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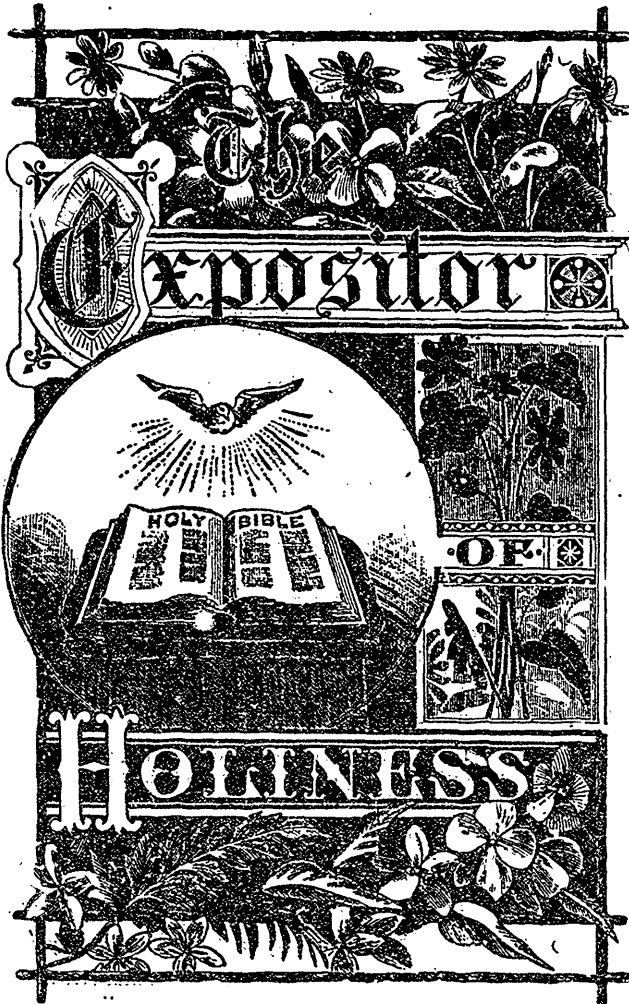
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TORONTO:

PUBLISHED UNDER THE AUSPICES OF THE CANADA HOLINESS ASSOCIATION

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THE EXPOSITOR OF HOLINESS.

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SPECIAL NOTICE.—Don't forget to notice the change as to the place where the Saturday night and Sunday afternoon Association meetings are to be held in the future. See calendar of Association meetings.

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 at 8 p.m. at the residence of Mrs. McMahon, N. E. corner of Carlton and Sherbourne streets (No. 176 Carlton St.). This point can easily be found by strangers, as it is at the intersection of the Carlton and Belt Line street railways.

Every Sunday at 3 p.m. at the same place as above, viz., 176 Carlton street.

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

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

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

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

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

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

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

Hawtrey, every alternate Sunday evening.

Brantford, at 125 Erie Ave., every Thursday evening, commencing at 8 o'clock p.m.

THE Expositor of Holiness.

VOL. XIII.

TORONTO, JULY, 1894.

No. 1.

SECURITY.

Be still and know, thou child beloved,
And, waiting, be thy strugglings stayed;
Be still and know that I am God,
Strong to sustain, present to aid.
Though foes assail, though heathen rage,
Thy God will still exalted be;
In majesty will he arise
And in his might deliver thee.
Be still and know—'tis God doth speak,
Hide here thy tremblings, thine alarms,
Upholden for his honor's sake
Within the Everlasting Arms.
For never shall the heathen say
That thou hast trusted him in vain;
In stillness let thy waiting be,
And safe in him shalt thou remain.

—*Louise S. Dorr.* /

THE ANNUAL CAMP-MEETING.

THIS gathering will meet at the same place as last year, viz., at what was Wesley Park, Niagara Falls, Ont. Services will commence on Friday, August 10th. All are welcome. For further particulars, write to our address.

A TEST.

IN the last number of the EXPOSITOR we took the position that for any party, who was thoroughly conscious of the rejection of our gospel by the Methodist Church, to preach divine guidance, as taught in the EXPOSITOR, in Methodist pulpit or class-room, was a dishonorable act.

We were disposed, when we wrote out that sentiment for publication, to modify it in some directions or give instances which our apparently oracular deliverance would not cover. But at this point we

were as distinctly hindered as was Paul when he essayed to go into Asia.

And so, recognizing the right of the Holy Spirit as supreme, we gave it to the printer in its present form.

Now, to no reader who is spiritual will this prove a test of any magnitude, for he would at once refer it to his divine guide, and know from him as to his conduct concerning it. Nor could we truthfully take the position that, in every case, he, the Spirit, would show such an one that his acts must harmonize with our pronouncement. For ought we know to the contrary he might be required to act directly contrary to our writings in this matter, and, if so led, we could not find fault, even as he could not find fault with us although required to reject our writings as a guide for him.

But to the unspiritual, no matter what may be their professions and thoughts concerning spirituality, the test we were required to put upon them would create disturbance, for they would find themselves commencing a warfare of personal criticism. The controversy would be between themselves and us apparently, whilst in reality it would be between themselves and God.

If spiritual, they would recognize at once the issue as being between themselves and God, and they would with ease go past our writings to attend to what the Master had to say to them as individuals. Not to take such a course makes it absolutely necessary that they should join is-

sue with us, and fancy that in so acting they were illustrating only the fact that we were at least hasty or injudicious in writing the article.

Even if this sequel to that article should tend to allay somewhat their fears and destroy their tendency to criticize us, still will the test have accomplished its heaven-appointed purpose, if they will but be observant and obedient to the God-sent intimations, for it will have shown them that in the temporary controversy with us they proved to themselves that the Holy Ghost was not their *only* guide.

WHO BELONG TO THIS MOVEMENT ?

ALTHOUGH this question has often been asked and answers attempted, there is room for its further consideration.

In the first place, all belong to this movement who accept, intellectually, divine guidance, as taught in these pages, as the veritable gospel which Jesus taught.

Such parties must ever tend to advocate its claims for universal acceptance, even although they should never illustrate it in practice.

Christ said of some in his day who wrought miracles in his name, that seeing they performed the miracles in his name they could not consistently speak evil of him. So it may be said of these, that even if they do not identify themselves openly with us, they cannot honestly speak evil of us or of this gospel. Nay, it is certain that they will, now and again, both directly and indirectly, argue in its favor. Therefore it is that, in a sense, all who are intellectually convinced of the truthfulness of our gospel belong to this movement. And if they are wise, they will accept the fact as it is, and act it out in life after an untrammelled manner.

But what about those who, having be-

come convinced of its truthfulness and having commenced to put it into practice, fail of success, either occasionally or apparently permanently ?

Concerning this class we neither wish to, nor do, dogmatize as having any set opinion or set of opinions concerning them. We simply accept the facts as witnessed from time to time in their history.

If a person accepts the Holy Ghost according to the teaching of this movement and begins to walk in him, it is of course a fact that he does so act. But if after a time he ceases so to walk, this also is a fact. If he again commences, here is another fact, and if again he falters, the inevitable fact exists that he a second time failed to walk in the Spirit. And so on to any number of lapses and recommencements of the spiritual walk. All this must be, and is, admitted by all onlookers.

But some here may suggest that their presumed walk in the Spirit could not have been genuine or there would not have been such failures witnessed. Well, as to such hypothetical reasoning we confess to very little relish. Perhaps some minds are so constituted that they must needs wrestle with this and similar thoughts, and we will not complain of their so doing if such is their make-up. But as for ourself we cannot but look steadily at the facts as they present themselves before us.

It is a fact, then, often witnessed in this movement, that some who commenced to walk in the Spirit have been again and again hindered. Do they then belong to this movement? Certainly they do. But do they represent the movement? Certainly they do, in a sense. They represent it in that they fully believe it to be the true gospel. They represent it and even illustrate it during the times, however short, that they walk in the Spirit.

But clearly they do not illustrate it when not walking in the Spirit.

But here it may be asked: Is there any difference between the fitful walk of one who fully believes our gospel and the fitful walk in the Spirit of one who accepts the holiness creed movement as the true gospel? We reply, there is a vast difference, for the first recognizes his failure as a failure, whilst the other, in a sense, does not, for he always expects to make such failures; indeed the atonement part of his creed has been manufactured to accommodate them. Hence, it follows, that whilst in no sense can he who accepts intellectually the holiness creed—atonement theory—represent our gospel, he may, and often does, illustrate it; still, it is impossible, in the nature of things, that he should be a true representative or a permanent illustrator, and as a rule he will be an antagonist.

Finally, it is a fact that only they who walk continually in the Spirit do permanently illustrate the gospel of divine guidance.

And now it is in order to examine more minutely this class. What is the real fact which these illustrate?

