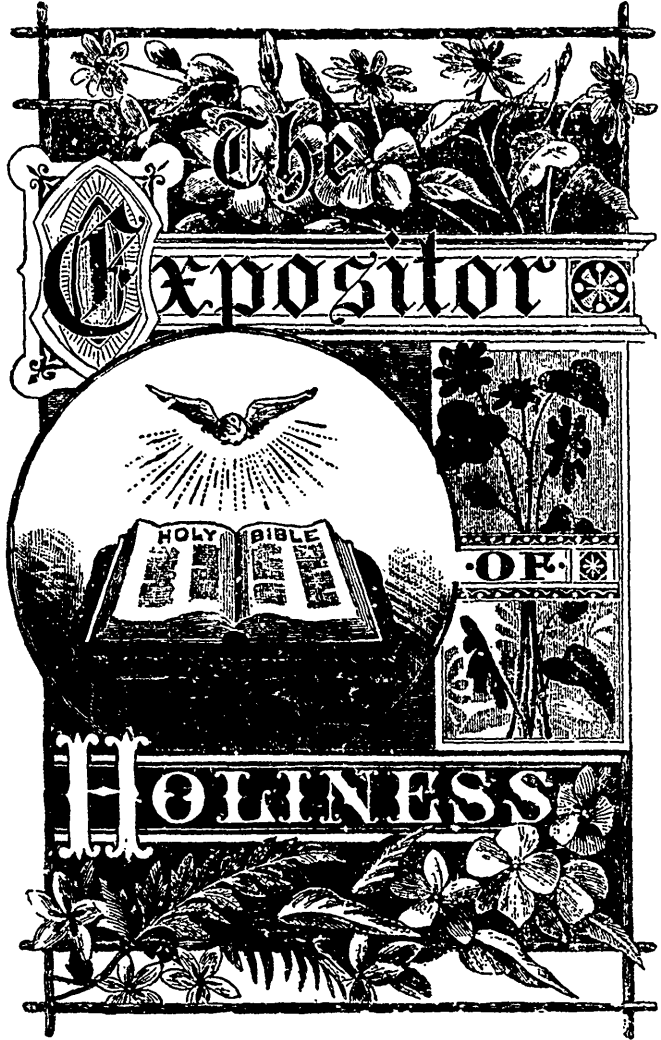


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EMMANUEL

ONE DOLLAR A YEAR. POSTAGE PAID BY PUBLISHER.

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THE EXPOSITOR OF HOLINESS

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CALENDAR OF ASSOCIATION MEETINGS.

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

THE SO-CALLED "GALT HERESY CASE."

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

The Expositor of Holiness.

VOL. XI.

FEBRUARY, 1893.

No. 8.

CONVERSION.

BY M. W. SPARROW.

FOR years I held a vision in my view
That seemed to grow more beautiful each day;
But I was young when first it came to me,
And did not know how soon such visions fade.
I watched it closely and anon defined
Its meaning. First it did appear most fair—
Most worthy of the homage I might pay.
It promised solace when the heart was sad,
And succor when calamity was near,
And sympathy and constancy and faith,
And when I learned that Friendship was its
name,

My soul rejoiced, and I put trust in it,
As one puts trust in heaven. Time sped on.
Ere long my prospects changed. I came to
know

Adversity, despondency and grief,
And in my trouble these were ever near
To fill my heart with sorrow and despair.
But Friendship, that I trusted, held aloof,
And as I gazed and hoped for sympathy
Its brightness faded slowly from my sight
To leave me disappointed and distraught.
Then through the gloominess of all my woe
There shot a javelin of golden light,
The like of which I ne'er had seen before;
And in its radiance this strange device,
"God is the only everlasting friend,"
Shone brightly forth in flaming capitals.
Straightway I fell upon my knees and wept,
And in that hour a change came o'er my faith.

—Saturday Night.

CONVERSION.

THE DUTY OF THE HOUR.

SEEING that we who are converted to
a living personality mean by "WALK-
ING IN THE SPIRIT," momentary obedience
to an ever present Guide and Teacher
and profess to illustrate this life by the
year, the question is before us as to our
attitude to others concerning this matter.

Our master bids us go and disciple all
the nations. What is the meaning of
this direction to us ?

And first, does it mean that we should
spend our time in striving to have the
nations converted to a creed ? That is,
what should be our attitude to ordinary
revival work ?

Of course it will be readily understood
by all that we are not searching for some
laws or rules by which to regulate the
followers of Christ, that were to be con-
tradictory in our teaching. It is rather
seeking to intelligently understand the
why and wherefore of our past acts, and
present attitude to these things.

Is conversion to a creed intrinsically
wrong ? Certainly not, unless that creed
itself be wicked. Conversion to a dynamite
creed we all execrate, and rightly
so. But who finds fault at one's conver-
sion to stage-coachism as preferable to
pedestrianism unless he refuses to be-
lieve in the superiority of railroadism
and begins to persecute all who will not
agree with him in his narrow bigotry ?
Walking, coaching, and railroading are
all good as practical creeds, and even
creeping is not to be despised. Indeed,
no form of locomotion is necessarily bad
unless an essential part of the perform-
ance is running down and killing or
maiming others.

Just so of all creeds concerning prac-
tice or doctrine. They are only bad
when they interfere with the rights of
others, whilst in all other cases they are
good, better or best in comparison with
one another.

The creeds of China and India are evi-
dently better than those of Africa or the
South Sea Islands. Mahomedanism
was an improvement on the effete Chris-
tian creeds of the Orient; in short, there
is endless opportunity to compare and
assign the true comparative places of the
multitudinous creeds of the world or
of Christendom.

That the great bulk of them are good, all, of course hold in a general way, and in particular that creed which we as individuals subscribe to, of course, is the very best.

Hence it is that none but a hopeless bigot will hesitate to rejoice in the conversion of individuals to any creed which proves by results that such conversion is likely to result in improved morality or spirituality.

Revivals then which add members to the Methodist, Baptist, Presbyterian or any other of the denominations which prove by results that they are blessing mankind are a decided benefit, and all healthy minds rejoice in those revivals and give them their Godspeed.

The members then of the Canada Holiness Association can have no sympathy with any utterances which tend, in the absolute sense, to depreciate the work of the denominations. All such utterances as Churchianity, Babylon, saved out of the sects, sectism and such like when they imply unmixed evil of a contaminative nature, in short, when used after the manner of come-outers, are not only absurd but are positively untrue to facts, are the veriest of caricatures.

But does not the preaching of the Association virtually discount conversion in the churches and to the creeds of the churches? Only in the sense that the preaching of steamships discounts sailing vessels; locomotives, stage coaches; or electric motors, horse cars. Sailing vessels, stage coaches and horse cars are good when no better offer, but at once they are at a discount when there is the opportunity to replace them with the superior article.

In this city the question was a burning one for some months as to how long the city authorities were justified in examining the claims of the preachers of electric motors ere they were converted to this new faith.

In these things men are lenient with one another when they demand lengthened consideration of the subject ere going forward to the penitent bench for conversion, provided always there is proof that honest doubt is alone responsible for the delay. But who will not condemn when there is unwillingness

shown to investigate that which puts forth reasonable claims to vast improvement upon what is in present use?

The attitude of members of the Association, then, to all revival work is this, we unhesitatingly bless, and curse not. But we put forth reasonable claims to something far better, and our whole time and zeal are absorbed in the propagation of this better something. We are engaged in a greater work and have not time to give to what, although good, still is vastly inferior to what we know of as an experience and can freely offer to all others.

If present at a revival service, although we may approve of it as a whole, still, in spirit, we are not of it, but are ever, even amid such scenes, about our master's business, and do it no matter if the result to us be blessings from them, or curses. It stands to reason that we cannot waste our (the Master's) time on an inferior work. Henceforth we must labor to have men and women converted to a Person and not to a creed.

If creedists turn aside from their legitimate work to fling at us, that is their and the Master's concern, we simply go on our way rejoicing and continue to obey the Holy Ghost whom God has given to us who obey Him.

Many a lonely one has acted after this reasonable pattern, and their actions have been a surprise to themselves as well as to others. It is a legitimate work therefore to show that their conduct when fully examined commends itself to reason and common sense, as well as harmonises with the practice of Jesus and His first disciples.

IF THIS IS METHODISM, IS IT CHRISTIANITY?

A REVIEW OF AN ARTICLE IN THE
"METHODIST REVIEW."

IN the January number of this excellent Review is published an article by Rev. J. W. Dickenson, under the heading, "The Church's Need," which we wish to submit to a somewhat exhaustive examination.

This author sets out to prove that the Church, and, we will presume, especially the Methodist Church, needs some radical change for the better; and he succeeds remarkably well, considering the modest space taken for such important work.

He asserts that "We need a more thorough-going belief in the power of the gospel, and the God of the gospel, to accomplish His work."

He quotes from unbelievers, giving their views concerning the fact that Christians do not live up to the precepts of their religion, and admits that they are at least half truths. Thus he gives us the following from J. C. Morison: "A true Christian is like a flower of an alga that appears once in a century, or like the marvellous calculating boy, a kind of curious and beautiful moral phenomenon, endowed with rare spiritual gifts, at whom others can only gaze and wonder." As also another quotation from J. S. Mill: "Not a Christian in a thousand, guides or tests his individual conduct by reference to the maxims and precepts of the New Testament. The doctrines have no hold upon ordinary believers—are not a power in their minds. They have an habitual respect for the sound of them, but no feeling which spreads from the words to the things signified AND FORCES THE MIND TO TAKE THEM IN, AND MAKE THEM CONFORM TO THE FORMULA. (Essay on Liberty, p. 24).

Then he quotes from orthodox writers, with his FULL sanction of their utterance, Dr. Dale says: "One great effort of what we call the evangelical revival consists in its failure to afford to those whom it has restored to God, a lofty ideal of practical righteousness, and a healthy, vigorous, moral training. The result is lamentable. Many evangelical Christians have the poorest, meanest, narrowest conceptions of moral duty, and are almost destitute of moral strength," (Evangelical Revival and other Sermons, p. 48). As to this quotation the author of the Review article is somewhat undecided in giving it his unqualified imprimatur,

and yet, in our opinion, he virtually does so.

He alludes to a recent correspondence and discussion in the pages of the "Methodist Times," where some church members openly defend the use of tricks of trade "with a sophistry worthy of any Jesuit doctor."

He quotes another author as saying: "May we not infrequently meet with men who would not cheat, or scheme, or bear false witness for a moment with their eyes open; but they have acquired a wonderful knack of closing their eyes when it is convenient to be momentarily blind. Our sins assume popular forms and ramifications; of course we do not sin in loud, flashing colors, if we make any pretensions to piety. As a rule, they are sins into which we fall in company with men we esteem, whose sagacity we trust, and who by their excellence in some things, lead us to think very lightly of the moral errors they illustrate in other things." "It is true that there is a large number of Christ's spiritual precepts which the Christian does understand, and yet which he fails to fulfil, and fails even to make, as they should be made, the working standards of his life. Why? Not because he is not a sincere and earnest follower of Christ; not because he is not ready to deny himself, take up his cross, and follow his Lord; but because his conscience has not been sufficiently educated for him to discern precisely where and how in his daily life he is called upon to realize these precepts in practice. We content ourselves with pointing out an imperative and urgent duty incumbent upon all evangelic Christians—the better education of the Christian conscience." (Davidson's Christian Conscience, pp. 201, 202 and 204).

