right, "for God is with you."

"A *new heart* also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh" (Ezek. xxxvi. 26). "And I will *put my Spirit within you*, and cause you to walk in my statutes, and ye shall keep my judgments and do them (verse 27). Prophecy fulfilled in every one who accepts all that Jesus has said.

HOLINESS PEOPLE.

What is the matter with the term anyway "Holiness people," or is it all right? To whom is it applied, and for what purpose is it applied? Did it originate with the professors of a holy life, or did it come from non-professors by way of ridicule? Can and should such a term be applied to believers in general, or are we to regard those to whom it can be honestly applied as a sort of marvel or curiosity which greatly astonishes us? There appears to be some inconsistency about it somewhere; not in being applied to cert. in individuals, but in being used as a *necessary* distinguishing mark between the children of God. If certain believers are appropriately called holy and others cannot be so called, what is going to be done with this latter class? How are we to classify Christians? Shall we say holy, more holy, most holy? Does holiness admit of comparison? Are we holy unless we are indeed dead unto sin—when we are holy can anything more be done in the way of purity, and if it can, are we holy while this is undone. We are not now speaking of additional knowledge, faith and many other things which come in to enrich the

the life, but of the possibility of being two things at the same time, holy and unholy. It cannot be done—we feel under obligation to keep the Commandments, and Scripture assures us that if we break one of the least of them, we *haven't* kept the Commandments. Now, what other conclusion can we come to than that if we fail in any degree to conform to the Divine Will we are not holy, no matter how admirable the life, if the Master finds it necessary to say to us one thing thou lackest—we are that one thing short of being holy. Surely it is not necessary to spend time in asserting that a perfectly holy life is not only possible, but the great privilege of every believer; hence, when an individual or a number of individuals conclude to take the stand of living a Scripturally holy life, and prove what is that good and acceptable and perfect will of God, they are at once known as "Holiness People," and if their lives are Scripturally correct the name is most honorable and appropriate; and yet there seems a great absurdity in calling some Christians in the same Church "Holiness People" as a *distinguishing* mark from the rest. We should all be called by that name, for the very best reason in the world "that we should deserve it." Why wince to be known as a "Holiness person." Holiness is the breath of heaven and should be that of earth. Holiness is not yet very popular among us as a people, but we know it is immensely popular with God Almighty, and while now perchance the minority are by this name, yet it is but a matter of time when the majority must settle the holiness question with Him who has said, "Be ye holy for I the Lord your God am holy. Read the first Epistle general of John, and we find the believers therein mentioned bear the marks of "Holiness People." They have divine fellowship, walk in the light as God is in the light, do not commit sin, keep the commandments, walk as Christ walked, love their brethren, are perfect in love, divinely anointed, free from condemnation, overcome the world, etc.

Now we are not contending that all who are known as "Holiness People" are the only ones who bear these marks or that these marks are all applicable to

every person thus known, but rather do we contend that there are no degrees in purity—pure and impure—holy and unholy are the standards, so that it is no trouble for an individual to find out just where he belongs. Every person should be a "Holiness Person," every meeting should be a "Holiness Meeting," where God is worshipped in spirit and in truth and in the beauty of holiness. We are satisfied that if every pastor and teacher insisted on the members of his flock bearing the marks just mentioned, it would almost, if not entirely remove from the term "Holiness People" all the elements that now seem so objectionable; the fences that prejudice has built would be thrown down, and we would all be out in the commons together.

We cannot think that the present holiness movement is alone responsible for the lack of sympathy it receives from our Churches to-day, nor alone to blame for the great misunderstanding there is in regard to the life, object and work of its members. Many of those outside of the movement have most erroneous ideas of methods adopted and doctrines taught, and appear to think these professors of holiness are attempting a most *unwarrantable* something in this life which cannot be attained; whereas our observation and experience leads us to believe they are endeavoring to carry about with them the marks of the Lord Jesus, and if they profess one thing and live another, they have to settle the matter with God and not with us. We have but one man's account to settle, for which we are thankful. We have warm personal friends who could hardly be induced to enter a so-called "Holiness Meeting," and we presume they are a type of a goodly number who are prejudiced, they hardly know why, and from whom come much of the misunderstanding that prevails. Now if it is Scriptural for us all to be holy, it don't seem quite consistent for one man who *ought* to be holy to ridicule or be even prejudiced against another who professes he *is* holy, without a careful investigation.

Let us carry the marks of holiness, and terms will not be burdensome.

J. GALLOWAY.

HISTORY OF THE SO-CALLED GALT HERESY CASE.

Although this whole matter is the direct outcome of the holiness movement, of which the EXPOSITOR is the organ, or general mouth-piece, nevertheless we have refrained from even alluding to it thus far.

But now it seems to be the proper time to bring the whole history in due order of time into the pages of the EXPOSITOR.

We shall not take space to go over all the reasons which have led up to this decision, a decision which has not been come to on our sole responsibility, but after deliberative counsel.

We are satisfied that this act will not complicate matters as if a spec of sectarianism were brought into them. For although the EXPOSITOR had its origin mainly in one of the churches, yet, from its origin, it was, as it still is, an undenominational publication, its whole object and aim being to emphasize those doctrines and teachings in the churches which tend to secure holy living.

We hesitate not to publish as our platform concerning church relations in the different denominations the advice of St. Paul: "Let each man abide in that calling wherein he was called" (1 Cor. vii. 20), and widen the meaning of *calling* to take in all church relations.

Moreover, we strongly advise that if even after all due efforts have been made to prevent the violent sundering of those church relations, they should in any instance be broken on the side of church authority, that even then the position of adherents to the same church should be chosen in preference to membership in some other denomination, provided always that each individual should be a law to himself in this matter.

It cannot, therefore, but be patent to all, that there is not in this movement a foundation of the bigness of the point of a needle for come-out-ism, or opposition to sects as a whole, or for invidious comparisons between them, which could in any way be utilized in the unholy interests of proselytism.

For it is evident that if any indi-

vidual member, or group of members of a church, or of the Association, should appeal to others for sympathy, in their desire for new church relations, whether in simply changing from one denomination to another, or in securing some independent, local or general organization, however simple in form, to secure that sympathy they must first change the whole history and character of our platform.

Again we call attention to the fact in this connection, that we all rejoice with our Presbyterian friends in that they have adopted no denominationalism in their nomenclature concerning holy living, expressing themselves, as is seemly, in the language of Scripture and the standards of their own church. This also will, with candid minds, tend to dissipate any preconceived notions concerning a possible spirit of proselytism, or hostility to church organization, lurking in this movement.

Finally, we maintain, and court honest, unprejudiced investigation to verify our contention, that anything, whether in individuals, or in organizations, that will endure the presence of downright, common-sensed, Scriptural holy living, need have no fear in the spread of what is termed the *Galt heresy*, and what true men, or set of men, will wish to uphold what will not endure such strain!

ITS ORIGIN.

We said above that this movement in Galt was virtually a part of the work of which this Magazine was the recognized organ, and yet, whilst this is true, its beginning was independent of it.

Several years ago, Bro. Caldwell, after a series of years spent in Knox Church as a member, striving since his conversion to live a satisfactory Christian life, and failing so to do, became convinced that there was something better for him in the Gospel. Hearing of it under the Methodist names he presumed that, as he could find no witnesses to this grace in his own church, he would surely find them in the Methodist Church, he commenced to ask individual Methodists if they enjoyed this blessing. But the outcome of all his

inquiries was that he only found two persons who could tell of having once possessed it, but who were not in the enjoyment of it at that time.