We maintain that this can be sought out and clearly stated. They simply illustrate the fact of always and under all circumstances taking their teaching, their guidance, from the personal Holy Ghost. Moreover, when it is a settled fact in the life of anyone that he will so act, then is he a permanent representative of this movement in the fullest acceptance of the term. What can be more simple? And yet what simple truth is made, or attempted to be made, more complex!

This is the only fact which we settled at the final crisis of our Christian life, some thirteen years ago. And this fact is the one and only fact which we claim to have uniformly represented and to

have fully illustrated since that time.

Change may be written over very many of our opinions and dogmas, yes, and much of our nomenclature and even practice. And he who would attempt to imitate us in these things would lead a gyrating, a fantastic creed life; but in the matter of divine guidance no change can be discovered in opinion or practice. Since then we have spoken as the oracles of God, and illustrated the walk in the Spirit in the absolute sense. Why? Simply because we had determined so to do, just as anyone can any moment determine to do.

But can anyone so determine, and be as certain to continue true to their determination?

This is a most important question, and one which we hesitate to answer. We are not unmindful of the fact that the fearful discipline connected with our former failures had much to do in keeping us obedient, at least, to all appearance. And this accounts for our hesitancy in answering the question after a generalized manner.

We are fully aware that this simple admission of hesitancy opens the flood gates to innumerable questions at this point. Such as: If the discipline of the past had been a little less severe, would we have failed? Might not this discipline now at length have exhausted its power—spent its force—and future tests of obedience become too strong, and the result be failure to walk in the Spirit? Then as to others: Can we pronounce for them that the discipline of the past has been sufficient to make it possible that they may commence to walk in the Spirit after the permanent sort? Can we therefore preach a now gospel of divine guidance of this complete character? We confess to ourself that before these and a multitude of similar questions we feel still less

like dogmatizing. Indeed, we do not do so, but content ourself as heretofore with simply preaching the facts of this gospel of divine guidance. And, moreover, we feel less and less inclined to draw a merit line between any of the three classes which we have sketched as belonging to this movement. As to measuring the difference, if any, between a permanent and a fitful walk in the Spirit, provided the soul is honest before God in all its efforts, we feel a repugnance to attempting such a feat.

But will not the leaving of the subject in apparent doubt tend to evil? Certainly it will appear so to do to the legalist, but not so to the spiritual. Indeed, we suspect that some have received injury by holding false views concerning the superiority of a permanent walk as compared with a fitful one, and so, in place of aiming at obedience to the Spirit, have aimed at an ideal experience. At all events we hesitate not to leave this an open question as far as we are concerned.

SPIRITUALITY AND LEGALITY.

WE have been aware, all along, that there has been much misunderstanding concerning the meaning of these words as used in the EXPOSITOR. From time to time we have done what we could, to help our readers into the right understanding of the terms. But so difficult is it for the mind to change in its conceptions concerning the meaning of words that we have been forced to bide our time in anticipating any decided change in this direction.

However, we again return to the subject for the benefit of all whose minds are still anyway confused concerning the meaning of these expressions.

The true definition of the words is a very simple matter to give: Spirituality

is that state of man which is witnessed when he is obedient to the Holy Spirit, whilst legality is the state, which results from obedience to law.

It matters not if the laws to which the legalist is obedient have been originally uttered by the Spirit to an individual, or company, or even if uttered to some one individual with the command to give them out to the whole world; nevertheless, the act of obedience to such generalized laws would be legalism as contrasted with spirituality.

It follows, therefore, that we do not use legality in a bad sense, for it truthfully characterizes very much that is good. It is only by contrast that we to any extent depreciate it; just as we necessarily depreciate horse cars when we imply that electric cars are better.

What we wish our readers to understand, then, is, that in all our writings we simply and rigidly confine the meaning of spirituality to obedience to the word of God spoken directly to the individual, whilst all other kinds of obedience we regard as legalism.

The reason of the difficulty in securing a proper understanding of our definitions is, that Christendom ignores, almost entirely, obedience to the distinct directions of the Holy Spirit, and has applied spirituality to some varieties of legalism.

It is very difficult indeed to clearly define this legalistic spirituality, seeing it is a variable quantity, having as many definitions as there are writers concerning its nature.

According to many, spirituality is seated in the emotions, and hence there is a tendency with them to rate a person's spirituality by his outward expression of deep emotion, when these emotions are stirred up by religious exercises.

With many, unction and spirituality are interchangeable terms. Others confound

it with austerity, the outcome of the rigid use of "rules for the sanctified." With some, quietism is a sign of spirituality; with others, noise, such as shouting or ejaculatory praise. The proof of spirituality to many is success in propagating their ism by conversion, baptism, sanctification or increased membership.

But why pursue the subject further in this direction? for legalistic definitions of spirituality are endless as to variety and details, which means, that all its definitions are wide of the mark—are definitions of something entirely and radically different.

We repeat, therefore, our definition, that it may take to itself additional clearness and precision by contrast with the confusion which legalistic Christians have thrown into the whole subject: Spirituality is obedience to the Holy Spirit as he speaks to us directly. And nothing else is Scriptural spirituality.

We are well aware that legalists, as a rule, will not accept this definition as correct. But they will not face the subject squarely—that is, by offering a clear-cut definition of what they believe to be spirituality. They will show their preference to have the subject remain in the chaotic state they have found it. And they will do so for obvious reasons: Definiteness on their part would speedily convict themselves of unspirituality, and prove our position to be the correct one.

EXPOSITION.

Master, we saw one casting out devils in thy name and he followeth not us.—Mark ix. 38.

WHAT is the explanation of this fact? Here we have one imitating Jesus in his miraculous power, and yet he refuses to identify himself with him or his disciples.

It is evident from the narrative that Jesus did not, like as with the seventy,

give this man his authority or ability to perform these miracles. Whence then did he obtain his power?

If he obtained it from God, why did the man not recognize the superior claims of Jesus to be followed?

Jesus, in his answer to his disciples concerning this matter, not only did not manifest any surprise that another should work miracles, but implied that that would ever be the history of man.

Plainly, then, the miraculous powers attributed to Jesus were not then confined to him. Should not, we ask, this thought somewhat modify our rating of these miracles? Either they have been somewhat exaggerated in description, or else too confined as to the authors of them.

Notice in this connection that it is the same author, who describes the miracles of Jesus, who tells of the miracles of healing performed at the pool of Bethesda, independent of the presence and miraculous power of Jesus. Is it not a legitimate inference from these two facts that these miracles, from the standpoints of that, and our, generation vary considerably, not because of the miracles themselves varying, but because of the standpoint varying?

We but throw out the thought as likely to call for more thorough investigation in this direction. It is true some may, and probably will, take alarm at the bare suggestion that we may be called on to discount, in the least, any of the evangelists' accounts of New Testament miracles. We reply, that if the orthodox belief in this direction is absolutely correct, no orthodox person will object to reiterated examination of the proofs of his views. The least sensitiveness at this point is not only absurd, it is playing into the hands of bald infidelity.

For our part, as heretofore, in discussing other burning questions, we shall not

be curtailed in the slightest degree as to our liberty in examining into all truth, by thin-skinned orthodoxy.

To us there is, there can be, no proper objection to arriving at anything short of the truth in this or any direction. It would not rob us of one tittle of our satisfaction in the walk in the Spirit, or lessen our power to live the Christ life, if nothing distinctive would be established concerning the miracles attributed to Jesus, or, on the other hand, that they were all of a kind never even attempted by mortal man.

Wherever, however, the miracles of Jesus come into the creed as essential thereto, then indeed it is a legitimate act to discount somewhat, not only the original writers and their copyists, but also the arguments of the creedists themselves.

GOD'S JUDGMENTS ON THOSE WHO OPPOSE THIS MOVEMENT.

WE recur again and again to this subject because we think that we all have much to learn as well as to learn concerning it.

In our letters to the Guelph Conference we distinctly implied that God's judgments would fall on the Methodist Church because of their rejection of the gospel of divine guidance.

We also in this connection referred them to God's judgments upon Wesley Park and the Salvation Army as specimens of such dealings with opponents.

Of course we expected that these utterances would be treated with contempt. What other result could they have to those who refuse to question God and learn his mind concerning the matter!

Why then did we brave such a storm of ridicule? For the same reason that we do all other things—to carry out the mind of our Master.

Do we see any reason why we should draw attention to the subject? Certainly we do, as much so as Elijah did when calling attention to his acts on Mount Carmel—that some might be saved.

But is not such prophecy a sword which may cut both ways? Of course it is. For if God should pour out exceptional blessing on the Methodist Church in connection with their rejection of this gospel, then may they strengthen one another's hands in the Lord, and stamp the residue of this movement under their feet.