The author himself adds the following: "The comparatively low standard of Christian morals in this busy age is certainly not encouraging to those who hold to the theory of the evolution of morals; surely a much higher standard might safely be looked for and expected. Doubtless much progress has been made

in morals in general, but there seems to be a corresponding lack of progress in the higher walks of Christian morality and practice, which proclaims a lack in some place, and which is most plainly seen when we question ourselves closely, that amidst all our safeguards, defences, attractions and bustle, we have left the conscience to be its own helper, until it has ceased to recognize and supply the higher discriminations of spiritual truth."

What think our readers of this authoritative indictment of modern Christianity? And notice, these blunt statements of facts, of things as they are, are never challenged by denominational organs. Why? Because they are so unmistakably facts that it would be flying in the face of general knowledge to dispute them.

The only time when there is a sign of uneasiness is when the indictment comes from a professed infidel or HOLINESS writer. And yet the arraignment of Christians by infidel writers, such as John Stewart Mill, is not more comprehensive or minute than that of the CHRISTIAN writer Davidson, here approvingly quoted; nor yet of the author of the Review article himself, as will readily be seen in comparing them. Davidson admits that there is a large number of Christ's spiritual precepts which the Christian does understand, and yet fails to fulfill. Is that admission less damning than the forceful language of Mill?

This author joins this same procession in the use of the following: "If ever we as a church, and as INDIVIDUALS, are to attain to the height of the doctrine we teach." This is even a stronger arraignment of Christians than of either Morison or Mill, for the former admits that possibly one in a century succeeds in living a true Christian life, and the other limits it to one in a thousand; but this author pronounces on the past, or at all events the recent past, as a perfect blank as far as true success is concerned, and only holds out some vague hope for the future. If certain things should be done, then the admissions of a Morison, of a

Mill, may become true in the future if not surpassed.

But this Review writer, and his quoted companions, are by no means alone in these their contentions, nor will these writings close this apocalyptic book. They will still, like a dithyrambic lute or symphonic wail, vibrate through all modern religious writings as an attempted diapason, a completion or rounding off of consciously realized defectiveness. Just as many a patient who is suffering from pain fancies that there is a possibility of cure in finding a name for his disease, or locating its ravages, so it is thought by many that writing about a universally observed lack in some way destroys it, or at least betters the situation.

But what is the remedy which this writer offers for the cure of the mighty evils he so faithfully and truthfully points out? Hear it, ye modern church members! He gives it as a quotation from Davidson's Christian Conscience, p. 238. "But it must be said that the Christian conscience of to-day will never possess that keenness of insight, tenderness of susceptibility and accuracy of decision which belongs to it, unless the old world practices of meditation, self-examination, and self-discipline be maintained and cultivated. Those who care least to be alone with themselves and God, most need that solemn, searching, divine communion."

But it is acknowledged that religionists in past generations did not succeed, at all events very few of them, whilst of those who are held up as nearest success a perusal of their writings startles one into the knowledge that, according to their own testimony, they were pronounced failures. That is, if we are to pay the slightest attention to their own honest efforts to diagnose their spiritual experiences.

In the face of these well-known facts this writer, while pronouncing on modern Christianity as virtually a failure, holds up that of "YE OLDEN TIMES" as the only true success, and all we can do is to imitate them. That is, whilst

everything else has gone forward, and whilst still the watchword from every eminence of discovery is FORWARD, that in the matter under discussion the watchword must ever be BACKWARD. Backward, not to the cradle days of Christianity, but to some mediæval or semi-mediæval age as a fixed standard.

Or does it mean that Christianity in the old world—across the Atlantic—is the genuine article, whilst that on this side the sea is a spurious kind? But as this is not a self evident proposition, whilst its opposite is, we will not stay to discuss it, indeed will presume that such contrast was not intended, although apparently indicated by the paragraph.

And so this author would have us meet the swelling tide of unspirituality by monkish device. Is this Methodism? We confess that our recent more careful study of its standards caused us to see that the general trend of its authoritative deliverances was much more in that direction than we were accustomed to think. However, it has been the fashion on the part of Methodists to stoutly maintain that such is not its trend. But as mere assertions count but little as disproving a fact, but do count much in influencing the conduct, so it is just possible that such assertions have tended to discount the value of religious mortification and self discipline in the name of religion amongst Methodists, so that they certainly are not as yet popular.

Indeed, we hesitate not to say that the only way to make them popular is to frankly admit that they constitute religion, and then press the observance of them after the pattern of conscientious Catholics or High Church ritualist.

But we unhesitatingly maintain that this writer, in this his proposed remedy, does not preach Christianity, only a spurious form thereof. Let him go back even to the New Testament Scriptures, the compilation of the church after spirituality had decidedly retrograded, and he will find it difficult to foist this upon one's intelligence as Christianity.

He may possibly prove it to be Meth-

odism, that is modern Methodism, and the fact that it is published in a Methodist organ without protest from its controllers seems to give countenance to such thought; but it is not even second or third century Christianity as voiced in the New Testament Scriptures.

It is true that this writer makes a slight effort in that direction in his closing paragraph. "If everve asa churnh and individuals are to attain to the height of the doctrine we teach, it can only be by exercising ourselves to have 'a conscience void of offence toward God and toward men,' the attainment of which will add both to our usefulness and blessing in this our day and generation." That is, he makes Paul in his testimony before Felix say that he tried to keep a clear conscience by the pious exercises alluded to by this author.

This, however, is a kind of begging the question. We have not space in this already lengthy article to take up this gauntlet, but may do so at some other time, for we maintain that Paul's testimony, as gathered from the meagre data which have come down to us, cannot successfully be made to preach such doctrine, or be quoted as a foundation for the religious exercises here put forth as the only cure for a back-sliding church.

THE BLEAK O' THE YEAR.

BY RICHARD BURTON.

THERE is a time of subtle browns, and grays
That run to silverings, and tremulous greens,
And russet tints, and ash-pale pools of leaves;
Of ghostly mosses and elusive grass
That's neither lush nor dead; of naked trees
Ineffably harmonious with the sky
That stretches vast and neutral, tone on tone,
Not to be called a color, but a thought.
To some this is a barren time, a sleep
Between the winter and the spell of spring;
To me it is the heart's own time and tide,
Being hidden from the heedless eye that lusts
For flaring lights and sunset dyes, yet charged
With secrets rare and blendings into dreams,
And ecstasies divine that shadow forth
A mystery, the Selah of the Soul.

THE SON OF MAN.

IF Jesus was not Joseph's son what man was He the son of ?

If he was immaculately conceived and was consequently not Joseph's son, why is it that the references to Him as the " Son of man " are so numerous ? Here are a few of them. The son of man hath not where to lay his head. Hath power on earth to forgive sins. Came eating. Is Lord even of the Sabbath. Was three days and three nights in the heart of the earth. Shall be betrayed. Delivered into the hands of men. Must suffer. Must be lifted up. Glorified. He that soweth the good seed is the son of man. Son of man shall send forth his angels and shall gather all things that cause stumbling. Whom do men say that the son of man is ? Tell the vision to no man until the son of man be risen from the dead. So shall also the coming of the son of man be. Shall see the son of man coming on the clouds. In such an hour as ye think not the son of man cometh. Woe unto that man through whom the son of man is betrayed. Whosoever is ashamed of me, of him shall son of man be ashamed. Son of man should suffer many things and be set at nought. Blessed are ye when men shall reproach you for son of man's sake. Son of man is not come to destroy. As Jonah became a sign so will the son of man be. How shall son of man confess. When son of man cometh shall He find faith on the earth. For the son of man came to seek and to save that which was lost. Watch that ye may be able to stand before the son of man. And Jesus said unto Judas, betrayest thou the son of man with a kiss ; Ye shall see heaven opened and angels ascending and descending upon the son of man. As Moses lifted up the serpent, even so must son of man be lifted up. And he gave him authority to execute judgment because he is the son of man. Work for the meat that the son of man shall give you. Except ye eat the flesh of the son of man. What then if ye should see the son of man ascending. When ye have lifted up the son of man, then shall ye know that I am He. The hour is come that the son of

man should be glorified. Who is the son of man. Now is the son of man glorified, and behold I see the heavens opened and the son of man standing on the right hand of God.

But Jesus is not the only person to whom the term son of man is applied in scripture. Ezekiel has it applied to him ninety times in his prophecy,—was Ezekiel immaculately conceived or what is the difference between Ezekiel being called the son of man, and Jesus being called the son of man ?

When Ezekiel saw the appearance of the likeness of the glory of the Lord, and heard the voice of one that spake and said, son of man stand upon thy feet and I will speak unto thee, and when he said, " the Spirit entered into me when He spake to me " and " set me upon my feet " and son of man I will send them to the Children of Israel, to a rebellious nation, for they are impudent children and stiff hearted," in what was Ezekiel a different son of man from Jesus ? Both were led by the Spirit of God, and " as many as are led by the Spirit of God they are the Sons of God."

Had Ezekiel power to prophesy when he prophesied against Israel, against the prophets of Israel, against the Ammonites, against Tyre, against Egypt and Pharaoh, against Mount Seir, against Gog and Magog ?

If he prophesied by the power of God, and this will be readily admitted, then if God be unchangeable, the same yesterday, to-day and forever, and no respecter of persons, can he ask anyone to day, first to " stand upon their feet," then on them manifesting willingness to so stand, as did Ezekiel, then to " set them upon their feet " and ask them to prophesy against the modern Mountains of Israel ? Against the modern systems of Divinity and doctors thereof who may have, as in Ancient Israel time, perverted the right ways of the Lord, ask them to cry aloud and to spare not, to drop the word toward the holy places, " towards those who say the fathers' have eaten sour grapes and the children's teeth are set on edge," cause Jerusalem to know her abominations, declare what is a vine tree more than any

other tree or than a branch that is among the trees of the forest.

If Jesus' followers are as he was; if Jesus' followers are to do greater things than Jesus did, and if the least in the Kingdom is greater than John the Baptist, the greatest of the prophets, must this being as He was, this doing greater things than He did, consist in saying smooth things, in leaving pet theories that exclude God from the soul alone, in flaubing with untempered mortar, in non-interference with pet beliefs? We have no doubt but that when the redoubtable prophet of Israel undertook to deliver such telling blows at the iniquities of the Israel of his time, there would be those, and there name would be legion, who would ask that he refrain, who would enquire what advantageth this, who would repudiate the utterances of the prophets, who would protest against these utterances.

When Ezekiel said "these are the men that devise mischief and give wicked counsel," we have no doubt that he would be falsely characterized as a "trouble in Israel" then, just as there are those that are called trouble in Israel now, but he no doubt knew long before it was uttered by Jesus the blessedness of those who have all manner of evil laid against them falsely.

Reader, in what sense does your sonship differ from Jesus, sonship, from Ezekiel's sonship? Can God from His dwelling-place declare of you as He did of His "first born," "this is my beloved son in whom I am well pleased"? If Jesus pleased God and did God's will, and you do not please God and don't do the will, in what sense can you lay claim to heirship to God, to joint heirship with Jesus Christ to the Father's inheritance?