This, in place of being a damper to his zeal, gave him some encouragement, and so he took his Bible and went alone with God to seek and find for himself. It was whilst thus engaged that God met him in his enlarged desires, and granted him his request.

At once he began to testify to sanctifying grace, both amongst his friends and in Knox Church, of which he had been so long a member.

After a time he was cited before the Session on the charge of heresy; but after a couple of informal investigations the matter was dropped.

In the meantime, our Association held one of its annual conventions in Galt, and our friend built strong hopes of having his experience propagated among his friends through its agency. These hopes, however, were not realized.

But in the summer of 1837 he persuaded some of his friends to attend our annual camp-meeting at Wesley Park, and there, not only did he himself enter into a broader and more aggressive experience, but his friends likewise became partakers of like spiritual blessing. For there they received the Holy Ghost in the pentecostal sense, and immediately returned to their homes to prove the truth of the words of Jesus: "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses," etc. For others speedily, through the power of their testimony, were led to desire the same experience, and the desire, advanced on their part, and their own desire to help others into like faith, suggested the propriety of opening their homes for religious conversation and service. The meetings speedily grew in importance, and many testified to their improved Christian experience when they had received the Holy Ghost to walk in Him as their spiritual power and their only law of life.

And now they sent to Toronto to have some of the friends come and unite with them in carrying on the work committed to their trust.

In answer to this appeal, Sister McMahon spent some weeks with them, vindicating both to them and us the law of divine selection in her case.

Bro. J. K. Cranston, to meet the emergency and accommodate the increasing number in attendance, arranged his home by the removal of a partition, and economizing room, to seat a hundred and fifty persons, which seating capacity was all brought into use at this time. Several meetings per week were held, and gratifying results were witnessed, not only in the improved experience of many believers, but also in the rescue of open sinners.

But during all this time Christian work in the churches was not suspended, but rather increased, and the friends evinced their readiness to do their full share in public testimony, in prayer, in helpfulness during revival services, and in Sabbath-school labor.

And now commenced that spirit of antagonism, which at last culminated in the trial which has brought the whole movement conspicuously before the public.

The seven persons, whose names are appended to some of the documents now published, were summoned to appear before the Sessions of Knox Church, on a charge of heresy. They promptly responded, and, being allowed considerable latitude, availed themselves of it to give in their individual Christian testimony.

This, whilst it was evidently satisfactory to some, did not please others, and so at the second time of their being cited before this tribunal they were confined to "yes" and "no" answers.

They were found guilty and expelled. But as an appeal to the Presbytery was taken against this sentence, it necessarily could stand against them only as one of suspension.

The appeal was sustained on the ground of informality, and the Session was required to re-hear the case, while an advisory committee from the Presbytery was sent to aid them in its hearing.

The verdict of this second trial was similar to that of the first. This verdict was again appealed from, and the whole

matter again was brought before the Guelph Presbytery, which, after a lengthened investigation, pronounced against the appellants.

They now appealed to the United Synod of Toronto and Kingston, but were informed that the true order, according to the laws of the Church, was that they must appeal again to the Guelph Presbytery. And, although much surprised by such a ruling, they complied, and so again the matter was tried at Guelph, but with no appreciable change in the findings.

From this deliverance of the Guelph Presbytery an appeal was entered, in due form, to the Synod, which meets in Toronto some time in the month of May next.

This then is the advanced stage which this now somewhat *cause célèbre* has reached.

Wide-spread interest will doubtless centre in the coming synodical gathering when it takes up this subject, seeing the results cannot, in the nature of the case, be confined to the seven persons now on their trial.

We indulge strong hopes that this weighty body, when the whole subject comes before them, will not find it necessary to be extreme in their findings in any direction, but will find out some *via media* whereby, without putting forth the effort to drive from their midst any pronounced form of spiritual activity which desires to move in the Presbyterian orbit, they may partially, or wholly, help to allay any personal antagonism which may have been engendered in the conflict.

We deem no apology necessary for taking much space in the EXPOSITOR of this month in placing the various documents in their order in its pages, not only for the purpose of having them in compact shape for obtaining a comprehensive view of the whole subject, but also for future reference. For we present them with the full conviction that they will form no unimportant part of the ecclesiastical history of our country.

The following is the text of the appeals from the Kirk Session to the Guelph Presbytery:—

THE PROTEST AND APPEAL OF WM. HENRY, DAVID CALDWELL, JAS. K. CRANSTON, JOHN D. CRANSTON, LIZZIE MORTON, MISS ALEX. KAY, AND ALEX. B. CRANSTON, against the action and decision of the Kirk Session of Knox Church, Galt.

To the GUELPH PRESBYTERY of the Presbyterian Church of Canada.

Respectfully showeth as follows:

1. That on or about the 24th day of April, 1888, we were individually served with a paper writing directed to each one of us respectively, and containing the words and figures following:

GALT, April 24th, 1888:

DEAR SIR OR MADAM,—At a meeting of the Kirk Session of Knox Church, held on the 18th inst., a resolution was passed requesting you to appear at a meeting of the session to be held in the Session Room in the basement of the church on Thursday evening, the 26th inst., at 7.30 o'clock, to answer to the charge of holding and teaching doctrines not in accordance with the standards of the Presbyterian Church.

(Signed),

JAMES COWAN,
Session Clerk.

2. In answer to the said request, we appeared before the session at the time and place named, and objected to being dealt with on the following grounds:

1st. That the said citation was irregular in that it did not fulfil the requirement of Sections 268 and 269 of the Rules and Forms of Procedure adopted by the Presbyterian Church of Canada.

2nd. That no definite charge was stated in the said citation, showing wherein we were holding and teaching doctrines not in accordance with the standards of the Presbyterian Church, as regarded by the forms in that behalf, on pages 62, 63, and 64 of above-mentioned (R and F.)

3rd. Our objections were sustained by the Moderator, Dr. Smith, and no legal trial was then had.

4th. On or about the 4th day of May, 1888, we individually received a communication in the words and figures following:

GALT, May 4th, 1888.

TAKE NOTICE—That you are summoned to appear before the Session of Knox Church, Galt, at 8 o'clock, p.m., on the 7th day of May, 1888. Served this 4th day of May, 1888, by appointment of session.

(Signed),

JAMES COWAN,
Session Clerk.

5th. On or about the 7th day of May, 1888, we each received a notice, of which the following is a true copy:

GALT, May 7th, 1888.

TAKE NOTICE—That the meeting of session to which you were cited to appear, has been postponed to Monday, the 14th day of May, 1888, at 8 o'clock, p.m.

(Signed),

JAMES COWAN,
Session Clerk.

6th. In pursuance of said summons and notice of adjournment, we attended the meeting of Session held on the 14th day of May, 1888.

7th. We again raised similar objections, and pointed out to the court that Rules 254, 256, and 257, had not been complied with; but all our objections were overruled. We were not allowed to defend ourselves. The Moderator, the Rev. J. A. R. Dickson, saying that prisoners at the bar were not allowed to quote law to the judge; so that no trial whatever was had.

8th. The appellants further claim that they have been guilty of no offence rendering them liable to discipline in the Presbyterian Church of Canada, as defined in Articles 240 and 243 of said Rules; nor has it been pretended that they are guilty of any such offence.