But whilst we unhesitatingly take this position of predicting God's judgments, so that they who love the truth may see them connect themselves with this rejection, we at the same time do what we may to show that these judgments are not judgments after the mediæval ideas put upon them, but, on the contrary, are, and will be, signal tokens of God's kind and loving regard for all concerned.

One noticeable proof of this character of these so-called judgments will be that they will seemingly fall most heavily on the best, the most conscientious of our opponents, yes, even upon some who in their fearfulness would not cast stones themselves—their only sin being that they stood by and saw others cast them, without identifying themselves with us, whilst those, who rejected with no compunction of conscience whatever, will go on apparently free from them all, occupy the best places in the gift of their Conferences and die in their nests seemingly beyond the reach of the calamities of heaven.

Now such discrimination on the part of God, if connected with popular notions of his judgments, would make him a veritable devil. And yet, since before the days of Job, that is the general notion entertained concerning the judgments of Jehovah.

But we who look at these things from the standpoint of Pentecost find ourselves new creatures in this respect—all these old caricatures of God have passed away, and all our new ideas of God concerning his judgments are that they have their beginning and end in love to all concerned.

IMPULSES.

A SUBJECT difficult of definition! He would make his analysis very fine who could give a definition by which one could always distinguish an impulse from an impression, from a conviction or from the action of mind on mind. Therefore, we will not enter this metaphysical realm.

The question we raise is as to the difference, if any, between impulsive acts when one does not walk in the Spirit, and the same kind of action when one does.

We maintain that there is no difference between them in the sense that there is no difference between the fact of walking, in both cases.

When we walk as legalists we are failing necessarily to do the whole will of God. So when our acts are apparently the result of impulse, the impulse of the one is legalistic and the impulse of the other is spiritual.

It is the act of obedience to the Spirit which constitutes one spiritual, just as the act of obedience to law constitutes one legalistic. Impulses, impressions, walking or running have absolutely nothing to do with the subject.

One is not more spiritual when obeying some distinct command of the Spirit which has been vividly impressed on his inner consciousness, than is another who attends to the ordinary routine of daily life, provided both in their attitude to God represent absolute abandonment to the Holy Spirit as the one and only supreme guide.

True it is that it is a legitimate thing to tell of, and even dwell on, extraordinary guidance by the Spirit. But he who implies greater spirituality at one time than at another has failed to grasp the thought connected with the *walk* in the Spirit.

He then who commences to walk in the Spirit illustrates divine guidance, whether still or active, whether led apparently by impulse, instinct or reason. Whatever he does is pleasing to God, not because the outcome of one set of muscles or another, but because of his attitude to God, just as the acts of the loyal child are pleasing to the parent, whether the child be still or in active employment.

AN ILLUSTRATION.

FOR several years, in the early history of the University of Toronto, the mathematical medal was not taken by any student.

The explanation given to us of this fact was, that the professor of mathematics was one who himself could not measure up in ability to the required examination, and as the examination papers had to be kept up to an equality with those of the home universities, he, the professor, was unable to turn out students of a high enough grade to capture the medal. But so soon as a senior wrangler from Cambridge University succeeded this incapable, the medal was successfully competed for every year.

We presume our readers will, without one exception, complete the analogy we have in our mind. Legalistic teachers are under the necessity, like this pseudo-teacher, to place before their students—congregations—a Pentecostal or Christ-like experience as that which they must attempt to equal, else would their university—church—be laughed to scorn by all

who could compare it with the home—Bible—standard.

As they themselves cannot measure up to this standard, it follows of necessity that they cannot educate others up to the true standard.

But, unlike the authorities of Toronto University, they refuse to accept as teachers those who can sweep the examination papers, and as a consequence teach their pupils to do the same.

In this matter also the children of this world are wiser than the self-called children of the light.

PUBLICITY.

THE majority of men and women shrink from publicity. Especially is this the case when publicity is connected with real or apparent censure. This dislike to notoriety in connection with what may be in the least unpopular is made to do service in the hands of legalists as a substitute for the cross of Christ, and multitudes are captured by this ingenious device.

But do we not in this movement flaunt such publicity as the cross of Christ? By no means. With us, as is clearly taught by our forerunner, the true cross is obedience to the Spirit.

We teach that they who come in contact with this gospel should intelligently and exhaustively examine its credentials. We place no law before them as the best method of procedure. They are at liberty to examine, publicly or privately, as they may deem best. Even when they are convinced that our gospel is the true gospel of Jesus Christ, we lay no burden of confession upon them as a means to the end of obtainment. We recommend no altar service or inquiry-room attendance, or any other of the devices of legalistic Christianity.

The true cross we place before all such is that of accepting the Holy Spirit, in the absolute sense, as guide, teacher and empowerer. This, of course, includes all the publicity that the Spirit may demand. But it also implies all the silence which he may deem necessary.

And further, we have no matter-of-course results to place before ourselves or others, which, if absent, should awaken doubt as to the genuine acceptance of Pentecostal blessing on the part of others. As a matter of fact we reckon in this movement, without discounting them in the least, some who have never yet been called on of the Spirit to give public testimony of any kind concerning their acceptance of this gospel, and we expect that the number of these silent ones will become much greater as time goes on.

And yet the intensest blaze of publicity is on the whole movement, and all connected therewith.

It is because of this fact that such publicity attends the acts of all legalists who, wittingly or unwittingly, try to join themselves to this movement, without becoming spiritual.

We have often looked at a bright electric light doing its work effectively in turning a section of the night into day, and we have noticed that ever and anon insects would emerge from the surrounding darkness and approach the light. Now, it was the fact of their emerging from night towards the light which made them be clearly seen. And when they finally dropped down with singed wings, as not being a part and parcel of the light, the publicity of the act of their approach and their fall was due to the fact that *they* approached the light. So, too, with those who approach this movement and do not become an integral part thereof. The very fact that we illustrate Christ's de-

scription concerning light makes publicity inevitable concerning the acts of all who thus come.

It was the fact that Judas approached the light of the world that has immortalized his name. Caiaphas, Pilate and a host of others would not have secured world-wide notoriety had they not come into contact with this movement at its origin. So now there are many who, in coming in contact with the blazing light this movement represents, must necessarily be immortalized, simply because of this fact.

Judas had many predecessors and has had many imitators, far worse in their conduct than he—traitors who when they saw the results of their perfidy did not repent and return their ill-gotten gains or take refuge from torturing thought in suicide,—but they failed to secure the immortality of Judas, simply and only because the light which beat about them was not so intense.

Just so will multitudes, similar in their make-up and in their attitude to spirituality, fail to secure the immortality which is being secured by those who come in contact with the light of the world in this day. They who as legalists hover around this movement and then drop off with burnt wings, and they who stand connected with the rejection of this gospel in the churches, secure for themselves, of necessity, a notoriety, an immortality, they little reckon on.

Verily, verily I say unto you, whosoever this gospel shall be preached, in the whole world, there also this that this woman hath done shall be told as a memorial of her, as a truism also applied to those who destroyed Christ's body and cast out his name as evil; and history will repeat itself in both these respects in connection with the acts of friends and foes of this movement.

CONSIGNING TO HELL-FIRE.

AT the last of the meetings held in Galt, last April, one, who has for years been a constant attendant at the Sunday meetings, publicly pronounced our doom as that of one who could not get to heaven but was on the road to hell, because we did not subscribe to his doctrinal belief about the atonement.

Just think of the serious nature of the position which this representative creedist took by such attitude.

He believes in a material, mediæval hell of fire and brimstone, where men are to be tormented day and night forever. We once heard a minister describe the duration of this awful torment by the use of the following parable: "If this earth were a globe of the hardest steel and an insect, once in a million of years, flew to it and brushed its wing against the steel, a time would come when the whole earth would be worn away, but even then the torments of hell would be, comparatively speaking, just begun." This party who so glibly and decidedly consigned us to hell fully subscribes to this horrible description, and so believes, or did then believe, that no matter how righteous our life, no matter how blameless, or how closely we compared with him in all the moralities of life or in the worship of God, nevertheless, because we could not, or would not, or did not—it mattered not which—believe as he did about the atonement, we must be shut out of heaven and be roasted on the gridirons of hell to all eternity.

We hinted to him that he was imitating the Pope in such cursing. His defence was that he did not send us to hell; it was our own act. Neither does the Pope, we replied, for he only pronounces the doom of those who differ from him in opinion, but leaves the dirty work of put-

ting the objects of his curse into perdition to the Almighty. We then ended the unseemly spectacle by informing him that we were a gentleman and that he must behave as a gentleman or keep still.