We believe that if it had been the Father's will regarding Jesus that from the time of His birth to the time of His death, that He should not utter one parable, frame one prayer, deliver one discourse, raise no dead, heal no sick, die a natural death instead of an unnatural and ignominious one, the will of the Father would have been as absolutely carried out as it was. We further believe

that if it had been required of Jesus, to maintain silence during the term of His mortal life, the will of God would have been done in the matter.

On the other hand we believe, and dare utter, that if it is according to the mind of God that the dead be raised, the sick be healed, the lepers be cleansed, the eyes of the blind opened, the ears of the deaf unstopped through our individual ministrations, the will of the Lord will be done. We have no limits to place upon omnipotence, we know what the Lord Jesus meant when he said, if ye have faith as a grain of mustard seed and shall say to the mountain be ye removed it shall be done, that "nothing shall be impossible with you," but we all at the same time know that it is the Spirit that quickeneth, the flesh profiteth nothing, that it is not by might nor power but by my Spirit saith the Lord of Hosts—that is, for Him both to will and to do in our case, as it was in Ezekiel's where God not only declared "stand upon thy feet" but "set Ezekiel upon his feet."

H. DICKENSON.

THE HOLY GHOST AS THE INTERPRETER OF THE BIBLE.

Does it strike Christians generally that the belief of the church, in spite of the formulated creeds concerning this matter, is so vague, so inconsequential that practically there is nothing in it but a jingle of words?

Join with us in applying a little common sense to this subject.

First of all let us inquire as to what the generalized creed of the Protestant Church is. It is somewhat difficult to get at, but we think the following short statement of creed will be broad enough to comprehend all—The Holy Ghost not only inspired the writers of the Bible, but is always present with individual believers to guide them into a correct apprehension of what these inspired writings do teach. To this creed every Protestant

will assent, and, according to our opinion, every member of our Association.

Moreover, we question if any Protestant, however anxious to add to this deliverance, will flatly reject it or refuse to sanction it as good Protestantism.

But when it comes to define and make practical the work of the Holy Ghost as interpreter to individual believers, there is not only looseness of definition found on every hand, but this looseness is either intentional or the necessary result of want of definiteness in thought concerning the whole matter.

Here is a sincere believer who wishes to learn the proper meaning of the scriptures either in part or as a whole. It may be that he desires to settle some burning, theological question which has been sprung upon him, and which threatens his very religious life, or it may be to verify, if possible, his own or some other person's speculations or dogmas. The practical question is, how is he to utilize this acknowledged Holy Ghost help as a real factor in his investigations?

Is he to look to the Holy Spirit as the final, supreme arbiter in the matter, or as only some crude imperfect force or help which he is at liberty to utilize at the beginning of his quest, a force which can only be pronounced on as genuine and really helpful after it has passed the searching examination of some other superior tribunal?

In these questions we have the uncertain quantity we are after, and which we wish to impale on the point of our pen and hold up for full examination that it may be known as it exists.

If in the theological heavens there are uncertain, undefined bodies—*nebulæ*—by all means let them be so defined till they are, through the still higher magnifying glasses yet to be produced, resolved into definite dogmas—*worlds*—and so disappear as *nebulæ* off the face of the theological universe.

That the Holy Spirit is not recognized

as supreme and final 'n His helpful teaching and guidance to the individual searcher after truth in the Bible, the history of our Association has fully proved. For that is our fundamental and only creed, and it is becoming a notorious fact that the effort is universal to caricature it out of existence. We have proved to a demonstration this fact.

There remains then the only other alternative, viz., that Protestantism is committed to some other tribunal as the final arbiter as between the Christian and the Holy Ghost. What is this tribunal? Who answers the question? No one. We mean that there is no universally received or even clear cut honest answer to it in Protestantism.

It is true that there are many hesitating attempts to answer the question, but these answers neither agree amongst themselves nor prove to have the element of practicality in them when submitted to the test of a little common sense.

The weak clap-trap effort to yoke up the Holy Ghost with the Bible, common sense, reason and the Church make evident its weakness so readily that the many efforts in that direction are scarce worth a passing notice

Let us return to our object lesson form of examination for help. Here is our honest seeker still at his Bible. It may be concerning the divinity question in connection with the Lord Jesus Christ. He is puzzling over the utterance of Christ "My Father is greater than I." We will presume that he is sufficiently conversant with general theology to know that different schools of the prophets teach essentially different meanings of this utterance as the truth, and moreover that they are so positive in their views as to refuse to recognize each other as true Christians. That is, it is considered to be a case of spiritual life or death both for time and eternity to reach the true meaning of the words. The knowledge of this fact may well add intensity to the re-

searches of this believer, pale his face with fright and all but make his heart stand still. Indeed who will not excuse him if beads of perspiration stand out upon the brow of both soul and body whilst he wrestles with the question?

We once visited a patient in an asylum who had his English, Hebrew and Greek scriptures by him and who showed great familiarity in leafing and reading all three. He pointed to an obscure passage in one of the minor Prophets and gave us a fanciful interpretation of its meaning, fortifying it with numerous arguments and quotations, and then informed us with a most tragic air, that if he had only discovered that meaning of the text earlier in his life he would have been saved from the awful wreck which had come into it. "Well," said he, "my life is a wreck, but if I had only known this meaning of the verse," and then added in a hopeless wail which went to our heart, "If I only had known."

We smile at the hallucination of this Hebrew scholar. But one need not be a patient in an asylum to pass through such terrible strain of mind. Let the sanest of men grapple with the verse in question and take in the mighty possible issue, and if there is in him a trace of superstitious reverence for the anathemas of the churches visible, he will feel that the asylum might be preferable to such mental strain.

Well, suppose the Holy Ghost tells this inquirer after truth that GREATER in the verse in question means EQUAL TO. Then the great bulk of Protestant and all Catholic and Greek churches will unanimously proclaim that he has been correctly taught of God, and will glory over him as not only in harmony with them, but as even strengthening their faith in what they already believed: For did he not go to God in his study of the Holy Scriptures of truth, and did he not obtain confirmation through the Holy Ghost, the Spirit of truth, of the correct-

ness of the all but universal belief of THE CHURCH on this point? All but Unitarians and a few other sects applaud.

But should the Holy Ghost tell him that GREATER in the passage means GREATER, then if he gives his experience before the Christian world he is as unanimously condemned, and anathemas are hurled thick and fast against him just in proportion to the position he holds in the church. That is, the Holy Ghost must interpret every text of the Bible according to the belief of the majority in Christendom in some things, and according to the majority in Protestantdom in others.

But this plainly makes the majority vote of professed Christians greater than the Holy Ghost, and virtually His judge. The only seeming alternative to this conclusion is to assert that in this case the party in question was not taught of God, the Holy Ghost did not help him to such a conclusion. But this is really the same conclusion, for it requires a man who asks the Holy Spirit to teach him the meaning of Scripture to stipulate before hand that if He, the Holy Ghost, should undertake to guide him into a different meaning from the orthodox one, he would neither be required to accept it as true nor believe that it was the Holy Ghost who was trying to guide him into truth.

Hence it follows that in the creeds of Protestantism there is no place practically for the Holy Ghost, and the true creed is the following, viz., "When He is come He will guide you into all truth, subject always to the final vote of the majority in the then church visible." Of course you will find this amongst the last utterances of the founder of the Christian church. Look up your Bibles, O, doubters, and see. For if you find it not there, then you must conclude that the creeds of Christendom about the Holy Ghost are not correct as compared with the teaching of Jesus Christ!

When a Methodist Minister receives and accepts a call to a pastorate, the transaction is published with the significant additional words, SUBJECT TO THE STATIONING COMMITTEE. And this is a truthful statement, for, however reluctant this committee may be to assert its supreme authority, still this superior authority is a fact. Why not be equally transparent in this matter and honestly state the place of the Holy Ghost which our creeds give him?

THE CHURCH AS SUPREME AUTHORITY.

In the Catholic Church there is no vagueness in the definition of this supremacy of the visible church over the invisible Holy Ghost. He, the Holy One, is confined by its definition to interpreting the Scriptures to the church in its corporate capacity, and is utterly debarred from guiding or teaching the separate individual.

The reformation broke off a section of the visible church from this despotism, and, for a time, individuals, as individuals, had access to the Scriptures, with liberty to agree to differ in the interpretation thereof.

But gradually the superior brain power of some, and the vagaries, and even excess of lawlessness of others, took away this passing gleam of liberty from the many and substituted, for the Pope in counsel, the nebulous quantity now called THE CHURCH. Fortunately, however, for mankind, this section became broken again into other fragments, and so the iron despotism of popery could only be approximately reached in establishing the Protestant church's authority over the individual conscience.

In the beginning of the solar system as every portion of the original mass was flung off into space, the forces acting on it gradually made it round up in similarity to the central body, so in every portion of the visible church thrown off

into an independent orb, this tendency to imitate the original body has been retained, and has constantly operated towards making the deliverance of the many, supreme authority, and therefore antagonistic to the work of the Holy Ghost as teacher and guide of the individual.

In our last article we showed how this worked in such a question as the divinity of Jesus Christ, where both Protestantism and Catholicism agreed. Let us now investigate where this all but unanimity does not exist.

Take now a subject on which EVANGELICAL Christians are agreed, and those within that circle will speak with only less authority upon it than they will upon the divinity question, that is, this confidence is measured by the majority at their back.

That is, whilst an evangelical will scout the very idea of re-examining the divinity question, and hesitate not to anathematize all who have the hardihood to do so, because backed by Christendom in this thing; and whilst less ready to condemn re-examination concerning evangelical subjects, still the fact of larger backing on these questions than on those which characterize his peculiar sect will only modify his confidence of bearing. That is, numbers count in all questions of theology; even those who proclaim themselves free, with loudest pretention, are, as a rule, hopelessly under this yoke of bondage.

In the obscurest of sects let a member assert that the Holy Ghost showed him to differ in opinion or practice on the minutest of questions which characterize said sect, be it in so trifling a matter as the cut of a garment or the posture of the body during a religious ceremony, and at once this testimony is discounted, and the teaching is attributed to the devil rather than to the Spirit. And why? Simply because it is contrary to the opinion of the many. For if this

same party testifies to being taught by the Spirit in harmony with the many, at once it is accepted as Holy Ghost teaching.

Hence we infer that, generally speaking, the supreme tribunal amongst Protestants is the majority vote, no matter how this vote is reached. The consensus of the church, to put it with a learned and mistified air, will do for the average Christian. "The consensus of good and pious men well versed in the deep things of God," will perhaps suit better the holiness creed division.

What about reason and common sense? It will take but little time to show, that whilst more respect is paid to these than to the Holy Ghost, that nevertheless before the majority vote they too are shelved. They can only make themselves felt when possessed by some mighty personality, who, like a strong individuality in politics, moulds public opinion, that is, the majority vote, along the line of his convictions. But the sphere of opportunities open to such is small, the inevitable result of such efforts hitherto has been the founding of a new sect.

Thus far the efforts of all such personalities have been directed to mere details in the practice of a religious life. No one yet has even attempted to break the shackles which in the second and following centuries were firmly riveted upon the church of Christ. Still the combined voice of men and not the Holy Ghost is the supreme teacher and guide of professed Christians.