9th. The appellants further say that no charge other than the above has ever been laid against any one of them, so far as they are aware, nor does any "fama" exist against any of them which endangers the honor of religion or is condemned by Scripture.

10th. Notwithstanding the fact that regular notice of Protest and Appeal against the decision of the said Session was given, the said session caused notices to be sent to appellants Jas. K. Crans-

ton, Mrs. Alex. McKay, and Lizzie Morton, of which the following is a true copy :

GALT, *May 18th*, 1888.

TAKE NOTICE—By the decision of the Kirk Session of Knox Church, your name has been erased from the Communion Roll; and, in accordance with the constitution of the Sabbath-school, declared incompetent to be a teacher therein.

By order of the Session,
(Signed),

JAMES COWAN,

Session Clerk

For the reasons above alluded to, among others, we beg respectfully to protest and appeal against the action of the said Kirk Session, which said reasons are, amongst others;

1st. We have not been guilty, nor have any of us been guilty of any offence within the meaning of Rule 243, or any other rule, rendering any private member of the Presbyterian Church amenable to discipline, having for its object the glory of God, the purity of the Church, and the spiritual good of the appellants.

2nd. None of us have been served with the copy of any definite charge laid against us, nor, in fact, has any definite charge been laid against us, or any one of us, by any one.

3rd. When we appeared before the said session, on the 14th inst., we were not permitted to defend ourselves in any way against the imputations against us, but were refused a hearing, as above stated.

4th. The whole proceedings, as detailed are irregular, so that we had no legal trial whatever according to the procedure laid down in the Rules and Forms of our Church. We each for himself and herself repudiated and denied holding and teaching the erroneous doctrine attributed to us at the meeting of April 26th, 1888.

Your appellants, therefore, pray that the said Presbytery cause the action of said session in causing the names of the appellants to be erased from the Communion Roll to be annulled, and that the said session be directed to re-enter the names of the appellants on the Communion Roll of the said Church, which

have been erased, and reinstate them to all rights and privileges before enjoyed by them individually and respectively, and your appellants will ever pray. As witness our hand this 22nd day of May, A.D. 1888.

WM. HENRY,
DAVID CALDWELL,
JAS. K. CRANSTON,
JNC. D. CRANSTON,
LIZZIE MORTON,
MRS. ALEX. KAY,
ALEX. B. CRANSTON.

The Appeal was heard at Guelph, November 20th, and sustained, and the case was referred back to the Session of Knox Church, assessors being appointed to sit with the Session of Knox Church, Galt, when hearing the case.

THE PROTEST AND APPEAL

OF WILLIAM HENRY, DAVID CALDWELL, JAMES K. CRANSTON, JOHN D. CRANSTON, ALEX. B. CRANSTON, LIZZIE MORTON, AND MRS. ALEXANDER KAY, Against the action and decision of the Kirk Session of Knox Church, Galt, Ontario.

To the GUELPH PRESBYTERY of the Presbyterian Church of Canada.

Respectfully sheweth as follows:

1. That on or about the 23rd Nov., 1888, we were individually served with a paper, directed to each one of us respectively, and containing the words and figures following:

You are hereby required to appear before the Session of Knox Church, at a meeting to be held in the session room of the church, on the twenty-seventh (27th) day of November current, being next Tuesday, at the hour of two-and-a-half o'clock of the afternoon (2.30 p.m.), to answer to the charges of holding and teaching doctrines not in accordance with the Standards of the Presbyterian Church of Canada, and of pursuing a divisive course in respect to said Knox Church, or either or both of them, made against you by the said session.

Dated this twenty-third day of Nov. 1888.

Signed,

JAMES COWAN,
Session Clerk.

GALT.

In answer to said request we appeared before the *Session*, and at the time and place named.

2. We were then separately called to appear before the court.

3. The Moderator explained to each one that the court had arranged a set of questions which would be propounded to us by Dr. Middlemiss, and informed us that the court would expect us to answer the questions, yes or no.

The following are the questions propounded:

1. Do you believe that in the case of any man such grace is given in this life that he can perfectly keep the commandments of God, but does not daily break them in thought, word, or deed?

2. Do you believe that, in any case, the believer is, in this life, delivered from the inbeing of sin?

3. Do you believe that any mere man is, in this life, perfectly able to keep the commandments of God?

4. Do you believe that there are any seasons in the earthly experience of the Christian when he can dispense with the confession of sin, and asking pardon for it?

5. Have you attended services carried on simultaneously with the services held under the direction of the session of this Church?

6. To John D. Cranston.—Have you changed your doctrinal views since you resigned the office of the eldership?

4. James K. Cranston, and Alex. B. Cranston at first objected to answer the questions propounded, and requested the court to inform them of the particular views they were accused of holding and teaching which were not in accordance with the Standards of the Presbyterian Church of Canada.

They claimed that the citation was irregular, in that it did not fulfil the requirements of Rules and Forms clause 269, and Form II., page 63, R. F., for Heresy.

This reasonable request for information was refused. The Moderator stating that they were expected to answer the questions yes or no, without further explanations.

5. In answering the questions propounded, we endeavored to explain our

belief and views by giving scriptural quotations. But while doing so, some members of the court protested against our being allowed this privilege, and were successful in preventing our views on any one point being fully heard.

In our opinion the court, in their endeavor to confine us to yes and no answers, did not obtain sufficient information to warrant them in sending to the Presbytery the report which they did.

Consequently we did not at this, as at the former meeting, have the opportunity of explaining ourselves in anything like a satisfactory manner.

6. It is true that questions may be framed that yes and no answers to them may seem to be at variance with some parts of the Church Standards of any Church, or even with isolated passages of the Bible.

The compilers of the creed of our Church said themselves that in all controversies of religion the Church is to appeal to the Scriptures, and that Scripture must be compared with Scripture to secure its full meaning (see clauses 8-10, Con. Faith).

7. We therefore appeal to the Scriptures, and claim that we have been unjustly dealt with by the said Session, inasmuch as we were not permitted to give them a full statement of our position, belief and views, or to substantiate the same by Scripture proofs.

8. For the reasons above alluded to, amongst others, we beg respectfully to appeal against the action and decision of the Kirk Session of Knox Church, Galt.

We ask that the Presbytery give careful and prayerful consideration to the following reasons of protest and appeal:

1. Your appellants claim that they have been guilty of no offence rendering them liable to discipline in the Presbyterian Church of Canada, as defined in articles 240 and 243 of rules (Rules and Forms). And never, to their knowledge, have been proven guilty of any such offence.

2. That no "fama" exists against any one of us which endangers the honor of religion, or is condemned by Scripture or by the established regulations and practices of the Church founded on Scripture.

3. We protest and appeal, because we

were received into the membership of the Presbyterian Church on profession of our faith in Christ and obedience to Him (see clause 199, Rules and Forms). We claim that in accordance with the above rule that we cannot (nor can any other member of the Presbyterian Church of Canada) be disciplined for their faith in and obedience to Christ—faith in and obedience to Christ being the main imputations made against us by the Session (see questions, page 2). We protest that the said action and decision could not have had for its object "the glory of God," "the purity of the Church," or the spiritual good of the appellants (see clauses 240 and 243, R. F). Faith in and obedience to Christ, as we understand them, not only glorify God, but purify the Church and the individual.