What a horrible Moloch this person must preach to the world as the God of the Bible—the God of love! Yes, but then he is a true representative of legalistic Christianity in this matter. Universal Christendom, that is, the general teaching of the churches, when examined into, really makes the entrance into heaven or hell turn on opinions about doctrines, and especially concerning atonement theories.

It is true that with more or less emphasis morality is preached as a necessary concomitant of correct opinion concerning the atonement; in order to secure the one and escape the other, still, unless the opinions are right, that is, orthodox—whatever that may be—righteous living stands for nothing, and the flames of the lake of fire and brimstone form the eternal winding sheet of the righteous unorthodox.

This fact, we admit, is not as much emphasized as it was in the days of the Rev. Jonathan Edwards, who so eloquently described the horrors of hell as to cause some to faint and others to scream out in an agony of fear. But, nevertheless, the belief in all this still exists, and this spiritual movement is bringing out once more these slumbering horrors. Indeed, *holiness* people seem to rejoice that they have an everlasting hell into which to fling the heretics who dare to represent the life, the holy life, of him whom they profess to love and adore. And soon we expect to see the churches follow suit and consign us to everlasting torment for opinion's sake.

How account for all this? The cause is not difficult to discover. Contact with God makes men like God. Turning from

him and embracing the opinions of men about God is to be unlike God. They who thus curse for opinion's sake, curse those who slight their god—opinion. They who turn from opinions as gods and walk with God, bless those who curse, and suffer, with Christ, the effects of their hatred, that by this means some of them may be saved.

CHRISTS.

IT is astonishing what a commotion is raised when recommendations from the pulpit are put in practice!

Again and again have we reproduced in these pages the utterances of orthodox preachers, where they have proved to a demonstration that Christians ought to be Christs in the world, including, amongst others, the public teaching of the late Bishop Simpson, of the Methodist Episcopal Church of the States.

Now that this recommendation of orthodox preachers is being utilized by the spiritual, there is objection manifested, even amongst some of the members of the Association, whilst "holy horror" is a mild expression to describe the sensation amongst Christians generally.

Well, the spiritual now do apply this term to themselves, not simply as testimony is given by the legalistic to save from condemnation, but as honoring Christ and assisting by its use to make still more evident the difference between the spiritual and legalistic.

No one proclaims himself as *the Christ*. That honor is peculiar to Jesus Christ, and cannot be shared with him by any; for he alone pioneered the Pentecostal life.

Individuals may pioneer the walk in the Spirit in different nations, cities or neighborhoods; but they all know full well that they are simply and only indi-

viduals of a brotherhood, of whom one only is the firstborn.

It was thrown out as a reproach, at the convention last spring, that when one used this expression, then, forthwith, others, parrot-like, imitated the act. In a conversation with Mr. Morris, late of Summerville, Mr. Dickenson asked him the nature of the charges made against Mr. Couke in the Summerville church trials, when he replied that the crime charged against him at that time was that he had said that he was a Christ. This information does not tally with the statement that the use of this nomenclature is quite recent in its origin.

The use of this expression as a test does not imply that now the spiritual are called upon to say they are Christs, as if they had recently attained to some new experience. The fact is that all who have truthfully represented this spiritual movement have been real Christs from the moment that they so represented it, and their accepting the nomenclature as suitable to their experience is a matter-of-course act, when the occasion requires it.

But, on the other hand, the hesitation of others, who profess to represent the movement, to use this nomenclature as correctly descriptive of themselves, is proof positive to all that such do not truly represent it.

The reason why the use of such language is abhorrent to the legalistic is because of their superstitious reverence for traditional teaching concerning Christ. It is their credulity which is touched, just as the credulity of the heathen is touched when one profanes their holy of holies.

Most beautiful when the strength is one of humility instead of pride, and the trust no more in the resolution we have taken, but in the hand we hold.—*John Ruskin.*

A man's conduct is an unspoken sermon.—*Henri Frederic Amiel.*

THE LEADERSHIP QUESTION.

INCIDENTAL ILLUSTRATION.

AT the second Association camp-meeting this question came up again in the minds of many, as we have in former numbers explained.

We remember well our strange sensations when we spoke to an unsympathetic audience. The words seemed to fly back into our very face, whilst we experienced the utmost difficulty in recalling words for the occasion or of even pronouncing them when remembered.

Why did we not at once step down and out when we realized such universal opposition to us personally? For the simple and only reason that we could not do so without consciously disobeying God and forfeiting our spiritual life. There was not a day during all those years whilst the conflict thickened around this question that our attitude was not that of eager desire to step down and out. But superior to this desire, always, was our desire, yes, determination, to obey God at all costs.

Hence, we did nothing but obey divine orders; even when we stood before them all, and in stammering speech, the result of their heart-rejection of us as leader, declared that they would have to accept us as leader even if we stammered so badly that they could scarcely catch our meaning.

Soon we became aware that in their hearts was a call for Rev. Mr. Colling to come to the front that they might through him obtain victory. True there had been no public call to this effect. We simply realized such a call in our inner being, when the Spirit said to us, Call him to the front.

Bro. Colling had a good time, and prayers and shouting on his behalf abounded. We interpreted the spirit of

the meeting to mean: we will show what we can do when we get a proper leader. Accordingly, there was a most *powerful* meeting as far as men and women could make it. But the only outcome thereof was voice culture.

We speak advisedly, and yet we speak that which we know, and testify to that which we saw. There was no evident, attested spiritual power in that meeting, resulting in the definite blessing of any, because God withheld it for a purpose.

And the company seemed in the end to realize this fact, for soon their call began to crystallize around Mrs. Howe, as if to say, if we had her to the front then would we prevail, and prove that our rejection of the President is sanctioned of God.

So we, in obedience to the voice of the Lord, asked Mrs. Howe to take the next service. This she did with evident alacrity. And now once more those who had rejected God's appointee gathered around their choice to prove the superiority of such an arrangement.

Again there was a mighty uproar, far surpassing that of the former service. To say that our nerves were perfectly steady would be to say what was not true, for we did not know but that this might be the way of success, and the way whereby we might be driven from the front. For we well knew that success at this point meant the close of our work in the Association. It was to be the public proof that all our previous work in the Association was wrong and that we were to be rejected in disgrace.

We would have been more than human if not greatly disturbed at such a crisis. All we had to steady us was the inner consciousness that we were obeying God. It was purely a faith battle.

But this noisy service closed exactly as the other did. There were no evidences

of spiritual power. No definite results were witnessed in any direction. And further, there was no other call for any *known* human leader. They seemed to have come, nay, they had come, to the end of the list, and so a necessary pause was the result.

Hence it was that when we took the after part of the next service ourselves, there was a kind of sullen assent. Our call from God to take this service was clear and positive, and so, free from all doubts as to its propriety, we addressed the meeting, giving special attention to any who were seeking this gospel, under the name which at that transition stage we used, viz., the baptism of power.

At its close we called for prayer. Then it was that one party voiced the thoughts and wishes of the majority in the prayer for a leader, "if it were but a child"; it was a prayer for some unknown person as leader. However, we personally did not catch the words used, and so were at that time ignorant of its meaning. At its close, we led in prayer. But during our speaking there was the conspicuous absence of all noise; the meeting was as orderly as any of the present ones, although possibly not for the same reason.

We then rose and announced to the astonished audience that God had given us victory. This we did after a manner that must have awakened fears, on the part of the shouters, as to our sanity. For we walked a few times across the platform, asserting in calm but confident words that victory had been vouchsafed.

When we sat down, two parties, one of them a minister, arose and claimed in distinct, definite terms that during our prayer they had received their hearts' desire, even the baptism of power. This was the means which God took on that occasion to vindicate his call to the leadership of this spiritual movement.

Do we in relating this episode in the Canada Holiness Association imply blame to any? By no means. We had on those grounds the very best saintship of Canada represented, and with very few exceptions the individuals composing this audience were honest souls, actuated in all they did by the purest of motives. Consciously or unconsciously we were seeking light and blessing for ourselves and for the world of mankind. All we demand of anyone, ourself included, is to recognize the fact of God's work in and through it all.

It is true that many of those who comprised this camp-meeting finally rejected God's work, and were flung aside. And these in the results to themselves and others are, or should be, examples to others.

There was one feature of this crusade against us as leader which was always present, and made a deep impression upon us. It was, that their efforts after another leader always implied condemnation of us. This was a very strong proof to us that they were not led of God in their desires for a change.

Personally we were sure that in intention at least we had not followed our own choice in accepting leadership, and also we believed that we were carrying out the divine will in so acting. How then, we reasoned, could God call upon them to take any course which would imply censure upon us! So we were confident that they did not represent God in their opposition to us as leader. But when we tried to draw their attention to this fact we were misunderstood, and the only effect it seemed to have upon them was increased antagonism to us because of our, to them, seeming efforts to retain leadership.