THE HOLINESS CREED BATTLE IN THE SOUTH.

In the "Methodist Quarterly" of the M. E. Church South, this subject is made prominent by a very able and interesting article from the pen of B. F. Orr.

The paper is ostensibly a review of a

book recently published by Rev. J. M. Bolard, entitled "The Problem of Methodism"; but it really takes in the whole situation, and gives, we think, a correct bird's eye view thereof.

The theory or creed of this reviewed book is that Adam's sin was followed necessarily by the penalty of physical death for all his posterity, and the necessity of the actual sinner, him who commits sin knowingly, obtaining forgiveness and regeneration through the atonement of Christ. Infants, up to the time of actual sin are in a state of preparedness for heaven; as also the forgiven child of God. The resurrection of the body is the final or second blessing, whereby all the results of Adam's sin are destroyed. Christian perfection is obtained by the use of effort on our part; that is, by the proper use of the spiritual exercises made and provided for such result.

The distinguishing thought of the volume is, that inbred sin is not eradicated at conversion or by Christian perfection, but at the resurrection.

This book reviewed is virtually a review of the holiness creed question, as it now agitates the churches in the South, but is more particularly a review of the book published by Rev. Dr. Hayes, called "The Problem Solved." In this latter book the theory put forth is, that both actual and inbred sin are destroyed at conversion.

These books are evidently able exponents of the views they uphold, and are making no little stir where they are published. Indeed, we notice that northern periodicals are awakening to the necessity of giving close attention to them.

From our practical stand-point the weakness of Mr. Bolard's theory is, that there is no definiteness in his teaching concerning Christian perfection. Apparently he admits the fact that converted Christians, as a rule if not universally, do not illustrate his ideal experience. There

fore, if they ever do, it must be an after experience. But he gives no standard or definite practical rule by which to discover the one who illustrates his ideal.

Now, all know that John Wesley so taught as to lead all his followers to believe that they could readily point out or recognize these parties when found. This writer evidently does not meet this common sense demand, and therefore it is impossible that Methodism can accept his theory till they consciously and deliberately reject Wesley's definite teachings in this direction.

For example, how fit his theory into Wesley's account of the hundreds whom in London he examined personally, and pronounced upon their claims to Christian perfection as genuine, although many of them had been but a very short time converted, some indeed only a few short hours or days before they became perfected in love. Evidently this theory will not meet and silence those who demand some definite experience as to time, place and quantity to fill the bill of fare as thus presented by John Wesley.

The other theory reviewed, that of Dr. Hayes, is the old one so determinately fought by Wesley in his day, and is simply an effort to get over a difficulty by ignoring its presence; or rather, perhaps, by trying to browbeat it out of existence. For, no matter how regeneration is exalted and eulogized, still it is a fact that soon after that epoch in the Christians life he universally exhibits an imperfectly holy record. Christians, no matter how grand and glorious their conversion, or how certain their regeneration and heirship claims are proved, do not live new creatures in Christ Jesus, themselves as well as onlookers being judges.

No amount of theorizing can alter these facts, and so, this ostrach-like ruse of Dr. Hayes can only pass muster amongst those who DESIRE to shut their eyes to the unpleasant FACTS of the case.

In the teaching represented by the As-

sociation, of which this periodical is the organ, the facts are especially—we were going to say exclusively—grappled with. Neither the fancy quantity, inbred sin, nor correct definitions concerning the actual results of Adam's sin, are essential factors therein; nor yet is it necessary to formulate rigid definitions concerning the apparently contradictory statements of Jesus Christ concerning His relation to God; nor yet of the far reaching consequences of the atonement in its settlement of the infinite questions touching the Divine attributes. It simply looks at the facts of the case, and the simple actual remedies made and provided for them.

Man's conscious sinfulness and estrangement from God is the great fact of facts. The remedy which changes all this is the right remedy, and nothing else is. He who turns actually to Christ as the world's redeemer, with the honest desire to be loyal to Him, obtains the remission of sin and becomes reconciled to God; and if he follow and be loyal to Christ's teaching, and obey the Holy Spirit momentarily as his only supreme guide and teacher for all time, he remains in perfect harmony with God, doing His will on earth as it is done in heaven.

This teaching submits to the practical test of the examination of the life. They who thus act fulfil the righteousness of the law, not by trusting or "faithing it," in some theories about the matter, but by walking in all the commandments and ordinances of God blamelessly. They hesitate not to submit their life actions to be judged, not only by the Bible, but by the moral sense of mankind, confident that the verdict will not only prove the remedy all sufficient, but will glorify God.

"Thou art, O God, the life and light
Of all this wondrous world we see:
Its glow by day, its smile by night,
Are but reflections caught from Thee.
Where'er we turn, Thy glories shine,
And all things fair and bright are Thine."

HIGHER CRITICISM AND HERESY TRIALS.

THIS is an age of inquiry. The foundations of Christianity and the Bible are coming in for their share of examination.

Paul's injunction to "prove all things—hold fast that which is good," is being put to the test.

The best kind of proof is experience. Experience is the best teacher. Only a Christian can honestly examine Christianity. Others may theorize about it, but it can only be examined experimentally by the participant in the joys, trials, sorrows, and blessings of the Christian life. "Who by searching can find out God?" Belief in God in some form or other is universal. This belief comes not by searching. It is instinctive.

Belief in the Divinity of God does not necessarily include belief in the Divinity of Christ. Christ is an historic personage. Those who are engaged in an examination of Christ and Christian evidences, either external or internal, are acting quite within their rights. God demands faith, not credulity. Faith must have foundation, credulity does not require foundation. Truth is immutable.

We believe that the more examination is given to the historic evidences not only about Christ but about the Bible, the better it will be for all concerned. "Where the Spirit of the Lord is there is, liberty." Did Paul when he uttered this mean that liberty was to be absolute or limited? Did he mean that certain things could be examined into, and others not? Had Paul any fears of Higher Criticism when he stood before Felix or Agrippa? Does Christianity undertake to chain thought as Roman Catholicism of mediæval days sought to chain the Bible?

Is there any fear of Canadian Methodism degenerating because Bishop Carman, Dr. Dewart, Dr. Potts and the host of leading lights of that denomination gathered to open their new college without a Bible—having to depend upon Bishop Carman's

memory for the Scripture lesson deemed necessary on all such occasions? Is there any danger of American Presbyterianism degenerating because Professors Briggs and Henry Preserved Smith choose to read, mark, learn, and inwardly digest everything that may be said about the books of the Bible being written by the authors that history or tradition says they were written by?

Does Christianity necessarily totter because the Presbytery of New York has declared amongst other things, after four weeks, exhaustive examination, practically that Moses did not write the Pentateuch, and that Isaiah only wrote one-half of the book credited to him? And suppose the General Assembly does reverse that decision, will that affect the question of who wrote the Pentateuch or Isaiah, or will Christianity be steadied by the Assembly's decision? The truth is, that who wrote the Bible, or whether a Bible or a memory be used at the opening of a college, has very little if anything to do with Christianity.

That Christ was Divine is either a fact or it is not. If a fact, then only those are out and out Christians who believe in Christ as He existed and follow Him as He taught that we should follow Him. All others have something to learn in this respect. Willingness to learn is an invaluable rule on the part of Christians. Where there is an unwillingness to learn, it is impossible to grow in knowledge. Heresy trials are as a rule the outcome of an unwillingness on the part of those who are in authority for the time being to manifest the Christian virtue of patience with those willing to be taught.

Inquiry is preferable to effete-ness. Examination, even if disturbing, is better than sloth and indolence. Lukewarmness is unscriptural. If Christianity depends for its existence upon the ancient hieroglyphics remaining undeciphered, then the sooner we know it the better. What possible harm can befall Christianity if all the hieroglyphics of all the ages are deciphered? Christianity if a true system of religion must be

in harmony with all latent and undeciphered truth.

The trouble is, it is not Christianity but sectarianism that is suffering. Colossal sectarian systems have been built up, all laying claim to having God as the author of every part. As time goes on, the human elements entering the composition of these systems become exposed by the persistent examination of the critics, and the Pharisaical defenders of these modern cumbersome structures attempt to bring the examiners to book instead of thanking them.

Why should I, as I have been requested to, leave the church of my choice simply because certain weaknesses in that church have been exposed by time and examination, when it was axiomatic with the founders of said church that growth in knowledge was to go on—liberty to think and to utter was reserved for all within her pale who acknowledged Christ as the supreme head? The real cause of the desire that examiners be treated as heretics is the same as caused Jesus to be put off the earth—away with Him, away with Him, they cried then—a similar cry is almost invariably raised now. Such things had not ought to be.

Christianity should be, if it is not, broad enough to encompass all honest and fearless thinkers in her folds—be they Darwins, Huxleys, Spencers or what not, and instead of hurling anathemas and maledictions at them, should say, as said the Presbytery of New York to Dr. Briggs, that they did not think he had “transgressed the *limits of liberty* allowed under the Constitution of the Presbyterian church to scholarship and *opinion*,”—should say, “come with us and we will do thee good.” And come, too, with all the liberty to examine and to utter which is the unalienable right of man. Come with the liberty to develop your manhood after coming. A Christianity that does not concern manhood is not worthy of the name.

H. DICKENSON.

“Cast your cares upon Him, for He careth for you.”—I Peter, v: 7.

A TIT-BIT.

A SAD HERESY.

SOME time since a heresiarch arose out of the holiness ranks in Canada. He teaches, as we understand it, that under the leadings of the Holy Ghost, prayer and Bible reading are not essential; and that the second work of cleansing is a myth. One of his writers teaches that Christ was not divine until the Holy Ghost came upon him; that after that He was no more divine than we are when we receive the Holy Ghost; and that there may be error in the Biblical account of the miraculous conception. Exceedingly serious errors so far. It is the “higher criticism” with a vengeance!

And when one thus begins to break away from orthodoxy, and thus runs on till the Bible is regarded, in the doctrine of Christ, as fabulous, what may not be expected? Certainly things as objectionable as are found in the prophetess of Walnut Hills and her followers, and in Sweinfurth, the prophet of Rockford, and his followers. It will not be at all strange if, within two dozen moons, “the spirit”—the spirit of devils—shall tell some of these Canadian errorists that they must have a retinue of “spiritual” wives!—CHRISTIAN HARVESTER.

REMARKS.

We remember meeting the editor of the “Christian Harvester” several years ago, in the city of Chicago, and became very much interested in studying him as a representative man of a respectably sized section of the holiness movement.

We were very favorably impressed. We put him down as a conscientiously honest man, one who would be true to his convictions at any cost, and this our estimate, we believe, is still in agreement with the facts of his life.

As to belief, he seemed a cross between come-outers and ORTHODOX holiness people. As to manner, he attracted prolonged study, seeing it is not every day one meets a man who, although blessed with a naturally genial disposition and sterling honesty, is always playing

Sir. Oracle on a very limited capital. To see the bearing of an Alexander or Julius Cæsar in the captain of a ferry boat always will compel the attention of the passenger to so important a personage, and so we studied "This village Cromwell all guiltless of his country's blood" and felt that on the whole, the world was better for his presence in it, and we have ever since accorded him our unqualified GOD-SPEED as we still do.