4. Your appellants protest, because the Session reported to the Presbytery that the answers to the questions asked "show that the accused hold and teach the doctrine of perfect holiness in this life, and that they have attained to it." If, by perfect holiness, the Session meant to imply that we believe we have attained to absolute perfection, they have wrongfully judged us; or if they meant that we think we have arrived at a state which precludes further growth in grace or knowledge of divine things, we reiterate they have wrongfully judged us.

5. The Session report that they find us to be out of harmony with chap. 6, clause 5, of "The Confession of Faith," which reads:—"The corruption of nature during this life doth remain in those that are regenerated, and although it be through Christ pardoned and mortified, yet both itself and all the motions thereof are truly and properly sin."

We admitted that we had difficulty in harmonizing this clause with certain other clauses of "The Confession of Faith" and the Word of God, such as clauses 1 and 3, and evidences of true faith, 3rd and 4th requisites.

Faith unfeigned is able to make the conscience good, and the heart pure, and the man lovingly obedient to the law, etc., etc.

• Chap. xx., clause 3:—They who, upon pretence of Christian liberty, do practise any sin or cherish any lust, do thereby destroy the end of Christian liberty, which is being delivered out of the hands of our enemies, we might serve the Lord without fear in holiness and righteousness all the days of our life. • Chap. iii., clause 6, reads:—We are redeemed, justified, adopted, sanctified, and kept by the power of God.

May not this clause (chap. vi., clause 5.)

describe the condition of those Christians who, having begun in the Spirit, are trying to be made perfect by the flesh, as did the Galatians (see 3rd chapter, 1st to 3rd verses), or the condition of those Christians such as Paul wrote to (see 1st Cor., 3rd chapter, 1st to 4th verses), or the Hebrew Christians who had not entered into the Christian's rest because of unbelief (see Heb. chapters iii. and iv). Surely it cannot describe the condition of the Christian filled with and walking in the Spirit.

6. If this be not the correct interpretation, we cannot understand how said clause can be harmonized with other clauses of the Confession of Faith and the Scripture passages on which they are based. (See clause 6, chap. iii.; chap. xiii., clause 1; chap. xx., clauses 1-3; and "Evidence of True Faith," third requisite, clauses 1-4).

7. Your appellants claim that they are not out of harmony with either question No. 149 or No 82 in the Larger and Shorter Catechism, as judged by the Session. We believe that when it is said that no mere man can keep the commandments of God, but doth daily break them in thought, word and deed, they mean no man not born of God—Rom. iii. 10-19, being quoted as a basis of the statement, In proof that our view is correct, we call attention to the fact that the same passages are quoted in support of chap. vi., clauses 1, 2, 3, 4, which describe man in his natural condition.

8. We protest that the Session's judgment in finding us out of harmony with the fifth petition of our Lord's Prayer was without foundation. We believe that this prayer may at all times be prayed by the child of God, who is having fulfilled in his life—the third petition of the Lord's Prayer, viz.: "Thy will be done on earth as it is done in heaven."

9. Again, the children of God are daily indebted to their Heavenly Father for the gift of His Son in redeeming us, and for daily grace, preservation and blessing. Consequently, we owe a debt of gratitude which we shall never be able to pay. Therefore we can daily pray, "Forgive us our debts," etc., etc.

10. We have wittingly held no rival meetings, and have not advised people to leave their own church or its services.

11. With regard to the statement made by the Session in their report to the Presbytery—"That John D. Cranston had resigned his office of the eldership on the ground that he was not in accord with the Standards," he has to say that he did not express

himself antagonistic to the Standards, but had some difficulty in reconciling certain lines of teaching one with the other, as given in the Confession of Faith. The construction put on this by the Moderator was that he was out of harmony, and to which he replied, in effect, that "as you are seemingly determined (because of my difficulties in harmonizing certain clauses of the Confession of Faith) to interpret my attitude as being out of harmony with the Standards," he would resign the office of the eldership.

Permit us to call your attention to the following statement of our experience and views of the truth as it is in Jesus:

THE STATEMENT.

We, the undersigned, respectfully submit the following for the godly judgment of those whom it may concern:

1. We have held our membership in the Presbyterian Church as a result of clear, conscientious conviction concerning the Scripturalness of its doctrines.

2. We have, as far as our intentions could make it possible, been loyal members, (a) looking to its ordinances for spiritual help, and (b) laboring for its prosperity.

3. In our efforts to "grow in grace" we have, in the order of Providence, been led to study closely our privilege of accepting the Holy Ghost and walking in Him, as taught by Christ and illustrated by the early Christians. We made the discovery that, notwithstanding our conversion to God was a positive fact in our Christian life, we had not received the Spirit to walk in Him in what appeared to us the pentecostal sense.

Since then we have accepted the Comforter after this sort, and for definite periods of time have walked in Him, recognizing in Him our joy (Rom. xiv. 17); for the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost.

Also our Empowerer (Acts i. 8)—"For ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the earth" (Acts ii. 39); "for the promise is unto you and your children and to all that are afar off, even as many as the Lord our God shall call" (also Acts ii. 32, 33).

And our Guide (John xvi. 13)—"Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth, for He shall not speak of Himself, but whatsoever He

shall hear, that shall He speak, and He will show you things to come," (also v. 14) "He shall glorify Me, for He shall receive of mine and shall show it unto you."

And our Teacher (John xiv. 26)—"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you" (also Heb. viii. 10; Ezek. xxxvi. 26, 27).

4. In giving this our experience, we by no means imply that other Christians have not received the Spirit to walk in Him, and have no dogmatic views concerning this thing. But would say that much of the work given us to do among believers has been in helping those who, like ourselves, realize that, having begun in the Spirit, they were trying to be made perfect by the flesh, as did the Galatians. (Gal. iii. 1-3), "Oh, foolish Galatians, who hath bewitched you that you should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth crucified among you?" (2) "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of the law, or by the hearing of faith?" (3) "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?"

5. In emphasizing this definite work of the Spirit as

A PERSONAL EXPERIENCE

necessarily we have been brought to consider it in relation to the subject of sin, and thus far have settled the matter as follows: We realize in our own lives the truth of the statement of St. John (1 John iii. 6-10) that "Whosoever abideth in Him (Christ) sinneth not, whosoever sinneth hath not seen Him, neither known Him." (7) "Little children, let no man deceive you; he that doeth righteousness is righteous, even as He is righteous." (8) "He that committeth sin is of the devil, for the devil sinneth from the beginning; for this purpose the Son of God was manifested that he might destroy the works of the devil." (9) "Whosoever is born of God doth not commit sin, for His seed remaineth in him and he cannot sin because he is born of God." (10) "In this the children of God are manifest and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother." Also 1 John ii. 10; 1 John ii. 4; 1 John iii. 24, "And he that keepeth His commandments dwelleth in Him and He in him, and hereby know

we that He abideth in us by the Spirit which he has given us." 1 John iv. 4, "Ye are of God, little children, and have overcome them, because greater is He that is in you than he that is in the world." Also 1 John iii. 18-22; 1 John v. 4, "For whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith." Also 1 Corinthians x. 13; 1 John 5, "We know that whosoever is begotten (revised version) of God sinneth not, but He that was begotten of God keepeth him, and the evil one toucheth him not." Also Colossians i. 13; Ephesians vi. 11. 18.