That we should have retained the leadership during all these years of such intense

and persistent opposition partakes as much of the miraculous, in our estimation, as did the survival of the Israelitish host when antagonized by the hostile forces of the desert.

Moreover, we use this history as a legitimate argument at this crisis of our history, when we are called on, in the providence of God, to pronounce righteous judgment concerning not only the origin of the Canada Holiness Association, but of the spiritual movement within the Association.

LIKE PRIEST—LIKE PEOPLE.

THIS expression is, like most proverbs, a generalized truth; but its scope might be enlarged and still its truthfulness preserved. For, like teacher, like pupil, or, like parent, like child, is oftener a correct than an incorrect description of the results of teaching and example.

Let now the compact between teacher and scholar be still closer than that which ordinarily obtains in life, and the likeness in results will be still more noticeable.

And if obedience on the part of people, pupil or child be absolute, then will they be the exact counterparts of their guides.

Apply this thought to divine guidance, and it becomes a reasonable thing to conclude that the party who gives himself up to be led of the Spirit, in the absolute sense, and who is, therefore, led by him into all truth, becomes his, the Spirit's, counterpart—perfect as the Father in heaven is perfect.

My bark is wafted to the strand
By breath divine,
And on the helm there rests a hand
Other than mine!

—Dean of Canterbury.

DISCIPLINE.

THERE is room for much change in our thoughts concerning this subject. The ideas formed during mediæval times still hold sway in the theological world. Hence it is that the leading thought connected with the discipline of life is that of vengeance, alternating with a species of suffering for others which has in it a sort of merit, like that which theologians attribute to the death of Christ.

And yet we see in the world on every hand around us that all progress from bad to good and from good to better is the outcome of suffering discipline.

It is said of Demosthenes that he had an impediment in his speech, and that he disciplined himself out of it by talking to the waves of the sea, with a pebble in his mouth. And yet no one thinks of applying the terms vengeance or vicarious suffering to such painful, laborious effort on his part. Why? Simply because it was not done in, or does not belong to, the kingdom of theology.

Then, again, notice how the simple allusion to the school-master by Paul has brought the whole subject of discipline into the region of devilish conduct. Because, forsooth, most school-masters, in past generations, were swayed by satanic passion and used the lash more in anger than in love. God is likened to this semi-demon in his dealings with his creature man.

That law of our being which requires progress upward to be the result of painful experience or effort is not necessarily founded in the anger or even caprice of God. For ought we know it may be as much a necessity to God as to us.

No one can produce a particle of proof that God could make a race of beings with capabilities of improvement without that improvement being the outcome of

severe and painful discipline.

There is no greater impeachment of the love of God when spiritual improvement is seen to be the outcome of discipline than when growth in intellectual knowledge is the outcome of discipline.

God made the blood of the martyrs the seed of the church, just as he makes wearying labor the seeds of civilization. The same principle is illustrated in the school-room, in the work-shop, in the sick room, in the financial crises of the world, and in the cross of Calvary.

We ourself can remember when the inventors of the sewing machine were disciplined in their efforts to bless mankind with the fruits of their brain toil, for, after all their patient labors, they had to brave the stubborn prejudices and fears of artizans who honestly believed that their occupation would be destroyed if this invention had right of way in the world.

What discipline was witnessed over the introduction of printing, of steam, of the spinning-jenny! We say that the ignorance and wickedness of man caused much of this discipline. True, but the law is inevitable that ignorance fights knowledge, just as wickedness fights righteousness; and he who complains, or even mopes about it, criticizes God.

This spiritual movement means the advancement of mankind physically, mentally, morally and spiritually, and therefore it is of necessity that it should illustrate every form of discipline in its progress. Discipline will, must, take to itself some past and many new forms in perfecting the individual representatives of the movement. Honesty of intention or intensity of desire can secure no insurance policy against this inevitable price to be paid for learning its mysteries, whilst the ignorance and wickedness of man will multiply this discipline a thousand fold.

- What then is the application to us of this homily on discipline? Why, that we do not waste our energies cursing the situation. It matters little, in a sense, whether the devil, blind chance or God is responsible for the situation. Cursing man or devil won't change it in the slightest degree. It was this senseless attitude of Carlyle to things as they existed in his day that prevented us wasting our time over his writings. We had no time to pore over his impotent rage against the ignorance and sin of humanity when he was not able to show a remedy for them.

For our part we have learned that God is good, and that this is his world. Mankind, even as at present seen, are miles above the lower animals. And when the law of the Spirit universally prevails, man, everywhere, will be immeasurably beyond his present status. But the law of suffering discipline is the only bridge across the chasm. We have resolved to cross, and do what we may to persuade others to do the same.

But, to be truthful, we must preach this gospel of certain, inevitable discipline. He who commences to walk in the Spirit at once subjects himself to new forms of discipline, all directly from God, although some may be indirectly from his fellow-men. He that hateth not friends, home and life itself for this gospel cannot inherit it; whilst many that antagonize and persecute us will honestly think that they do God service.

EXPOSITION.

Many shall come in my name saying I am Christ; and shall deceive many.—Matt. xxiv. 5.

Many shall come in my name saying I am the Christ; and shall lead many astray.—Revised Version.

NOTICE the wording—"saying I am Christ." It is presumed that this has reference to the numerous claimants

of the Messiahship who appeared amongst the Jews after the death of Jesus; and the probabilities are that in this is the chief and primary interpretation of the prophecy.

However, the spirit of the prophecy will find its fulfilment in all time and under all circumstances; and therefore need not be looked for in vain at the present time and under the circumstances connected with this movement.

There have been impersonators of Christ already in the Canada Holiness Association; possibly there are such today, and will be hereafter.

One of the principal characteristics of these false Christs is given in this Scripture, particularly in the New Version, "and shall lead many astray."

The *alpha* and *omega* of all the efforts of anti-Christs is to *lead* men and women.

This tendency to lead or to be led is a general characteristic of all who are not spiritual. The true contrast therefore between the spiritual and the legalistic is that the first are led of God and the last of men. All are being led, it is true, but it makes all the difference who is the leader.

All then who make false claims to being Christs may be detected by this subtle, infallible test; they pose as leaders amongst the would-be spiritual.

It matters not wherein they desire to lead, whether it be in opinions or in practice. In the Pope, General Booth, Dr. Steele, Dr. Dewart or the representative men in Conference or Synod when they attempt to lead by command, with pains and penalties attached, or by writings or speech, backed with threatened expulsions and ostracism, you have this spirit of anti-Christ. That is, this spirit demands the following which obedience to commands enjoins or the following which the acceptance of their opinions indicates. In

all cases it is the effort to lead men, whilst it is in every instance to lead them astray.

As contrasted with this spirit, that of Christ was, and is, to have all led of God, and God only. In this case, neither the first Christ, nor the last Christ, nor any intervening Christs can have a following. Jesus Christ absolutely and finally gave up the position of a leader of men on the advent of the Holy Ghost, and only they who imitate him in this thing can possibly be Christs.

Such true imitators of Christ not only point other men to the Holy Ghost to be taught and led by him, but they leave them in his hands for this purpose, without prejudice. That is, they insist upon neither opinion nor conduct of any complexion as certain to be the result. The opinions and acts of life of their converts may be a perfect contrast to their own, without calling for rebuke or discount on their part, so long as they know that they are led of God.

The history of this gospel in the Canada Holiness Association has fully illustrated these truths. It was a desire to lead concerning opinions about dress, physical manifestations, faith cure, inspiration, the divinity of Christ and apostolic spirituality that prompted the apostles of these doctrines and opinions to try to lead others into harmony with their opinions, and, when unsuccessful, to leave the Association; and then prompted many of them to join the ever-increasing army of bitter opponents.

But are all these, therefore, anti-Christs? Certainly they are when judged by this definition of the spirit of anti-Christism. Could, we ask, anyone, with the spirit of Christ here described, have left the Association on the pleas that they used for their justification of such action? They all, without one exception, had reference

to the following of men's opinions and institutes. Not one, thus far, has left the Association on the plea that we refuse to obey the Holy Ghost—not one. It was, we repeat, because we followed not them, or the human leaders they followed, that they left.

Precisely the same will be the history of others who may now be members of the Association, or will be in the future.

Let us thank God that this line of demarcation is so clear, so easily recognized, that all without hesitation may know on what side we or others are.

ECCLESIASTICAL THUNDER.

A LOCAL paper in mentioning the resolution of the district meeting in my case took occasion to remark, that "Mr. Truax bore up wonderfully under all this ecclesiastical thunder."