The air with which he dismisses anything, which to him is heresy, has not only a flavor of mediævalism about it, but is even ponderously modern.

When we wrote on the dress question, "MAD DOG," from his orthodox sanctum, was quite sufficient to neutralize all we dared to say on that subject thereafter. When we published "DIVINE GUIDANCE," "DEVIL GUIDANCE" from the same FASTNESS, pronounced the doom of our abortive attempt, and now before the dreadful word "HERESIARCH" the movement represented by the EXPOSITOR is a thing of the past.

Why does not this infallible oracle examine ere pronouncing our final doom, one might ask? Why, bless you, my friend, that is an advantage which an orthodox representative man has over us poor mortals. Truth to all such is self-evident—that is, it always is in harmony with what they believe, and error, and especially heresy, is always what they do not believe.

And so when the dapper little editor of the dapper little sheet, called "Christian Harvester" (and we use not these terms in a reproachful way) pronounced us a heretic on the dress question, and then worse than a heretic on the guidance question, and now pronounces us a real HERESIARCH; of course it is all true. Why? He believes it to be true, that is he has come to the conclusion that we do not think and teach exactly as he does. "He followeth not us," therefore he is an heretic, therefore he is of the devil and therefore to curse him is a harmless pastime, and to distort his writings or falsify them in any direction is laying up in store of good works for the future

world—It is doing God service. "He teaches, as we understand, that under the leading of the Holy Ghost, prayer and Bible reading are not essential" What a caricature of our writings! Certainly one who after honest study of our writings would so UNDERSTAND them, must be much below the average in understanding. But such is not our critic, therefore it must be that his study of them has been very superficial, so superficial as to justify him in refraining from CUSS words till he does properly study them. True we do not demand sufficient of his time to study what we teach, but we do demand that if his conscience refuses to let him refrain from blessing, at least he should refrain from cursing in the meantime. And this he would do if he was not, all unconscious to himself it may be, following more after a religious experience than righteous living.

As to the possibilities of future immoralities as the outcome of the teaching of the EXPOSITOR, time must tell, but as to the present we know, and we are happy to inform this anxious editor that not only is there no immorality at present sanctioned or practised by those who give character to the association which he condemns, but that if any member evinced the un-Christ-like conduct evinced by himself in his dealings towards us, he would speedily either have to amend his ways morally or step down and out—those out of whose mouths proceed blessing and cursing do not long remain members of the Canada Holiness Association.

We are aware that the religious experience cultivated and taught by our brother permits and sanctions such unseemly conduct, but we believe Jesus Christ did not so act, and taught His followers something vastly better.

But, strange consistency, in this very issue of the "Harvester" in which is printed the above anathema, occur passages which virtually endorse all our teaching concerning walking in the Spirit.

On the first page occur these words: "There are times when prayer has so

prevailed that we have nothing to ask for." Certainly, and we just profess to illustrate such times. Don't you see brother, we are just practising what you preach.

On the same page : "The part that we are to do, Christ reveals through the Holy Ghost." Just so, and that is all we teach as essential truth. But we practise this teaching every moment during the year, that is the only difference between us; it is one, more of PRACTICE than of doctrine. Did Christ, through the Holy Ghost, reveal to this editor, as his part, to write this article in question and at the same time reveal to St James to write "Out of the same mouth proceedeth blessing and cursing; my brethren, these things ought not so to be?"

Again we read on 2nd page :

His own joy I know is mine,
All is calm within my soul,
Love to man and love to God
Shed through all my heart abroad,
Just the same that dwells in Him.

Yes, that is the life we teach and illustrate, just the same love towards man and God, that God has towards us. You teach it and preach it. Do you live it by the year?

Still again, "To be partakers of His holiness in this life." Of course, having the same holiness that Christ had, that is all. We do not presume to exceed that. Do you?

"We learn that the oil of gladness with which Jesus was anointed was the Holy Ghost which he received at his baptism," so you say. Then Jesus was in some way different after this baptism than before it. Has not another as good a right to attempt to explain wherein was the difference, seeing the usual orthodox explanation makes a difference impossible?

On page ten you tell us : "That as Christ was (a gift) to the Father, so are we in Christ." That is, the Almighty was a gift to the Almighty. Is not a little attempted explanation in order concerning these things, and is it any more harm to write crudely about such sentences than to think crudely?

But after committing the pages of the "Harvester" to these unlimited truths about Christ, the Holy Ghost and the possibilities of the Christian life, then, strange consistency, the same pages are burdened with efforts to small them down to fit them to imperfect practice.

Witness the following : "But to the hungry, hungry after God! There is enough to eat and drink." This, in connection with the well-known teaching of the creed, or rather experience it represents, means that we must always be hungry, and never satisfied. Part of our heresy is, that, in harmony with Christ's teaching, we ate and drank, and, for many years since, have never known hunger or thirst. Of course this is heresy, because, and only because, the parties represented by this paper, including its editor, are always hungry. They know not of the water which Christ promised His followers.

"We know and should know IN PART what the Lord knows." A PRESUMED improvement on the scripture, "As I am, so are ye in the world." These parties who raise the heresiarch cry can, at pleasure, doctor up the words of the Saviour. And who not? The one act is not more daring than the other.

"Kindly and firmly hold your brother to yielding, to submission to the claims that God makes upon him, until he knows by the Spirit that his devotion is not merely general, but perfect and exhaustive. Then bid him believe." What a mixture! It is certainly a great concession to let the Spirit have SOMETHING to do in helping a seeking soul to Christ, and this teacher seems disposed to admit His claims, provided he is permitted to boss the job and confine His work to suit his own sweet pleasure. What a strange oversight on the part of Christ in preparing this limited operator on the human heart not to have made it possible for Him to tell the seeker when to believe! But of course, as this heresy hunter implies impossibility those who don't like to be called names must even accept it as a fact. Then, too, this guide, any guide for a

seeking soul, must know, some way, when the Spirit is through with his work, so as to be ready to give the signal—An Almighty Spirit, forsooth!

“Seek to find exactly where a seeker is; give him some plain and helpful direction; and then pray, or else refrain from interference with him entirely for a season.” Here we have the same scene without the botheration of “that other,” whom Jesus promised; and certainly of the two pictures, this latter is the more seemly. But then, you know, the Spirit is mentioned in the Bible, and hence, whilst practically He is ignored, it is a passing tribute to the Bible to at least allude to Him. Scriptural? No, not even in name.

But after all these clumsy efforts to fit the plain, unmistakable teachings of Christ and his apostles concerning the Christians life to imperfect living, the usual admissions of failure in the effort are witnessed, such as the following: “The praying man expects always to be a praying man. Even heaven will be a place of prayers.” And the context interprets this to mean PRAYERS FROM A SENSE OF PERSONAL NEED.

“God help us to be willing to take under the will, the will that Jesus partook of.” And further down the column, in another article, and by another writer, “God help us to be ambitious to wield the sickle mightily, etc.” “But to the hungry, the hungry after God.” “May the Lord save and help us from being know-nothings; but may we know something of what the Lord knows.”

Fancy such prayers in the mouth of Christ, or any of those who are really what He said His true followers were to be “cities set upon hills”; “the salt of the earth”; “not breaking the least of His commandments, or teaching men so”; “merciful and perfect as the Father in Heaven.” In short, Christs.

Well, we had no expectation to so lengthen out our remarks upon this short editorial, but presume we have done so as reviewing not only this diatribe, but by anticipation the many other similar ones which will GRACE the pages of

other periodicals. They will not dare meet us on a fair field, with no favor to either side, because of conscious weakness, but will simply fling at us from behind their pulpits, well knowing that the bulk of their readers will take their word for it, and ever after look upon the writers in the EXPOSITOR as the emissaries of the devil, and fear even to look upon its pages, let alone read and think for themselves.

As it was in the days of the Master, so now there are those who “shut up the Kingdom of Heaven against men. They neither enter themselves, and them that would enter they hinder.”

This is a sad picture; but our Master gazed upon it with tears in His heart, and yet went calmly on, doing the will of God on earth as it is done in heaven; and so may we likewise. For all will not refuse to enter even if the representative men of the religious world refuse, and so we may encourage ourselves with the thought that our word, as in the past, so in the future, will be life unto life to some.

“When a professor of holiness forgets himself, so far as to get mad, and so loses all of his salvation at a gallop, how thoroughly mean he must feel afterward.” So writes our critic, and correctly. But alas for those PROFESSORS of holiness who can keep from public exhibitions of anger, but not from the less pronounced forms of sin, and still go on professing and writing about holiness!

Should it turn out, in spite of his anathema, that we are reckoned one of the Lord’s little ones, and will be so reckoned on the last day, what will be the feelings then of those who are now pronouncing cursing rather than blessing! How foolish the man who stakes his hopes of heaven on the possibility of his curses not coming home to rest on that day!

When home is ruled according to God’s word angels might be asked to stay at night with us and they would not find themselves out of their sphere.—*Spurgeon*.

How patiently God works to teach us! How long he waits for us to learn the lesson!—*Ruskin*.

DOUBT NOT.

Doubt no longer that the highest is the wisest
and the best.

Let not all that saddens nature blight thy hope
or break thy rest,

Quail not at the fiery mountain, at the ship-
wreck, or the rolling

Thunder, or the rending earthquake, or the
famine, or the pest!

Neither mourn if human creeds be lower than
the heart's desire!

Thro' the gates that bar the distance comes a
gleam of what is higher.

Wait till death has flung them open, when the
man will make the Maker,

Dark no more with human hatreds in the glare
of deathless fire!

—Tennyson.

HOLINESS UNTO THE LORD.

THE cry is going forth from many a
heart to-day, "Oh that my life or ways
pleased God!"

How strange it is that when any one affirms that they enjoy this blessed experience which these seekers are crying after, at once they will and do turn on you with anathemas denouncing you as heterodox in the worst degree. How many prayers there are these days sent forth in aspiration for an experience not enjoyed, asking God to deliver and save from sin, asking Him that they may be able to do His will on earth as it is done in heaven, asking Him that they be led of the Spirit in all they think, say, and do; and believing in God as the hearer and answerer of prayer, why should they condemn one who has had such petitions answered in his or her case?

Oh, the blessedness of knowing what true holiness unto the Lord means! Oh, the blessed, blessed possibility of the life that now is, for we can and do serve Him without fear, in holiness every moment of our lives, and have His approval that all we do is right.

But, says some one, we all have so many shortcomings. Any one who makes such an admission thereby ceases to exemplify what walking in the Spirit really is, because

the righteousness of the law is fulfilled in those who walk not after the flesh but after the Spirit. So then, where can short comings come in? We can speak with as much confidence as did Jesus Himself, that we do always those things that please our Father.

Oh the grandeur of living and walking even as Jesus did, while here upon earth! And as anathemas were hurled from every hand at Jesus, when they told Him he was mad and had a devil, so it is true they will say the same of us to-day. He said, if they called Me Beelzebub they will also call you. But is not this a true sign of spirituality when such persecutions arise? To me the severest denunciations have come and do come from those occupying high places in the synagogues. Just as Jesus told His disciples of old, the time will come when they shall put you out of the synagogues. This has happened in my case already in this the nineteenth century. The Pharisees of to-day are capable of doing just exactly the same thing as Pharisees did in the early days of the church. The words of Christ are being fulfilled as literally as ever they were, for if they have persecuted Me they will also persecute you, for the servant is not above his master. By having absolute confidence in the Holy Ghost as guide and teacher in this journey of life, we can and do come off more than conquerors amidst every trial and persecution and enjoy the promise, "Blessed are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven." By living lives of "Holiness unto the Lord," we will exemplify under all circumstances the fruits of the Spirit. And this is a true test of spirituality, as it is by their fruits Christ's followers are known. For in this the children of God are manifest, and the children of the devil.