As Presbyterians, these and kindred passages we believe to be true, because

IN THE WRITTEN WORD OF GOD.

Now, we believe that the framers of the Confession of Faith intended that it (the confession) should harmonize with and not antagonize the Bible, hence taking our stand on these Bible verities we expect to find no opposition to them in the standards of our Church.

As instances of the harmony that exists, we believe that when it is said that no mere man, since the fall, is able to keep the commandments of God perfectly, but doth daily break them in thought, word and deed, they mean that no man not born of God according to the meaning of St. John, as expressed in the passages quoted.

The Scripture passages quoted in the standards (Rom. iii. 10-19), in support of the statement no mere man, etc., to our minds, at least, seems conclusive.

Also in ch. iii., clause 6, of Confession of Faith, where it is stated that they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by His spirit working in due season are justified, adopted, sanctified, and kept by His power through faith unto salvation. Scripture passages quoted in standards in support of above are Titus ii. 14; 2nd Thess. ii. 13; also 1 Peter, 1 and 5; chap. xx., clauses 1 and 3, Confession of Faith on Christian liberty, which says:—"The liberty which Christ hath purchased for the believers under the Gospel consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the law, and their being delivered from this present evil world, bondage to Satan, and dominion of sin, from the evil of afflictions, the sting of death, the victory of the grave and everlasting damnation, as also their free access to God, and

yielding obedience to Him not out of slavish fear, but

A CHILD-LIKE LOVE AND WILLING MIND."

Chapter xx., clause 3, Confession of Faith. "They who, upon pretence of Christian liberty, do practise any sin or cherish any lust do thereby destroy the end of Christian liberty which is that being delivered out of the hands of our enemies, we might serve the Lord without fear in holiness and righteousness all the days of our lives."

The following are a list of Scripture passages as given by the (Confession of Faith) standards in support of these statements:—Ezek. xxvi. 27; Heb. viii. 10; Gal. iii. 13; i. 4; Col. i. 13; Titus ii. 14; Acts xxvi. 18; Rom. vi. 14; 1 Thess. i. 10; Rom. viii. 28; Rom. viii. 1, 14 and 15; and 1st John iv. 18.

Also (question 36, Shorter Catechism) the benefits which in this life do accompany and flow from justification, adoption and sanctification, are assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end. Passages in support are Rom. v. 1, 2, 5; xiv. 17; 1 John v. 13; Prov. iv. 18; 1 Peter i. 5.

If other and better methods of harmonizing the different expressions exist, we are ready and willing to be taught concerning this thing.

6. We have hitherto acted on the presumption that our Church teaches that the Bible is the true standard of orthodoxy, and that whilst our Church standards help to interpret the Scriptures they profess to be in complete harmony with them.

7. Therefore we repeat that, in accordance with the Bible teaching we believe that being born again and abiding in Christ we sin not, and with the standards of our Church we believe that no mere man can, in this life, keep the commandments of God perfectly, but doth daily break them in thought, word and deed.

8. And we wish it to be clearly understood that all our answers and statements given at the various examinations, should in all fairness to us, be interpreted in strict accordance with this, our more thorough statement of belief, as at the examinations we had not the opportunity of giving a full statement of our views.

9. Should the ground be taken that the standards of our Church repudiate the deliverance of St. John, as quoted above, then it will only be necessary that this be established as the distinct deliverance of the

Presbyterian Church of Canada, when at once we would cease even to desire to belong to its membership. But till then we shall look upon any action which in part, or in whole, puts us under disabilities as concerning attendance on the means of grace, or as participants in her ordinances, as an injustice, the outcome in all likelihood of misunderstanding, but none the less a calamity to be averted, if possible, by the use of all legitimate means, as we consider ourselves members entitled to Church privileges, having been received as such upon profession of faith in Christ and obedience to Him, as per clause 199 of Rules and Forms of Our Church.

N.B.—The above we unitedly stand by as a statement of our belief.

As to our Christian experience of being born again we take no responsibility, the one concerning the other.

We judge one another, and expect the judgment of all, not on our profession, but on our lives.

If, therefore, any one fails to show forth the Spirit of Christ in obeying the commandments, his profession we acknowledge to be vain.

As witness our hands this eleventh day of December, 1888, Galt, Ont.

JAMES K. CRANSTON,
JOHN D. CRANSTON,
DAVID CALDWELL,
ALEX. B. CRANSTON,
WM. HENRY,
LIZZIE MORTON,
MRS. ALEX. KAY.

Your appellants, therefore, pray that the said Presbytery cause the said Session to lift the sentence of suspension from church privileges from them, and direct the said Session to restore to them all rights and privileges before enjoyed by them individually and respectively, and your appellants will ever pray.

As witness our hands this 8th day of January, 1889.

WM. HENRY,
DAVID CALDWELL,
JAS. K. CRANSTON,
JOHN D. CRANSTON,
ALEX. B. CRANSTON,
LIZZIE MORTON,
MRS. ALEX. KAY.

THE SO-CALLED HERESY CASE.-- AN EARNEST PROTEST.

MR. EDITOR,—I notice a short editorial in your issue of January 2, in which you quote from the *Globe* some statements of the Rev. Mr. Jackson, seriously reflecting on the Christian characters of the brethren and sisters recently suspended from communion in Knox Church, Galt. You further remark, that such "acts in themselves deserve suspension, altogether apart from the question of teaching heretical doctrines." Without stopping at present to notice this position, to which I, for one, do not subscribe, I would remark that, when this editorial was written, you could scarcely have observed in the *Globe* of Dec. 29 (four days before the issue of your paper), an explicit contradiction by Mr. J. K. Cranston, of the allegations which you quote. Had you read that letter you would surely have cancelled the editorial, or else, in ordinary fairness, have quoted the contradiction as well as the charges. And I do not see how any candid reader could fail to be impressed by the truthfulness of Mr. Cranston's calm, Christian letter, borne out, as it is, by the Christian gentleness of all that has appeared from these brethren and sisters in their present trying position.

I notice, further, a second editorial, containing what seems to me a very gratuitous reflection on "our Methodist friends," as well as on the letter of the Rev. James Harris. Here, again, you do not seem to have seen in the *Globe* of Dec. 31 (two days before your issue), the letter of the Rev. A. Traux, containing a contradiction as emphatic of the assertions which you have quoted from Mr. Jackson regarding him, and closing with a seasonable hint as to the importance of making sure of facts before printing or circulating statements "injurious to the good name" of our fellow-Christians, whether of our own or of any other denomination! I must add, that I do not see any attempt whatever in the letter of the Rev. Mr. Harris to "make capital" out of the present unfortunate prosecution. His letter, on the contrary, seems to me very seasonable and very much to the point, in view of the present most salutary and Christian movement toward greater co-operation between Presbyterians and Methodists in Canada, so as to ensure a more sensible and beneficial distribution of Gospel privileges. For, if the principles which have guided the Galt Presbytery were to prevail generally in the Presbyterian Church in Canada, such Chris-

tian co-operation between brethren would be practically impossible. As it is, many Presbyterian ministers follow the brotherly practice of inviting any Christian members of other Churches who may be present at a communion season to sit down with them at the Lord's table. We are thus confronted with the spectacle of strangers sitting down at a Presbyterian communion table, holding the very same opinions for which attached and faithful members are publicly excommunicated! And if this Christian practice were ruled out, then, as Methodist ministers frequently occupy Presbyterian pulpits, we might see re-enacted the old story which we all have heard quoted as an instance of Baptist narrowness, now happily obsolete, when a Pædo-Baptist minister, who had preached the "action" sermon, was excluded from the table, and obliged to retire without partaking of the feast. In fact, there is no end to the un-Christian inconsistencies in which such principles would involve us.