Time was when not even a secular paper would dare thus make light of the ban of the Church. The thunder which once proceeded from the Seven-hilled City was more terrible than the bolts of Jove himself, and struck terror to the heart of priest, bishop, and prince, alike. The terror of Protestant thunder, too, was once only a little less dreadful than Papal shocks. The burning of Servetus, the persecution of the Quakers, and robbing Catholics of civil rights, testify that the spirit of bigotry and hate is not confined to any one denomination nor monopolized by any particular creed.

Thanks largely to the sharp criticism of sceptics and infidels—so-called—and to the onward march of civilization which Christianity has so wonderfully hastened, in spite of her faults and failings, ecclesiastical thunder has become comparatively harmless, simply because the thunder has lost that which makes any thunder dangerous—namely, *lightning*;

that is, the genuine lightning which set fire to heretics and hurled kings from their thrones. The modern church, however, lacking the genuine lightning uses the best imitation at her command, she keeps up the good old practice of hurling epithets at those who are supposed, or proved, to differ from her. They are lovingly called heretics and fanatics. Their doctrine is a "fanatical doctrine of divine guidance," or still more æsthetically, the "diabolical doctrine of divine guidance" (Cooley). Strange, too, that she keeps up this foolish practice, notwithstanding the fact that history shows that these names will not stick—that they have been applied to every branch of the church in its infancy, but have been dropped as soon as the infant has grown to respectability of size or influence. Mark how the churches roared at the Salvation Army within the memory of young men, and how deferentially it is mentioned and even lauded by nearly all the denominations to-day!

All available evidence goes to prove that the spirit of bigotry and hatred is essentially the same as it ever was. One of my oldest and most esteemed ministerial friends expressed astonishment that I should say, in an article written after my trial, a year ago, that there were men in the Niagara Conference who would burn me if they had the chance. Mr. Cooley also makes this statement of mine the foundation of one charge in my second trial. I have no doubt that both of them sincerely think they would not do such a thing, but alas! alas! men know not the power of religious hate. I am sorry to be compelled to say, that I am not certain but the time may come when that same ministerial friend, and one time companion in labors, would even give his consent to my stoning. For history shows that it is not the truckling, hypocritical or luke-

warm Christians who burn their fellows, but the earnest, the sincere, the conscientious, those who would die for their faith, who kill their fellows for theirs. Strange as it may seem it is in perfect harmony with the words of Jesus, "They that will kill you will *think* they do God service."

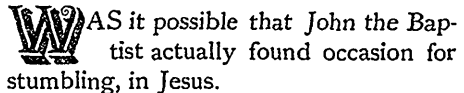
I predicted a year ago that the Church would do the worst she could in my case, and it seems she has. She has not expelled me from the Church, it appears from what I can learn, but only declared me to be "unworthy of membership or any official position" (*Guardian*). It is likely that a wholesome dread of the Court of Appeal prevented my expulsion. Certainly I did not try to prevent it.

Now we are not finding fault with the Church for taking steps to sever from her ministry or even membership those who do not represent her doctrines as she by majority votes interprets them. But why resort to petty thunder in imitation of the dark ages, calling names as heretic and fanatic, and making the separation by expulsion rather than by asking delinquents to resign? Her thunder really amounts to nothing anyway and serves only to show that those who use it have the spirit of their fathers in the dark ages, if they do not adopt the same methods.

SIMCOE, Ont.

A. TRUAX.

**BLESSED IS HE WHOSOEVER SHALL NOT
BE OFFENDED IN ME.**

 **W**AS it possible that John the Baptist actually found occasion for stumbling, in Jesus.

It would seem so, judging by the above words, addressed by Jesus to John during his incarceration.

Anyone in need of offence for stumbling has not generally very far to look for the same. The prince of the power of the air is generally at the elbow of such with his insidious suggestions.

We have ourself been a rock of offence to many. This is, however, only a fulfilment of Scripture.

We make bold to say in the language of Jesus that those who cease to be offended in us shall also be blessed.

The wind bloweth where it listeth; none can tell whence it cometh or whither it goeth. There are multitudes both in the Canada Holiness Association and out of it that hear the sound thereof, in so far as we are concerned, who know not only from whence cometh our speech, but whither it goeth. Our utterances proceed from the devil. There is a general concensus of opinion to this effect. There is also great unanimity as to whither our utterances tend. This unanimity and general concensus of opinion cometh not from the blessed, however. It is rather from those who are offended in us.

It is not that they are offended at our doctrine; they are offended in us.

They have found and are finding much occasion for stumbling, in us. We are altogether gone astray. We have turned unto our own way. *Therefore do we find* orthodoxy, even the dregs of that which has been unconsciously transported within the bounds of the C.H.A., anxious to lay upon Jesus our iniquity.

We are glad that the time, however, is on when all shall know the Lord, from the least to the greatest.

Not only can the Lord know all, but all can know the Lord.

And this to us means that we can only know the Lord for ourself. We never know the Lord for another. We can know when another knows the Lord as a teacher and guide. But we have ceased from the presumption of knowing what the Lord should teach. We don't even know what the Lord should teach ourself, let alone knowing what he should teach others.

The oneness that Jesus prayed for, we have learned, does not necessarily consist in uniformity of doctrine. We have learned this experimentally. We are one with those whose doctrine differs from ours.

We have ceased being careful of either our own doctrine or that of others. It is sufficient for us that the doing of the will is a guarantee of a knowledge of the doctrine, whether it be from God. Doctrine, or teaching, as the revisers have it, that is not from God is valueless.

The individuals possessing these doctrines have never stopped to enquire from God as to the truthfulness of the same. Did they do so they might be taught how valueless doctrine is as a means of salvation. We are not saved on account of the orthodoxy of Jesus' doctrine. We are not saved, as according to orthodox belief we should be, by Jesus' death. It is by his life that we are saved. He lived righteously. We have been led to enquire by what power he lived righteously. His righteousness of life was God's creation. Our righteousness of life is also God's creation. It is also a continuous creation. Righteousness of to-day won't do for to-morrow no more than the manna which constituted the food of the Israelites would answer for the morrow.

And our righteousness is identical both in quality and quantity with Jesus' righteousness. His righteousness is not, however, as orthodoxy maintains, our righteousness. He did right. That sufficed for him, but will make up for no shortcomings in us. We must do right. And such we do.

H. DICKENSON.

Divine things are known to be divine because humanity is endowed with the gift of direct vision into divinity.—*Jonathan Edwards.*

The only question we ask is this, whether God is guiding the race or not. If he guides it, then it is on its way to good and not to evil.—*F. W. Robertson.*

WHO CAN WALK IN THE SPIRIT?

SUPPOSE a man cannot possibly believe that Jesus was divine, suppose such a one could not believe in the inspiration of the Scriptures, suppose he does not believe that Jesus' life is correctly depicted by the apostles, that he cannot be sure that the miracles ever took place or that Jesus rose from the dead, suppose he could not believe anything else than that the parables are plagiarisms from heathen literature, that even the precepts of Jesus as recorded in the sermon on the mount have been borrowed for the occasion from heathen literature and that Jesus, therefore, is not the original author of the same—under all these conditions, we ask, is it possible for such an one to walk in the Spirit?

We grant that from an orthodox standpoint the subject would be considered a full-fledged infidel. He certainly could be truthfully characterized as an unbeliever in many of the hitherto cardinal doctrines of Christianity.

What we want is an authoritative utterance from some representative orthodox quarter, say, the *Christian Guardian* or the *Canada Presbyterian* or the *Evangelical Churchman*, the *Canadian Baptist* or the *S. A. War Cry* as to how many of the doctrines not believed in would have to be believed in, before it would be safe to preserve the walk in the Spirit as an essential.

Could such an one walk in the Spirit at all?

Granted that his belief in the Father was an orthodox one—granted that he believed that Jesus lived on the earth and always did the things that pleased his Father—granted that he was quite convinced that Jesus said truthfully that when the Holy Ghost was come, he would guide into all truth,—how many

of the doctrines that his reason, without a guide, cannot grasp would it be safe to allow him to remain in unbelief about, and commence the walk in the Spirit?

In other words, how much knowledge is necessary to insist upon before commencing that walk where they shall not fulfil the lusts of the flesh?

Will some orthodox representative of the sects rise and say he will stake his own hopes for eternity on it being necessary to believe in an atonement theory in order to commence that walk?

It would be quite in order to state clearly and explicitly just what should be believed and what should not, in order to start this walk.

Then after this has been clearly stated, it would be in order to say why the theories that according to orthodoxy should precede the commencement of the walk in the Spirit should not succeed that commencement and become a portion of the all things that Jesus said the Holy Ghost should guide and teach us.

We believe ourself, that non-essential doctrines stand in the way of many becoming Christians.

We further believe an explicit denial of the necessity of considering as essentials many things that are considered essentials would be of service and help clear the air of much controversial material.