Listen to the many prayers these days by professed followers of Christ wherein they confess the many sins they have from time to time committed; sins in thought, word and deed, and still claim to be converted people. Their prayers are just the same as they were ten or twenty years ago. Never saved

from their sins at all, but claim to be saved in them, thus making the word of God which came to Joseph in a dream, "He shall save His people from their sins" (Matt. 1-20), a delusion of the devil. It is high time the true children of God should cry aloud and spare not! The angels were cast down from heaven into hell for disobedience and God cannot look upon sin but with abhorrence, He cannot look upon it with any degree of allowance. Those people to-day who profess to be born of God and say that they sin in thought, word and deed every hour of the day, make the words of the apostle John read thus, He that commits sin is not of the devil, and whosoever is born of God commits sin in thought, word and deed every day. In order to suit the people, John should have written in harmony with their testimony and prayers. How very true Christ's words are even to-day, "Beware of false prophets!" and we have lots of them all over the land.

The same kind of wolves exist to-day as existed in Christ's time when he said to them, "Behold I send you forth as sheep in the midst of wolves!" But to those who walk in the Spirit it is not possible to be deceived. for the voice of the Spirit they know and a stranger they will not follow. Therefore how necessary it is to be established in the way and not tossed about with every wind of doctrine, being able to serve God in true holiness and righteousness every day of our lives.

A. B. CRANSTON.

TO A ROSE IN JANUARY.

BY JOHN KENDRICK BANGS.

I PASSED along a bleak and snow-bound way
One bitter cold mid-January day.
And on the glistening, ice-encrusted snows
I saw, in fullest bloom, a rose.

In-fragrance it was sweet, and in its hue
Unto its own ideals it was true.
The wintry woes by which it had been caught
No single change in it had wrought.

Indeed, it seemed to me a purer thing
Than any rosebud in the early spring;
And, like a human soul, it seemed to be
Ennobled by adversity.

EXTRACTS FROM DR. BRIGGS' DEFENCE.

BEFORE THE PRESBYTERY OF NEW YORK.

"THE theory of Presbyterianism is that you are now sitting as a court of Jesus Christ, that our king Messiah is present with us by His Spirit, to guide you in your decisions. Let me beg of you to open your minds and your hearts to His gracious influence and so make an equitable decision which will voice your conscientious convictions, and will show to the world that the Presbyterian theory is no mere illusion and delusion but an expression of the experience of the church in reality and fact. The defendant would welcome the voice of Jesus Christ even should it condemn him and humble him to the dust, for the Master's decision could be no other than a heavenly discipline. He declines to listen to any other voice in the determination of the question now at issue. You cannot afford to give any other decision than that which our King and Saviour gives."

This reads very much like a Canada Holiness Association utterance.

Referring to the part that lawyer McCook took in the prosecution he says: "He gave you an argument of two hours' duration. Its subtle analysis of hypothetical promises, its simple minded substitution of references from the language of the defendant, for that language itself, its delicate balancing upon imaginary lines stretched from speculative piers, the cool assumption of its logic and the condensed heat of its rhetoric—all reminded us of the intellectual processes of a scholastic theologian rather than of a lawyer or a man of affairs."

Speaking of inspiration he says: "When it is said God is careful of His truth, He does not dot His *i* for nothing nor cross His *t* merely for decoration, the prosecution uses language that is so anthropomorphic as to be irreverent.

When it is said that the Bible is "the human medium which tabernacles Jesus Christ, the word-made Bible" must be as perfect, as spotless, as infallible, the pro-

secution teach a Christology which is contrary to the faith of the Church of God. The Bible is not Jesus Christ in the form of a book, the Bible is not God manifest in the Scriptures in a sense parallel to God manifest in the flesh of Jesus Christ."

"It is a ludicrous feature of the present situation, that Biblical scholars are searching the Hebrew and Greek Scriptures through and through to learn the exact truth and facts about the origin and character of the Bible, while men who can hardly spell out their Hebrew and Greek Bibles, who are as innocent of textual criticism as a child unborn, and who show by their speech and writing that they know not the meaning of the term hypercriticism, that such men are prating about the infallibility of original autographs and the inviolability of tradition at theories. The fountain of authority is in the great heart of the gospel, the message of redemption which the Bible tells in every language into which it may be translated and which the Holy Spirit ever accompanies with His quickening presence.

"I shall adhere to the policy I have thus far followed with regard to errors in Holy Scripture. I have refused to accept the dogma that the original autographs were inerrant, but I have refused to affirm that there were errors in the original autographs, because it is unscientific and it is unscholarly and it is against the truth-loving spirit of Christianity to make affirmations of dogma when we have no certain evidence."

He examines a few of the errors which he states exist in the Bible as follows:

In Matthew xxvii : 9, where it states, "Then was fulfilled that which was spoken by Jeremiah the prophet saying, and they took thirty pieces of silver, etc." he quotes Calvin who says, "How the name of Jeremiah crept in, I confess I know not, nor am I seriously troubled about it. That the name of Jeremiah has been put for Zechariah by an error, the fact itself shews, because there is no such statement in Jeremiah."

Then in Hebrews xi : 21, where it says, "By faith Jacob worshipped leaning upon the

top of his staff," while in the old Testament where this is referred to in Genesis xlvii : 31 as "Israel bowed himself upon the bed's head," he says, "What difference does it make whether Jacob should lean upon his staff or upon his bed's head, as far as our faith and practice is concerned. If by any strange device you can persuade yourself that this is not an error after all, what are you going to do with the man who thinks with John Calvin, and whom you cannot convince. Will you exclude him from the church because he finds "bed's head" in the Old Testament and "staff" in the New Testament?

In I Kings xv : 14, we read "but the high places were not taken away," while in II Chronicles xiv : 2 it reads, "Asa took away the high places,"—in II Chronicles xvii : 16 it reads, "he took away the high places," and again the contrary statement is made in I Kings xxii : 43, "the high places were not taken away."

With reference to errors such as these Dr. Briggs asked his prosecutors, "Can you as jurors in the Divine presence, in view of the facts advanced undertake to affirm it as the truth of God, as an essential and necessary article of faith that these and other like cases are not errors? You may be able to persuade yourselves to it as an act of allegiance to your party in the church, but if you do it as a juror you forfeit your Christian integrity and honesty of soul; for it is as certain as the sun shines that the great majority of this Presbytery do not and cannot know the certainty of all these things by their own study and knowledge. If any of you can avoid the opinion that there are errors, you are entitled to your opinion. We have no desire to compel you to say that these or any others are errors, but have you any right to force your opinions upon us? We cannot shut our eyes to contradictions. We cannot throw aside the laws of thought. We prefer rather to see the truth than by majority votes to be counted among the orthodox."

H. DICKENSON.

WHAT IS SPECULATION CONCERNING RELIGIOUS TRUTH?

EASIER asked than answered. One writer thus deals with the matter.

"SPECULATION."

"When speculation does not involve essential doctrine or vital experience, it is innocent, and may be indulged to a limited extent; for the imagination is a natural and God-given power of the mind, and lives and moves in the region of speculation. But when vital doctrines and experimental grace are in question, speculation has no place. When these are in question, appeal to the word of God and to facts, without coloring, must be sufficient and final. Nor must the word of God be dealt with speculatively. For here the temptation to "handle it deceitfully" may enter in, which is emphatically forbidden. There is but a step between speculation and sophistry, and the transition from one to the other is easy."

But what is essential doctrine or vital experience? Is it what this or any other writer proclaims to be such? If so, then every doctrine or religious experience is like a shuttle and is here or there just according to the will of the individual manipulator.

"O for an Oracle," the late Mr. Spurgeon exclaimed when brought to face such perplexing questions, and would that all writers on religious questions would thus make confession of their inability to play Sir Oracle, and so help to voice the need of an infallible guide.

Of what avail is an appeal to the Word of God, the Bible, in such dilemmas, for all the different shades of doctrine and varied experiences are presumedly founded on the Bible.

Hence the appeal to the Bible when used by all such writers and teachers means an appeal to their special proof texts to the ignoring of all others. It is but a demand to accept their interpretations of some isolated scriptures. Who of all these appealers to the Bible is content to let his brother men shape

his doctrines and practice by his own unaided study of scripture, and accept the result as satisfactory even when it does not harmonize with the sender's doctrines, or practice?

WHAT ADVANTAGES HAD THE DISCIPLES OVER US?

AS we investigate we are inclined to think that the superiority of the twelve over us as to privilege and ability to understand Christ's gospel have been greatly exaggerated.

It is true that they had a three years, university course under His minute personal supervision, and this we try not to undervalue. But after all they had not understood the A B C of His spiritual kingdom on the day of His final departure from them.

This their gross ignorance concerning all His teaching they not only gave full evidence of, but Christ Himself admitted it. Hence it was that He predicted that one day they would know.

And as they met their Pentecost as those who were as ignorant of the teachings of their Master as anyone of us moderns do, what advantage then had they over us in this respect?

When then they did learn of the spiritual nature of His kingdom, they learned it, not from Christ, but directly from the Holy Ghost. But as this is the instituted order for us, wherein is the advantage of the one over the other?

Christ was as far removed from them as from us; so soon as He ascended on High a distance of ten days, ten years or ten centuries, is practically the same if knowledge concerning His kingdom must come entirely from the Holy Ghost.

And is not the fact that they heard the voice of the Son of man somewhat counterbalanced by the fact that we at this day can obtain some advantage from the experiences of mankind during all these centuries, not, we say, as having any more immediate access to the omnipresent Spirit, but as being warned against setting up or trusting

to any other supreme teacher ; From all of which we suggest that as one examines faithfully the question, the advantages of the early Christians over us will appear to gradually dwindle away into a vanishing point.

THE SPANISH INQUISITION.

EXTRACTS FROM FOX'S BOOK OF MARTYRS.

THE Pope gave officers of the inquisition unlimited power. The officers of the inquisition were three inquisitors or judges, a procurator fucal, two secretaries, a magistrate, a messenger, a receiver, a jailor, an agent of confiscated possessions, and several assessors, counsellors, executioners, physicians, surgeons, door-keepers, familiars and visitors sworn to profound secrecy.

Their chief accusation against those who were subject to this tribunal was "heresy," which comprised all that was spoken or written against the creed or traditions of the Romish Church. Two other things also incurred the most severe punishment, to disapprove of any action of the inquisition or to doubt the truth of anything asserted by inquisitors.