It is scarcely possible to overstate in words the grief and indignation with which many earnest and loving Christian hearts—of Presbyterians as well as others—have been filled by the printed reports of the proceedings in this most miserable prosecution; reports which, as they are to be supposed unbiased, could scarcely do injustice to the prosecution. Many, indeed, have been astonished and bewildered, hardly knowing what to think of an action so unprecedented in their experience, and which, a few months ago, some of us would have deemed impossible in an age which is supposed to have learned something of the lesson taught by the bitter experience of the past—of the necessity of a broader Christian toleration in regard to difference of opinion. Hitherto the feeling excited has, with many, been almost too strong for ordinary language; but, lest the silence of sorrow and shame should be mistaken for that of indifference or acquiescence, I think it is time that some of it should find expression in behalf of the thousands of Presbyterian Christians who feel that, before the Christian as well as the non-Christian public of this Dominion, their Church has been put, by official action, in what they consider a false position, against which they can scarcely enter too emphatic a protest.

- The *fons et origo mali* seems to be a fundamentally wrong conception of what constitutes fitness for partaking of the Lord's Supper, and of the relation of Church organizations to that ordinance. It is, as Robert Hall asserted long ago, "the table of the Lord," and not the table of any particular

branch of His Church. It is the table set for true believers, true followers of Christ, "whatever their name or sign;" and no Church body, acting in the name of the great Head of the Church, has any right to exclude from it—whether temporary or permanently—any one of His true followers who can approach it in sincerity and faith. It is the table of the "Church of the first-born, whose names are written in heaven," and no branch of the visible Church has any right to exclude from it any true member of the invisible Church, simply because he or she cannot pronounce its particular shibboleth! Faith, love and obedience were the sole requisites known to the Apostles, and no Church which professedly founds its teaching on theirs has a right to demand tests of its own appointment, or bar the way to the Master's table with barricades of its own standards. When any Church—professing, as we all do, to "believe in the communion of the saints," cuts off from its communion any of Christ's faithful people, it takes upon itself the sin of schism, and must be held responsible accordingly. And of all "heresies," this heresy of dividing those whom Christ has joined together in the tender bond of common love, is, I think, the most deplorable.

It is, moreover, in contravention of the time-honored principles and practice of the Presbyterian Church itself that such rigid conditions of conformity in opinion are demanded in her name. We are told in an official document, published by the Presbyterian Alliance, that she "never failed to distinguish between defiant contradictors and those able to yield only a general or partial assent, but willing to abide in her communion, wait on her teaching and seek from God further light and guidance." This is precisely the position of our suspended brethren, as distinctly defined in their own published letters.

Furthermore, the Directory of Church Government and Excommunication, drawn up by the Westminster Assembly, contains the following very distinct deliverance:

"Such errors as subvert the faith, or any other errors which overthrow the power of godliness, if the party who holds them spread them—these being publicly known to the just scandal of the Church, the power of excommunication shall proceed. But the persons who hold other errors in judgment about points wherein learned and godly men possibly may and do differ, we do not discern to be such against whom the sentence of excommunication for these causes should be

denounced." There can be no question that the "error" of our Galt brethren—if they be in error—belongs neither to "such errors as subvert the faith," nor to those which "overthrow the power of godliness," since it leads them to strive after the highest "power of godliness," as attainable by the Christian in this life. And, as George Herbert well says:

"Sink not in spirit ; who aimeth at the sky
Sinks higher much than he that means a tree."

And, on the other hand, the point in question is one "wherein learned and godly men may and do differ," and, therefore, according to the authority quoted, a difference of opinion in regard to it is not a sufficient cause of excommunication. I maintain, therefore, that the action directed against these, our true Christian brethren, is opposed to the oldest ecclesiastical Directory of our Church, as well as contrary to the spirit of its great Head, who demands of His people that, whatever be their differences of opinion, they should be one in Him.

I shall reserve some further remarks for another letter.

A LAY PRESBYTERIAN.

THE SO-CALLED HERESY CASE AT GALT.

MR. EDITOR,—In my former letter I based a protest against the late ecclesiastical proceedings at Galt on the ground—first, that no Church, acting in the name of Christ, has the right to exclude from His table any of His true followers, even though they may not, in all points, be able to conform to its peculiar tenets; and, second, that any such action in the Presbyterian Church is not only opposed to the teaching of Christ and His apostles, but also to the best theory and practice of the Presbyterian Church itself. I quoted a passage distinctly proving this position from its old Directory on such matters, drawn up by the same Westminster Assembly which framed the Confession of Faith, and, therefore, of equally venerable authority. I now go on to the position that such excommunication as is there forbidden, on account of those "errors in judgment about points wherein learned and godly men possibly may and do differ," is also opposed to the best modern thought and practice of the Presbyterian Church.

It is true that, in those early times of conflict, when the heat of controversy overclouded men's Christian judgment and

charity, as well as the distinction between vital issues of faith and differences of very secondary importance, communicants were expected to adhere, not merely to the Confession of Faith, or its older predecessors, but also to the Solemn League and Covenant itself! But when the mists of these times had at least partially cleared away, and men began to see that faith in Christ was not necessarily bound up with such a load of subsidiary matter, this inconsistency of the Church with her own avowed principle as to minor differences, fell into gradual disuse, and has so continued. The Shorter Catechism declares that what "is required to the worthy receiving of the Lord's supper" is "that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon Him, of their repentance, love and new obedience." Nothing whatever is said of categorical inquisitions by Kirk sessions as to their conformity to the Confession of Faith! I have been present at many communion seasons in this country, and at some in Scotland, and I never yet heard any minister in "serving the tables" tell the communicants that conformity with the Confession of Faith was a necessary condition of fitness for communion, though I have frequently heard the keeping of God's law and the exhibition of "the fruits of the Spirit" read as the "evidences" expected from the communicants. Nor in the administration of baptism have I ever heard it required of the parent that he bring up his child in due conformity with the Confession of Faith! Our Church, therefore, as a whole, wisely refrained from giving to her Standards, in regard to the mass of her people, a place never intended by its compilers, and which only a few extremists would desire. The late lamented Principal Tulloch, of St. Andrew's, has well said: "These creeds and confessions were neither more nor less than the intellectual ideas of great and good men, assembled for the most part in synods and councils, all of which, as our Confession itself declares, 'may err, and may have erred.' They are stamped with the infirmities no less than the nobleness of the men who made them. They are their best thoughts about the truth as they saw it in their time (intrinsically they are nothing more); and any claim of infallibility for them, is the worst sort of Popery—that Popery which degrades the Christian reason, while it fails to nourish the Christian imagination." This is simply true, and the man who would excommunicate another because he does not hold his own favorite views in regard to

sanctification or election, would, a few centuries earlier, have been willing to condemn men to death for disbelief in the infallibility of the Pope, or for disbelief in the Trinity, as the Presbyterians of Scotland actually wanted the Long Parliament to do! The growing influence of the Christian spirit has modified, outwardly at least, the persecuting spirit, but it still exists; as Dr. Oswald Dykes said in his inaugural discourse at the last Presbyterian Council, "Scholastic orthodoxy has frequently stepped in between the soul and the only Master to whom it owes allegiance, whence have sprung the divisions, the narrow-mindedness that nothing can destroy, save the return to the only authority we ought to recognize—that of Christ Himself." And in days when this grand principle of Gospel liberty and simplicity are more fully recognized, and when a defiant unbelief is forcing Christians to sink their small points of difference in the great centres of agreement, it would be a curiously reactionary movement to make conformity with Presbyterian Standards *sine qua non* for participation in the tender Memorial Feast! In that case, our Church would have to revise her phraseology. The answer in the Shorter Catechism would have to be changed into, "that they be examined as to their faith in the Standards, and their obedience to Kirk Sessions." The ordinance would have to be styled "the Table of the Presbyterian Standards," and the very words of command into "This do in memory of them."