We have no dogmatism to enunciate. We believe that Christianity should be stripped of much of its complexity—in fact, the complex part is no part of Christianity, it being all so simple that a little child can understand it and a wayfaring man though fool need not err therein. So that when the question is asked, who can walk in the Spirit, who can be divinely guided, we have no hesitation ourself in answering in the words of Scripture: "Whosoever will, let him come and partake of the water of life freely."—H. D.

IS IT ANOTHER SECT?

A NEW religious unsectarian monthly, yecept the *Worker*, has been sent to our address.

Vol I., No. 1, on the title-page gives us the information that it is a new candidate for public favor.

A somewhat lengthy motto also appears in the shape of "Purity, Love, Power, No Censoriousness, No Wrath, No Strife, No Malice, No Enmity, No Evil-Speaking—Love, Love, Only Love."

On one page we discover that "Articles of faith were drawn up to hold together the people." On another page we read: "the Christian Workers Church does not profess to be a sect." And on still another page, that they have reached the stage when a general superintendent must be appointed.

In view of the peculiar relation which many of the pastors of this new organization bear to the Canada Holiness Association, we are interested in watching the result of their venture. The fact of their refusing to call themselves a new sect has nothing to do with whether they are a sect or not. A sect is a section of the community who parcel themselves off for the purpose of worship, holding property, appointing pastors and trustees, establishing a creed, etc. All these things have been done in the case of the Workers Church.

And it further seems to us that this new sect is looked upon with favor by that section of the Methodist Church which has been most active in its hostility to the C.H.A.; so much so that "assistance was rendered" by Rev. J. McD. Kerr and others at their meeting. Indeed, it seems that an effort to "gobble up" this latest sect by the Methodists was made. Verily, antagonism to absolute righteousness makes strange combinations. Pastors

Philpott, Fisher, McHardy, Bolton and others of the most active spirit in this new Church have all a more or less intimate relation to C.H.A. work. Some of them have been touched directly by it, others indirectly; and now we find them, with other antagonists, actively engaged "working" in the Christian Workers Church.

And notwithstanding the clause in their motto, "No Censoriousness," we are given to understand that they have passed censure upon representatives of the C.H.A. who have taken part in their meetings. We shall expectantly wait to see what we will see in this connection. And in meantime we have nothing but God-speed for them in their efforts to propagate Christianity.

H. DICKENSON.

PROTESTANT EXCOMMUNICATION.

THE anathemas of Methodism have been hurled from at least three Conferences at "righteous living." Rev. N. Burns in Guelph, Rev. A. Truax in Niagara, and Rev. P. Flint in Toronto Conference have suffered excommunication.

By these three Conferences of the Methodist Church in Canada, righteous living has been proclaimed a crime.

It seems the most recently formed sects in evangelical Protestantism possess the largest amount of the Jewish spirit. The creed holiness movement, the Salvation Army, and now the Methodist Church have been the first to pronounce upon the fruits of the C.H.A.

Of course all three, if asked, would declare that their contention was for purity of doctrine.

The Roman Catholic Church in Luther's time had the same excuse to offer.

The Spanish inquisition was inaugur-

ated to maintain purity of doctrine.

In none of the three Conferences passing judgment upon members and officers of the C.H.A. do we find much time spent in judgment upon the "deeds done in the body." While nominally passing the characters of the whole three, they in reality attack the same.

Under the guise of attacking their beliefs in "divine guidance," they really attack their "fruits."

By their "fruits" they are known, and the fruits of their beliefs are in all three cases "righteous living."

While Jesus was nominally indicted for beliefs not in harmony with Jewish ritualism, it was his righteous life that awakened the antagonism of the Pharisaism of his day, and brought about his crucifixion. His always going about doing good and doing always those things which pleased his Father caused the "away with him" cry to be raised.

And it is just so to-day. If Rev. Messrs. Burns, Truax and Flint had done other than the will of the Father, no voice would have been raised against them. It is just because their "righteousness" exceeded the righteousness of the Scribes and Pharisees that they have been singled out for excommunication.

We believe that Christianity is progressive. It must certainly grow or become effete. The righteousness of the Scribe of to-day will do for the next generation. The Scribes of Jesus' day had the same antagonism to progress in knowledge as the Scribe of to-day. All knowledge necessary to salvation is as certainly contained in the modern evangelical creeds as was in the Jewish ritualistic system. The Jewish system had no place for Christ. The modern evangelical counterparts of that system have just as little room for Christ. Let anyone arise in any of the modern evangelical churches

to-day and lay claim to "righteous living"—to doing the will of God as taught in the Lord's prayer—to keeping the commandments of God as Jesus kept his Father's commands, and like results will follow as in the case of Messrs. Burns, Truax and Flint.

The mandate has gone forth in the Methodist Church that as far as the ministry at least is concerned none of these things shall be taught or practised. All and sundry are given to understand that the will of the majority, instead of the will of God, must be done by each individual minister at least. They have not as yet developed sufficient courage to attack membership. The lay element as yet are safe from attack. But they are expected to keep quiet. They must from now henceforth and forevermore hold their peace in the Methodist Church regarding righteous living or doing the will of God. Has not the Protestant Papal bull been hurled, and that from three separate and independent Conferences? We would not insinuate that the unanimity of action of the three Conferences had its origin in any *Æcumenical Council of the faithful*.

Rather let it be believed that the hand of God ruled the consciences. The Church, this evangelical Protestant Church, never interferes with liberty of conscience. No, not it; perish the thought. Anything like that must be Popish in its origin and design, and even if true must not be admitted. Such a thing as a caucus of presidents of Conferences and General Conference officials to devise unanimity should not even be thought of or breathed, let alone published upon the housetops.

And now we will have an era of general succumbing to priestcraftism.

Men and women of the Methodist Church will bow their willing necks to the ecclesiastical rule of their consciences, by Messrs. Nugent, Cooley & Co., the

tools of the manipulators of the great majority of the shepherds of Methodist flocks.

By terrorism not excelled in the Roman Catholic churches will Methodists be prevented in future from doing the will of God or living righteously.

And Presbyterian and Baptist and Episcopalian, yes, and Roman Catholic, will join hands with Methodists before this "reign of terror" is ended.

Shades of the heart-experiences of John Wesley, has it come to this!

H. DICKENSON.

AN INCIDENT.

WHEN the election of delegates to represent the Niagara Conference at the General Conference of the Methodist Church, which meets in the city of London, Ont., in September, took place, a curious incident occurred.

Ignoring the fact that they had just passed judgment upon Rev. A. Truax for living a life of "divine guidance," the president called upon Judge Jones to lead the Electoral College in prayer for "divine guidance," the very thing the Conference had turned Mr. Truax out of the ministry for. It may be that it is not heresy to ask for "divine guidance," but only to obtain the same.

Mr. Truax obtains what the Conference only prays for. And in this case we are not sure that the prayer of Judge Jones was not answered. The party behind the Rev. John Wesley Cooley, the chief prosecutor for and inquisitor in Rev. A. Truax' case, put the former gentleman in nomination as one of the delegates and had the satisfaction of seeing the Lord guide the voting so that his original 48 votes melted away to 35. As 110 votes were cast and 55 were necessary for a choice, Mr. Cooley's 35 stalwarts will not be re-

presented at the General Conference. Too bad!

H. DICKENSON.

LIBERTY.

THE love for liberty is instinctive. The bird prefers the liberty of the air to the confinement of a cage. Fish love the river better than the contracted aquarium. All the domestic animals prefer freedom to bondage. The African negro blesses the name of Abraham Lincoln as the liberator of the slave. The Covenanters risked death for freedom's sake. The Puritan forsook home in order that he might obtain liberty.

Notwithstanding these things, there are thousands and tens of thousands of people, otherwise intelligent, who deliberately choose bondage in preference to liberty in this enlightened age. They prefer the iron rule of legalistic Christianity, to the freedom of spiritual Christianity.

The only way of freedom in matters spiritual is the Son's way, "Whom the Son makes free is free indeed." Jesus was free himself. Neither Scribe rule nor Pharisaical utterance affected him. He deliberately chose to do not his own will, but the will of his Father. He could have refused to do the will of the Father. He could have continued legalistic. He could have followed after his own devices. For man's welfare he chose the way of another. Man must do just what Jesus did to obtain liberty. He must do the will of another. That other is God. The private soldier and the commander-in-chief of an army are alike loyal. They each serve the Crown. What is required from the commander is not required from the private soldier. Yet they both do the will of the sovereign. One commands; the other obeys. The one in command does the will of the sovereign, just as the one who obeys. There is no differ-

ence. So it is with Christ and the Christian. Christ issues the command, "tarry." He makes the declaration that another will come to "guide" and to "teach." He only is loyal to God who "obeys" the guide and teacher. It would not do for the private soldier to simply ape the commander. He must obey. Suppose you had willed to you a sum of money. To the will was attached a codicil that you must hand this sum of money over to a friend. The codicil being dated subsequent to the will, becomes of necessity the binding part of the will. Apply this to the relation that exists between Christ and the Christian. Christ gave a lot of injunctions and commands. But before going away he declared that the Holy Ghost would teach "all things" and guide into "all truth." By which must man be guided? By the commands or by the Holy Ghost? We think the wise man would build his house upon the rock of Holy Ghost guidance.