When arrested the jailer first searched for books and papers which might lead to conviction. Then they committed the accused to prison. Innocence on such an occasion is a weak reed, nothing being easier than to ruin an innocent person. The mildest sentence was imprisonment for life. When brought before the inquisitors the first demand was "What is your request?" If answer is made, one of the inquisitors then said, "Confess the truth, conceal nothing and rely on our mercy. If the prisoner made some slight confession, immediately an indictment was founded upon it; if he is mute then they would shut him up without light or any food but a scanty allowance of bread and water till his obstinacy, as they termed it, was overcome; if he declared his innocence they tormented him till he either died with the pain or confessed himself guilty. They had to either swear that they

were Roman Catholics or acknowledge that they were not. If they acknowledged that they were not, they were proceeded against as heretics, if they acknowledged that they were, a story of accusation was brought against them, to which they were obliged to answer extempore, no time being given to arrange their thoughts. On having verbally answered, pen and paper are brought them in order to produce a written answer which must in every degree coincide with the verbal one. If the answer differed, the prisoners were charged with prevarication; if the one contained more than the other they were accused of wishing concealment; if they both agreed they were charged with premeditated artifice.

CREED-MAKING IN JAPAN.

ACCORDING to a recent issue of the *Missionary Review*, the native Presbyterian Christians in Japan have taken the matter of creed revision into their own hands. The synod of the Church of Christ in Japan, composed of the various Presbyterian bodies, has refused to adopt the Westminster Confession of Faith, or any other similar doctrine. They have fallen back upon the Apostles' Creed.

"In the Confession of Faith will be observed a significant silence upon the subject of retribution and of the future state. It reads thus: 'The Lord Jesus Christ, whom we worship as God, the only begotten Son of God, for us men, and for our salvation was made man and suffered. He offered up a perfect sacrifice for sin; and all who are one with Him by faith are pardoned and accounted righteous, and faith in Him working by love purifies the heart.'

"The Holy Ghost, who, with the Father and the Son, is worshipped and glorified reveals Jesus Christ to the soul, and without his grace, man, being dead in sins, cannot enter the kingdom of God. By him the prophets and the apostles and holy men of old were inspired, and he, speaking in the Scriptures of the Old and New Testaments, is the supreme and infallible judge in all things pertaining unto faith and living.

"From these Holy Scriptures the ancient Church of Christ drew its Confession;

and we, holding the faith once delivered to the saints, join in that Confession with praise and thanksgiving."

This looks like a serious departure from the general creed of Presbyterianism, but in reality is not so serious as at first sight it looks.

In this *creed* there are a few flourishes about the Holy Ghost, and then He is coolly set aside, and mother church vaults into His vacated seat, to wit, The Holy Ghost inspired the writers of the Bible. Some men in the hoary past made up their minds as to what these writers meant, these human teachers are to be accepted now in lieu of the then living Holy Ghost, and so now he who presumes to speak as the Spirit giveth utterance is anathema maranatha.

The Holy Ghost is dead, but we have some of His presumed ancient utterances. We stand by these as all that can now come from Him. Woe to the man, woman or child who presumes to speak as the mouth-piece of a living Holy Ghost!

THE FELT WANT.

THE theological and religious teachery of the day fall short of holding the doctrine of the Holy Ghost in and actual way. In vain they try to preach this element of doctrine in a real and ethical manner. The personality of the Holy Ghost is not generally realized except as an opinion. *The Gospel of the Holy Spirit*, by S. W. Pratt (A. D. F. Randolph, New York), we took up with the hope that in it we should find the personality of the Holy Spirit focused out as clearly as that of the Eternal Father and that of Jesus Christ. We were disappointed. What Mr. Pratt says is all true, but it needs to be applied, to be made ethical, and to be clearly differentiated from the work of the Father and of the Son. We are far from intending to deny the orthodox doctrine, but we need some book which, more than St. Basil's or Hare's or Cardinal Manning's, will depolarize the dogma of the Holy Ghost.—*The Christian Union*.

Every writer who inks his pen to dis-

course about this subject, as a preliminary, endorses in some way the above sentiment. We fear however the cry is for a dogma, not for a personal friend and guide.

NEWS ITEMS.

THE City meetings have been going on the even tenor of their way, changing somewhat in their personnel not only owing to the usual influx and outflow of comparative strangers who come for a time to study the movement by close contact with its representatives, or by the constantly recurring visit of members of the Association who live at a distance from the city, but also by familiar faces dropping out because of being offended by what they hear, and by old faces re-appearing as regular attendants. But amidst all changes the number of those who are steadfast in the faith continues steadily to increase.

The discussions of the divinity question made but little impression upon the meetings. It caused but a ripple in the passing.

Not so however outlying branches of the movement. Whatever tendency was in Tilsenburgh to represent the Association seemingly was extinguished by the discussion of second blessingism. We say seemingly, but our observation teaches us to expect to see the seeds of truth there sown spring up or prove their continual growth in spite of all outward adverse circumstances. That which in other movements is looked upon as disaster we are taught to rejoice over as a true sign of progress. What could seemingly be a more disastrous fact to Christianity than the death of its Founder and the scattering and secularization of His followers, and yet when was it more triumphant? Preposterous, say some, to compare an event so small with one so stupendous. Not so. The same principle

is being illustrated by both events. The disciples of Christ tried to live the truth by following Christ and failed, just as disciples to-day fail.

To follow Christ as they did, means inherent weakness to-day as much as it did then. The death of the Founder, the shaking of an Association by the discussion of second blessingism, the atonement or the divinity question alike desolates all hope in the breasts of those who are not exclusively converted to the Holy Ghost after the pattern of Christ's example.

After the death of Christ the disciples evidently returned to their nets and to Judaism; just as many who have followed, as disciples, this movement, frightened by the rough handling of their doxies have ceased to follow as disciples and have rushed back to protect their old loves. Both parties alike exhibit to the world the need of conversion to the Holy Ghost. And as in the former case, so possibly in the latter crisis, many will learn this lesson for themselves, so we simply wait their time and go on with our work of helping humanity to its feet.

At Summerville the late discontent and uneasiness, which started by the discussion of second blessingism and which we found very decided when last we visited the friends there, has at length broken out into open and decided action so much so that the leader of the meeting not only sends back the EXPOSITOR but takes his meeting off the lists as being no longer an Association meeting.

This act we rejoice over on his behalf as being that of an honest man. When he is no longer a representative of this movement, common honesty demands just such action. We rejoice with him over all the benefit he has obtained from our work and give him our sincere God-speed in whatever work he undertakes for the betterment of the church visible or for society at large. And such is our attitude towards all who imitate his ex-

ample. As to those who, in that neighborhood, walk in the Spirit after the pattern taught in the Association, we know that at this time they will walk as individuals led and approved of God in their every act. There will be no partyism amongst them, no combined action the result of consultation; no one will dare pronounce on any act performed by another in his attitude to the meeting or its leader as necessarily wrong. He who goes to the weekly meeting and he who stays away alike will be led of God, and he who questions the propriety of such actions will thereby call in question this party's general walk with God. He who starts another meeting and he who does not must and will be criticised after this identical pattern.

When the Saturday night meeting here was cold shouldered out of the church where it had been held for years there was no remonstrance on our part, no effort to create prejudice; it was permitted to be extinguished by the officials of the church in a way which apparently threw the whole blame upon ourselves. It was quietly snuffed out and we apparently helped on the operation and, although, up to that date, it was our most important meeting, humanly speaking, it was not resuscitated for an entire year, not till an individual obeyed the call of the Master, and, independently of all others and without formal consultation and resolution, quietly announced for a Saturday night meeting at their home.

Then it was that the spiritual gathered together and the meeting went on as if there had been no interruption. Indeed, several who came to it stated that they had attended no Association meetings for many months but that they had obeyed the Master in the matter and so realized no lack because of that fact. To the spiritual the breaking up of a regular meeting or changing its character in any way is a trifling incident in the

life, for they know with restful certainty just what to do about the matter from day to day, and, meeting or no meeting, go on their way rejoicing.

The work in Tilsenburgh and in Summerville and in all other outlying centres is measured simply and *only* by the few or many who walk in the Spirit after the pattern of the teaching of the Association.

THE ANNUAL CONVENTION.

THE fourteenth annual Convention of the Association has also made its history and can now be contemplated, as to its significance and results, as history.

It was very naturally expected that the articles in the December number of the EXPOSITOR, written by Mr. Dickenson, would come up for prolonged consideration, and such was the case, but not after the expectations of on-lookers or of even those in the Association who have not as yet learned in everything by prayer and faith to make their request to God until the peace of God, passing all understanding, fills their whole being.

Those who thus act have rest of soul about everything, and look smilingly on to see how GOD guides, in sure and certain confidence that what He does is best; but all others are as the uncertain sea which is driven by the winds and tossed.

The matter was not brought up after a formal manner. No resolution was moved for or against any of the matters immediately or remotely connected with the subject. The same officers were elected, two of them, to wit, the President and Secretary, by the usual unanimous vote. It is true that occasionally there have been a few scattering votes in the election of these officials, but on this occasion there were none.

We were informed by some of the voters that, whilst previously they had been uncertain how they would cast their votes, when the time came their vacillation disappeared, and they unhesitatingly voted for those who were elect-

ed. We allude to this as showing that ELECTION TICKETS, CANVASSING and other devices usual at elections were, as heretofore, absent, and individuals professed to illustrate the teachings of the Association in this important matter.

From this all have a right to infer that the platform of the EXPOSITOR as explained by us was not objected to by any member of the Convention, either by public utterance or private vote.

But the subject was alluded to directly and indirectly in many ways. Some delegates said that, whilst personally they did not harmonize with the expressed views of the writer of the articles in question, they took no exception to their publication in the EXPOSITOR.

Rev. Mr. Sherlock in his sermon on Thursday evening incidentally showed, if we correctly caught his thought, the non-essential character of any cast-iron definition, by saying that all that was vital was retained when we believed that Jesus Christ had the power to accomplish the part in our salvation which it was His to perform.

The Association thus keeping steadily to its platform was able to help all who needed help in their honest desire to walk in the Spirit after our view of what the Bible teaches concerning that walk, and in perfecting one another in the faith once delivered by our great Head and Founder, Jesus Christ.

A peculiar characteristic of this convention, and one which, in a sense distinguishes it from all predecessors, was the absence of multiplied individual testimonies. This was from no lack of testifiers, but seemingly was the result of lack of opportunity, and a call for the discussion and enunciation of important truths. Even when the meeting was thrown open for testimony and this testimony invited, with the tacit consent of all, the usual personal experiences were kept in abeyance and the burning questions of the hour were again brought to the front in lengthy addresses.

The evening meetings were devoted to sermons and one or two following addresses of a mixed character, that is, suited both to delegates and the large

local congregations which there assembled.

On the last evening the hall was not only filled until some had to stand, but the large audience remained in fixed attention up to twenty minutes to eleven, and evincing no desire to leave although the way was made easy for much earlier departure.

On the whole we cannot but look back to this fourteenth annual convention as satisfactory every way considered, and therefore big with hopes for future years.

We had the usual Association weather, which, taken in connection with first class sleighing, was all that could be desired in that direction.

As usual too, the billeting was after the supply of the manna to the Israelites; there was plenty and yet none to spare. Difficulties ever and anon loomed up in the distance, but gradually dissolved away as we came up to them, and so all the friends have pleasant and kindly memories of our Brantford entertainers, and we have no doubt that some of them entertained angels unawares.

The business meeting was held on Wednesday morning. The report from the committee appointed to recommend any needed changes in the constitution was to the effect that no change was desirable at present. This report was adopted after some desultory conversation. However, a permanent committee was appointed to stand sentry and report again if desirable.