I hope that this Galt "case" will be settled by such a distinct deliverance on the subject as will forever prevent similar mistakes. It will be regarded with a widespread interest as a test case, concerning, as it does, thousands of Presbyterians in Canada. For the great mass of our communicants have never so much as looked into the Confession of Faith, and would be astonished, and in many cases somewhat shocked, if suddenly confronted with some of its statements. And it is hopeless to expect that, with Bibles in their hands, and the multitudes of modern helps to its study, people generally will ever think of sitting down to study an old document in antiquated phraseology, drawn up two hundred years ago, even by the most excellent of men? And no one can pledge himself to that of which he knows nothing. While, on the other hand, of the more thoughtful minority, there are thousands of Presbyterian Church members—and those not the least earnest and consistent—who neither hold, nor wish to be supposed to hold, every opinion expressed in the Confession of Faith;

and who, if they were to be held as pledged to all its teaching by the act of communicating, would feel obliged, in honesty, to withdraw from the Church to which they are most attached, and seek one where they can communicate on the simple and scriptural ground of faith in the one Saviour, and love and obedience to the one Master. But the Church will have to be consistent. Either the Galt mistake will have to be retrieved, or a large proportion of her most intelligent members will have to be driven out on the same grounds. In that case we may possibly see the formation of a new Reformed Presbyterian Church, a consummation which on some grounds would be a great misfortune, and yet might become a necessity and even a blessing in the end. But for any such schism, the Church which should cut off from her communion the members of Christ's body would be alone to blame. The mistake made in the past by the Church of England, in driving out Nonconformists, might well warn against similar "divisive courses."

I do not attempt to discuss the special point at issue. To most people it does not seem a very serious "error" to believe that He who is able to keep us from falling will do it, the conditions being complied with; or that St. Paul meant what he said when he prayed God "that your whole spirit and soul and body be preserved blameless until the coming of our Lord and Saviour Jesus Christ;" or that our Lord was commanding what He knew to be an impossibility when He said, "Be perfect, as your Father in heaven is perfect." I lately heard the most orthodox minister of a leading Presbyterian congregation say, before a general audience, that a true minister will always teach "a full and perfect redemption through Christ—a perfect regeneration and holiness through the Spirit." I think few would dare to say less, and, judging from their own explicit declaration of their views, I do not think that our Galt brethren mean to say more. As an abstract question, I regard that, as to how far sanctification can neutralize indwelling sin as one of the metaphysical subtleties impossible to settle, because its very conditions elude our consciousness. We can know sin only in the act of sinning, in the sinful feeling, thought, act. Whether there are times in the experience of Christians when the power of the Spirit in them is so strong as to keep them from any conscious sin, is, in the end, simply a question of individual experience; and in this no one can judge for another. If our Galt brethren have, in any degree, deceived themselves and overstated

their own experience, a truer and deeper knowledge of their own hearts, taught by that Divine Spirit to whom they look for guidance, will correct, in time, any such extravagance. What is called "error" is often simply the exaggeration of a truth which has been for a time neglected, when it is first vividly seen. The truth to which these brethren bear such glad witness of the high calling to which we are called, and the power of the Holy Spirit to keep us in it, is a truth which has been, to a great extent, left in the background. The high New Testament ideal of Christian life has not been sufficiently brought before our congregation as binding on every Christian. This is the reason why the Bible "Standard of Morals," to which you editorially refer, is, for multitudes of average communicants, practically a dead letter! And yet those who strike a higher note are practically declared unworthy to sit down with the average Presbyterian communicant! I marvel much how any man calling himself a servant of Christ could bring himself to read such a deliverance from a Christian pulpit! What if they do, in the opinion of some, aim too high, expect too much of the Spirit? Old George Herbert tells us

"Who aimeth at the sky
Shoots higher much than he who means a tree!"

In days when infidelity taunts us, and with reason, for the practical inconsistencies of professing Christians, when so many lukewarm, careless, worldly-minded communicants sit down complacently at our communion tables, it is shameful and pitiable to exclude from them, even for a season, any who in their zeal and love cannot suppress their testimony to their new-found treasure—the old apostolic truth that Christians are to be made "partakers of the divine nature," to the very end that they may escape the corruption of the world through lusts! When our congregations are so full of unholiness, it is unfortunate that the ban of the Church should even seem to rest on those who are sincerely "following after holiness!" What of the veiled dishonesty of all kinds that so largely pervades business relations—the bank-swindlers political corruption, newspaper unfairness, advertising lies, professional untruths, social falsehoods, oppression by employers? What of the "trusts" and "combines" which have been fitly characterized by high legal authority as "conspiracy against the public weal?" What of gross selfishness in all phases of life—of the indulgence of carnal passions? What of the

cruel tongue of the backbiter, scattering sorrows and death? Are any of these things compatible with the divine command to "love thy neighbor as thyself?" Do not all these sins exist among Presbyterian Church members—even among Presbyterian office-bearers? And do our ministers, as a rule, denounce these crying sins of the day with the firmness and faithfulness that are needed? When the Church of Scotland was first constituted, everything that fell short of the perfect law became the subject of "discipline!" Can it be pretended that the Church lays any such stress on holiness of life now? I would not have the most inconsistent communicant excluded from the Lord's table, if penitent for past sin and sincerely desirous of "new obedience." But there is a strong spirit of unconscious Antinomianism widely prevalent, which is sapping the very life of our Christianity; and it will be a fatal mistake if our Church should, by any means, even appear to emphasize mere correctness of theory, above love and faith and purity of heart and life! "I speak as to wise men; judge ye what I say."

I cannot help adverting, in passing, to the inconsistency of condemning any Christian people for holding religious meetings at the same time with those appointed by the Kirk Session. Has the session a monopoly of certain times and seasons, and are their meetings an end or a means? There may be many circumstances which may make it expedient for church members to hold such additional meetings, and certainly one of these might well be found in holding meetings for the neglected, who are not usually found in our ordinary prayer-meetings. But when no Church Session would venture to interfere with any member who had a ball or a card party at his house on such evenings, or who attended such parties at those of others, and this is constantly done by Presbyterian Church members, sometimes even at the houses of elders; it is singularly inappropriate to find fault with the religious meetings, which, if real and earnest, could only be for the true prosperity of the congregation whenever and wherever held. And when we see "tableaux vivants" and other entertainments for church purposes, so frequently gotten up by church members, it is no time to frown on those whose zeal for the souls of others may sometimes require other channels than those provided by the Session!