When the usual call was made for the names and addresses of those who wished to unite with the Association, amongst others one was found who was not a member of any church, and with no immediate prospect of becoming one. This fact elicited some discussion. At the close of the conversation, in answer to a question, the President declared the party a member of the Association, subject to objection on the part of any member and a consequent vote of the whole Association. At the same time, care was taken to explain that any member objecting would not be looked upon as in the slightest degree asking for a vote of want of confidence, or indeed as putting himself in opposi-

tion to any; the objector if present was encouraged to so act.

No one objecting, the name was retained with the presumed approval of all or at least the majority. We are inclined to think that at that time it flashed more vividly into the minds of some how safely they could trust God to guard and protect this movement in respect to the membership of the Association, as well as in other matters.

As before intimated, there was no change in the personnel of the officers of the association, and so they are: President, Rev. N. Burns, B.A., 99 Howard St., Toronto; 1st Vice President, Rev. R. W. Woodsworth, 386 John St., Hamilton; 2nd Vice President, Rev. A. Traux, Courtland; Secretary, Rev. T. Colling, B.A., St. George; Treasurer, I. Anderson, Esq., 140 Dowling Ave., Toronto.

As a very correct and comprehensive report of the convention was published in the Brantford papers, we cull from them for a more detailed account of the proceedings of the gathering:—

FOURTEENTH ANNUAL MEETING.

THE 14th Annual Convention of the Canada Holiness Association commenced last night in the W. C. T. U. Hall. There was a large gathering of citizens and delegates from a distance.

The Rev. A. Traux, who was announced to preach the opening sermon, failed to be present, and a telegram was received from him to the effect that he could not make connections. The President of the Association, Rev. N. Burns, B. A., preached the opening sermon in his stead. His text was Matt. iv. 22. "And they immediately left the ships and their father and followed him." The sermon was a very original presentation of Christian conversion. The main thought of the preacher was that conversion was conversion to an individual and not to any set of ideas concerning the individual. He said that the persons, referred to in the narrative, began to follow Jesus at his request and the fact of their following him and undertaking to obey him, constituted their conversion to him. He said that a good deal of mysticism has grown up in the church and in modern theology concerning conversion, but

that shorn of all technicalities, it simply meant following Jesus Christ and obeying His instructions; not obeying what was said about Him, and not so much obeying what He said to others in the past, but obeying Him, as He gave instructions to the individual. In this day, the Holy Ghost stood in the place of Jesus Christ, for He said to His disciples, "It is expedient for you that I go away, and if I go away I will send you another comforter that he may abide with you forever." The preacher contended that the Holy Ghost stood in the same relation to the disciples of this day as Jesus stood to his disciples in his day, and that conversion was practically conversion to the Holy Ghost and following him in all things.

After the sermon there were one or two short addresses and this very interesting session of the convention was brought to a close about 10 o'clock.

The following are among the delegates in attendance at the Holiness Convention.

Toronto.—Rev. Nelson Burns, and wife, Alfred Burns, Mrs. McMahon, Mrs. Verner, C. H. Partridge, Mrs. Varco, Miss Blake, Miss Marlatt, Mrs. Graham, Rev. B. Sherlock, Rev. Paul Flint, Mr. Cochrane.

St. Catharines.—Rev. G. H. Mitchell, St. George.—Rev. Thomas Collins.

Hamilton.—Miss Fitzpatrick, Miss Ferguson, Miss Waugh, Rev. R. W. Woodsworth.

Canboro.—Mrs. J. W. Chapman, Miss T. Stringer, Miss C. Mellick.

S. Cayuga.—J. D. Albright.

Brimsley.—Mrs. Moses Pierce, and niece, Galt.—J. K. Cranston, Mr. McArthur, Mrs. J. D. Cranston, Mrs. Sterzik, Mrs. Morton, Miss Morton.

Woodstock.—Mr. H. Dickenson, and wife, Mrs. Long, Miss M. Dickenson, Rev. Mr. Kennedy.

Simcoe.—Mr. and Mrs. Wooley, Mr. and Mrs. Mitson, the Misses Wooley, Mr. Henry, Mr. Jaques.

Otterville.—Jos. Cutler.

Ranelagh.—Mr. and Mrs. W. Cooper, Mr. and Mrs. Bates, Mrs. Eadie, Miss Eadie, Mr. Willie Eadie.

Jarvis.—Mr. T. Bousfield.

Hagersville.—Mrs. Hager and friend.

Kelvin.—Mrs. W. Crabb and friend.

Courtland.—Rev. A. Traux.

Troy.—Rev. J. E. Russ.

SECOND DAY'S SESSION.

Yesterday was the second day of the holiness convention in this city. There were three ses-

sions according to announcement, morning, afternoon and evening. The morning meeting was a conference meeting. The president of the Association gave a report from the various branches of the Association work in Ontario. Some interesting experiences were related in connection with that report, and it showed that much progress had been made during the year. Rev. Thos Collings, B. A., secretary of the Association, then gave an address relating his experience in connection with the walk in the Spirit. He gave various illustrations from his personal experience, demonstrating that the man who walks in the Spirit will know nothing of failure, but will always have success in all the walks of life. The Rev. T. S. Linscott then gave an address. He, too, related his personal experience more especially in connection with his recent illness; he also touched upon the burning question which now seems to be stirring the Association and Methodist circles. Certain letters have been published in the EXPOSITOR OF HOLINESS, the organ of the Association, concerning the divinity of Christ, these letters throwing doubt upon the story of Christ's immaculate conception, taking the ground that Christ was a divine, human man, or in other words that he received the Holy Ghost like any other man, but that he was the first man who learned to please God in all things. The publication of these letters made considerable stir, as is evident by the writings in the Christian Guardian and other papers, criticising the editor for allowing their appearance in the magazine. Mr. Linscott, while he did not agree with the subject matter of the letters; said he could not regret their publication. The Canada Holiness Association was a very broad association. In its membership there were Unitarians, and Trinitarians, Presbyterians, and Methodists, in fact, almost all the creeds of Christendom were represented in this movement and they only emphasized the one idea, that each man should walk with God and lead a righteous life. There being agreement upon that one central truth, they agreed to differ on all matters of mere creed, so that they always allow the largest liberty of discussion on questions bearing upon Christianity.

Mr. Dickenson, of Woodstock, then addressed the convention. He called attention to the appalling fact that the great majority of the human family had never heard of Christ, and he asked the convention to settle the problem as to what is to become of these vast millions of people. He contended that the Holy Ghost was in heathen lands as well as in Christian countries, and that he believed there could be found among the heathen, better specimens of godly men than were some Christians.

In the afternoon session, after singing and prayer by the President, Mr. Dickenson finished his address of the morning. The President then took up the question dealt with in the letters, mentioned in the morning meeting, about the divinity of Christ. He held that all these creeds of Unitarianism and Trinitarianism, were formulated after Pentecost, that Christ gave no authoritative utterance concerning them, and he also contended that no man could know for himself the truth of these creeds, except as revealed to him by the Holy Ghost. He held that all must be taught of God in that particular. He quoted from Paul, "No man can call Jesus the Lord, but by the Holy Ghost." There were several other short addresses during this session. Mr. Charles Partridge, of Toronto, gave a very interesting address on the question "What is truth." He contended that there was only one way to arrive at essential truth, and that was to be in touch with the divine. The reason that so many creeds were in christendom, was because man worked out these creeds after a philosophical sort, and did not get the mind of God upon them. Rev. Paul Flint, a Methodist minister of the Toronto conference, then gave a stirring address on the question, "Certainty." He held that walking in the Spirit, a man may be certain as to all his footsteps, and know that he was doing the will of God in all things. Rev. T. Colling, B. A., preached the sermon in the evening from the text, Acts viii : 29, "Then the Spirit said unto Philip, go near and join thyself unto this chariot." The preacher's chief point was that the Holy Spirit was sent into the world to tell men what they should do, and where they should go. He preached a very eloquent and convincing sermon on this theme. There were two other short addresses during this session.

ELECTION OF OFFICERS AND CLOSE OF THE SESSION.

There were only two meetings Wednesday in connection with this convention. The morning meeting was the fourteenth annual business meeting of the Canada Holiness Association, the president occupying the chair. After the election of the officers arrangements were made for the summer camp meeting, and on special motion, the thanks of the convention were tendered to the friends in the city who have so hospitably entertained the delegates. A resolution was also passed, thanking the press for the full reports which had been given of the proceedings of the convention. The business took up the entire morning session.

In the afternoon a large congregation assembled and after singing and prayer, Rev. T. S. Linscott gave a short address, showing that divine guidance did not necessarily imply infallibility.

Rev. A. Truax, then addressed the convention in a very original and logical manner.

Mrs. McMahan of Toronto, next addressed the convention. She drew some practical lessons from her personal experience concerning the walk in the Spirit, referring to the fact that in her childhood, before she knew anything of

creed life or of the dogmas of the christian church, when in trouble she went to God and asked Him for His help and direction, and that although she did not know anything at that time about the Holy Spirit, she got distinct direction through that appeal to God, indicating what she should do.

Yesterday was the last day of the Holiness convention and the members regard it as a grand field day. There were large congregations at each session, and at night the body of the hall was packed to its fullest capacity. The morning session opened by singing and afterwards the convention was led in prayer by Rev. R. Hobbs of this city. The morning was spent in listening to short addresses from leading members of the convention. Mr. Albright of Cayuga gave a very helpful testimony, Rev. Albert Kennedy of the Niagara conference also delivered a stirring address, based largely upon his testimony concerning the help that he has received in attending various conventions of this Association. Rev. Chas. Boulby of the Niagara Conference, asked the question of the President as to how a person may know the voice of God with certainty, and whether it was possible for a man to be saved from all mistakes. The president very humorously referred to the fact that he had made a mistake concerning the programme of the evening meeting and disclaimed any pretensions to infallibility or freedom from human mistakes, and said that a man who walked in the Spirit would be saved from mistakes, which displeased God, and would live such a life as would receive the commendation of Heaven at all times and under all circumstances. The afternoon session was opened with singing and prayer, after which the president gave an address on the use and abuse of testimony. Short addresses were then delivered by Mr. Robinson founder of the Lord's army, J. E. Russ, Niagara conference and Mrs. Chapman, wife of J. W. Chapman, evangelist. In the evening Rev. B. Sherlock of the Guelph Conference, gave a thoughtful address, from the text, Romans 8:14, "As many as are led by the Spirit of God they are the sons of God." After his sermon Rev. T. S. Linscott delivered a stirring address, saying that all the association demanded was that they be judged by their fruits. The president gave a closing address referring to the fact that the men who were at the front in this movement were not ignoramuses but leading men, having secured the highest education obtainable in Canada, and have carried away the honors in the universities of the land. He also referred to the fact that many of the men who were products of this teaching were handling some of the largest businesses of the Dominion and he repudiated the accusation that they were fanatics and men lacking competency to lead a movement of this kind. The convention was brought to a close about 11 o'clock, the large congregation waiting until the last, apparently absorbed in interest. The promoters of the convention are very much pleased with the results, and believe it to be one of the most profitable assemblies they have ever had in connection with the movement.

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