With a mass of heathenism abroad and of semi-heathenism at home, our Church has serious issues and serious work before her,

for which she needs all her strength. If she begins to waste it in theological hair-splitting on points whereon true Christians see difficulty; if in a time when Christians generally are beginning to seek after unity by sinking minor differences, she begins to emphasize the points in which she differs from others; if, above all, before the keen eyes of a clear-sighted and critical scepticism, she appears to lay greater stress on an intellectual agreement with a rigid scholastic "orthodoxy" than on the manifestation of the "fruits of the Spirit," then she can only expect to fail miserably in fulfilling her high mission, and to share the fate of those who, when weighed in the balance, are found wanting!

A LAY PRESBYTERIAN.

--Canada Presbyterian.

WITHOUT HASTE.

BY JENNIE FOWLER WILLING.

Upon Gœthe's ring were the words, "Without haste, without rest." John Wesley's motto was, "Always in haste, but never in a hurry." There was really no discrepancy between the sentiment of the worldly and that of the Christian philosopher. Each meant, "I am to do my best every hour, and not crowd upon one minute the work of another."

The centre of a hurricane is said to be quiet. To live in constant calmness and freedom from worry, one must rest in the heart of the will of God. He must get back to the prayers of his childhood: "Thy will be done on earth, as it is in heaven." There is no worry in heaven. God's great unerring blessed will keeps all in perfect equipoise and harmony.

We know that God's will must prevail. We are not moral anarchists or rebels, believing that the Divine government may be overthrown, who hold ourselves a little aloof so as to be able to spring to the side that conquers. No! we have put ourselves into God's hand, and we mean to stay there. We will not say, "taking the risks with Him," for there are none.

"He always wins who sides with God,
To him no chance is lost."

There may be perplexity and peril, for we are in a revolted province of the Divine domain; but there can be no question of the ultimate outcome. We have His promise,

"All things work together for good to them that love God." What can we find to fret about?

Like the Psalmist, we may get bewildered by the apparent prosperity of the wicked; but a visit to the sanctuary will solve the problem. We shall see their slippery places, and learn the patience and long-suffering of our Father.

He may seem quite to have forgotten our interests, or He may strengthen by testing our confidence in His care, swinging us out over a gulf, as a strong man tosses his babe. It may be necessary to throw us into a danger that seems terrible, to save us from one that is greater, that we do not comprehend.

A friend of mine was shipwrecked on his way home from India. The vessel hung on the rock on which she had struck, but the seas that broke over her were increasing in violence momentarily with the rising gale, and she must soon go down. With great difficulty the boats were lowered, and after they were afloat they could not come within ten feet of the wreck. My friend threw his little four-year-old daughter over the boiling chasm into a boat. Springing out of the arms of the sailor who had caught her, she stood up and cried out in an agony: "Oh, papa! could you throw me away? Could you throw me away?"

God's ways of caring for us may seem inscrutable, yet we have put ourselves into His hand for time and eternity, and we will not admit a doubt, even if we have to say, "Though He slay me, yet will I trust in Him."

"Yes," assents one with sharp lines between his brows, "I think I know how to lie passively in His hands when the great trials come. It is the little pinching everyday cares that get me into trouble. Things seldom go exactly to my mind, and I am tempted to take them into my own hands. Those who manage their own affairs get on so much better than I do; it seems only common-sense to crowd on a little more steam, and drive matters after their fashion. Our Lord said that we were to be as wise as serpents," you know.

To be sure, the wiser the better, if we have with that serpent-like quality a due amount of dove-like gentleness and freedom from self-assertion.

We must have, as the mainspring of our life, an unswerving loyalty to God, like that of the French soldier for his emperor. The surgeon was probing for a ball that lay somewhere near the heart. "Go a little farther," said the wounded man, "and you will touch

the emperor." Our loyalty to our Prince, even Jesus, is not complete till we have

"A heart resigned, submissive, meek,
My great Redeemer's throne,
Where only Christ is heard to speak,
Where Jesus reigns alone."

When we do thus consciously, intelligently, irrevocably, give all into His hand, we are sure that He will make the most of the offering. If I stay in His hands, He will put me where He wants me to be. He will set open before me the door through which He would have me pass in His service, and no man can shut it. He will produce the result from my effort which is most for His glory.

Compare the Peter of Gethsemane with the Peter in Herod's prison, The Peter of that night of trial had been three years under the direct teaching of the Master, witnessing His greatest miracles. Most of the excellent things that the Lord Jesus meant to say to him had been uttered. But when the mob comes, see into what a fume he falls. He tries to cleave the skull of one of the servants. Christ has to stop in the midst of His own humiliation and anguish of soul to work a miracle to save this hot-headed apostle from the results of his rashness. Now see that same impulsive, erratic Peter after grace has taken the fret and worry out of his strong spirit. Herod had sacrificed James to the fury of the Jews, and now he has thrown Peter into prison. There he lies, chained to those iron, Roman soldiers, sixteen of whom are held responsible for his safe keeping. On the morrow he is to be executed. Is he busy with plans for the safety of the poor little persecuted church, for which he has been spokesman and pathfinder from the first? How can the small scathed company ever spare him? Is he in a worry about the Divine administration, that, with all resource in hand, can let one of his servants lie unsupported in the midst of such perils? Is his faith "holding on" with a cataleptic agony to those words of the Master, "All power is given unto Me in heaven and in earth," and "Lo, I am with you alway, even to the end of the world"?

No; that nervous, excitable, energetic Peter is lying there among the soldiers, sleeping like a babe on its mother's bosom. He has cast all his care on One who careth for Him. He knows upon whose shoulder rests the government.

"His not to question why,
His but to do or die."

He has simply to obey and trust, leaving consequences altogether with God.

Now he is ready for deliverance. The best work of his life lies yet unwrought, and he has learned the lesson that will make it safe for him to enter the open door. Now God will set him teaching again, though He should have to give him an angel for his body-servant, and harness an earthquake to his car.

This quietness of spirit from submission and trust is quite compatible with the highest activity. One must make the most of every opportunity and of all his powers.

Some wilful souls yield with such difficulty that they quite lose heart under the discipline. They are like a regiment of recruits in one of the battles of our late war. Under a galling fire they were ordered to fall and reload their rifles. They obeyed, but their courage was not equal to getting them again upon their feet. There they lay in a shiver of dread. Another regiment coming to their support, and seeing their predicament, marched over their backs to charge the enemy.

It is quite as disastrous to settle down in discouragement, taking counsel of our own fears, or listening to the enemy's reiteration of the story of our incompetency, as it is to have our ears filled with the siren-song of worldliness.

We must let God make all the haste, while we rest on His mighty arm. Our thought cannot keep step with the velocity of His movements, even in Nature. Light, electricity, the planets, how they spin along! yet with what perfect smoothness and silence.

Let us make the most for Him of every force that we can touch, and then let us rest in perfect calmness in the very bosom of His dear will.—*Divine Life*.

It is remarkably strange that the subject of holiness should stir up so much unholiness, and "perfect love" so much hate and hatefulness. But so it is, or has been. It shows how far most of us are from being what our theory calls for.—*Gilderoy*.

I HAVE noticed, and noticed with gratitude to God, how at a political meeting, men of the coarsest type have smiled with joy at the utterance of a warm, glowing, true-hearted sentiment. Anything that has appealed to their highest nature has lit up their faces with admiration. It has taught me that to appeal to the highest man is the way to win him.

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