And yet this plain teaching of Jesus is almost universally rejected. Men prefer being slaves of creed and of sect to the liberty of God. They prefer being guided by the creeds to being guided by the Holy Ghost.

H. DICKENSON.

INDICTMENTS.

THE indictment drawn up in the Guelph Conference of the Methodist Church against the editor of the EXPOSITOR and president of the Canada Holiness Association, and labelled by the term "heresy," contains four counts. The first relates to "Scripture," the second to the "divinity of Christ," the third to "divine guidance," and the fourth to "Methodist doctrine."

The indictment drawn up in the Niagara Conference of the same Church against the first vice-president of the C.H.A. is practically the same. The

main difference is, the former indictment has been stripped of a lot of extraneous matter. As time goes on, the methods of dealing with those who undertake to represent Christ upon the earth will improve.

The indictment against Mr. Burns is a decided improvement upon the one against Mr. Truax. By this we mean it is more skilfully drawn.

What is to be gained by refusing to look issues squarely in the face? There is no doubt but that the mandate went forth from the inner circle of Methodism that Burns and Truax must go. "It is expedient that one die for the people." In this case it is one in each Conference. This will make the terrors SEEM all the more terrible for other prospective offenders. History repeats itself.

Jesus' answer to his accusers was the same as can be made by both Mr. Burns and Mr. Truax: "I have spoken openly to the world; and in secret spake I nothing."

Both of the accused are on record. Their meetings are all open.

When the chief priests and the whole council "sought false witness against Jesus that they might put him to death," we have no doubt that the one who declared about Jesus that he said he was "able to destroy the temple of God and to build it in three days" had erroneous ideas as to what this meant. So it is in the case of both Mr. Burns and Mr. Truax. They were condemned on false testimony; in some cases possibly not knowingly and wilfully so, but in others both wilfully and knowingly false.

We have lost any confidence we ever had in ecclesiastical courts. Instead of truth and justice being conserved by them, their mission appears to be to conserve bigotry and prejudice. Instead of questions concerning righteousness being ap-

proached in a calm, judicial spirit, passion predominates. Demagogues and time-servers are allowed to manipulate the machinery, and intolerance and injustice is the outcome.

Neither do we expect there will be any change for the better till righteousness takes the place now occupied by doctrine in the churches. Men love doctrine now better than righteousness. One would think by the efforts put forth on behalf of sound doctrine, that it was doctrine exalteth a nation instead of righteousness. The strange part in all these trials is that no charge of wrong-doing is even attempted. A heresy that does not produce wrong-doing cannot be very dangerous to the Church.

It is strange that liberality exists to a greater extent in the State than in the Church. It is a fact that the State cannot learn from the Church how to regulate beliefs. Surely the State must be in error when it confines its regulating functions to the regulation of wrong acts.

It should take a leaf out of the book of the churches, and regulate the belief of its members. It is as important that there should be correct beliefs in a State as in a Church. Why not, then, borrow the modern ecclesiastical methods of regulating beliefs, and ostracize or banish all citizens who did not keep within the bounds of the Constitution in their beliefs?

Such a thing as free speech is an unknown quantity in the Churches. Has the Church no confidence in the eternal truth of its tenets?

Certainly anything that will not stand the test of the examination of the ages has no part nor lot in the system that Jesus established on the earth. It surely cannot be truthfully charged against the rulers of the various Churches that they love darkness rather than light because their deeds are evil!

If this charge be true and these rulers do love darkness, then we indict them for misrepresenting Christ on the earth, as in him is no darkness at all.

Paul's injunction to "prove all things" and hold fast only that which was good, we interpret to include the Bible—how it was compiled, how much of it is by inspiration and how much by interpolation, the immaculate conception question, the prayer question, the truthfulness of the record about the miracles, the resurrection, etc.

It certainly is a sad day when those whose confidence in God has become so fixed that they can undertake to carry out this Pauline injunction, have to suffer modern crucifixion. H. DICKENSON.

**HE THAT SEETH ME, SEETH HIM
THAT SENT ME.**

JESUS used the above words. He used them truthfully. He said we were to be perfect even as the Father is perfect. Did he consider this possible, and in what sense? We think in just the same sense that he was perfect. If we have to be joint heirs with Jesus, then it is our privilege to lay claim to whatever Jesus could lay claim to. If Jesus could lay claim to an equality with the Father, then must we, else are we bastards and not sons. If we are to do greater things than Jesus did, and if we do what we do by the same power as Jesus did what he did, then should we be able to say, He that seeth me seeth the Father.

If we are as Jesus is, and Jesus and the Father are one, should we not be able to say with Jesus, I and the Father are one—one in aim, one in desire, one in deed and in truth?

Oh! says one, we can never be the equal of Jesus in birth. How do you know? What do you know about Jesus' birth? Could he be the son of God and

be born as we are born on the earth? If you decide this in the negative, by what authority do you decide? While the Bible may help you to affirm Christ's immaculate conception, it cannot help you to conclude that it is not possible for Jesus to be born as we are. He was bone of our bone and flesh of our flesh. Did he necessarily require to be immaculately conceived to live the life that he certainly lived on the earth.

Men are fonder of resting their hope for eternity on a belief, than upon God. They have a belief. They never stop to enquire what that belief is founded upon. They have never looked into the problem of the sonship of Jesus, except in the orthodox sense. He was a son of God by immaculate conception. The popular belief is, that in no other way could he be a son of God. Then if their belief about the immaculate conception be touched, their belief, like the ark, commences to tremble. Why not get to the foundation that cannot be shaken? Believe God—that he is an infallible guide, an omnipotent teacher.

Put this to the test. See if this rock ever trembles. Jesus believed in God. Ye believe in God, said he to his disciples, believe also in me. Believe in my discoveries about God, rather than in my immaculate conception. What I have discovered about God will be of service to you. You may have perfect knowledge about the immaculate conception and the knowledge be of no service to you.

Believe in Jesus for his works' sake, not for his birth's sake. Believe in God as Jesus believed in God, doing, as he did, always the things that pleased his Father.

Jesus' faith might have been perfect, but his faith would have been vain had he not proved his faith by his works. He DID the things that pleased his Father. It says nothing about his beliefs or his

opinions pleasing his Father. He that hath ears to hear, let him hear.

Anyone who sizes these things up by reason will fail to hear. Anyone who compares these things with any previous notions will fail to hear.

Anyone who hearkens to the voice of God about these matters, but who compels God to speak to him through the Scriptures of the Old and New Testament, he cannot be said to have ears to hear. He will never hear that way.

God requires absoluteness on the part of the individual. His belief in God must be absolute as though God and himself constituted the universe.

Man's belief in God can be as absolute as God's power. It is as easy to hand one's self over to God for the creation and formation of correct beliefs, as it is to step on board a railroad train to go on a journey. And the one is safer in God's hands for formation of beliefs, than the other in his train journey. Anyone that sees any representative of Jesus with a belief like Jesus—with actions and words and thoughts like Jesus—of such an one it can be said, they that see him, see the Father, see him that is their teacher and guide; and as soon as they have been taught this truth, then they need not that any man teach them, not even Jesus; but they will then be able to say with Jesus, there is none good save God. Then none need say unto them, know the Lord, but they shall be among either the least or the greatest of those who know the Lord.

H. DICKENSON.

CHRISTIAN WARFARE.

THERE is as much difference between real Christian warfare and ordinary Christian professionalism, as there is between a real and a sham battle.

As long as the rank and file of professed Christians confine their operations

to the firing of blank cartridges, in the way of hymn singing, praying and sermonizing, Christianity will remain an effete thing and make but little progress.

We are quite aware that if we would only go to hymn singing, praying and exhorting again, we would be received by the churches, as we were in times past, with open arms. But since these things as dead works have practically gone out of our life, and their place has been taken by righteous living, from that time has the sham Christian warfare been changed into the real.

Jesus would never have aroused the ire of the Scribes and Pharisees had he not undertaken to do always the things that pleased his Father. It was the things that pleased his Father that did not please the Jews.

And it is just this that arouses the antagonism of the 19th century church member. He has no fault to find with the revival-meeting kind of manufactured article that is turned out now-a-days by the hundred. He is perfectly aware that the manufacturers themselves expect the whole lot to backslide in ordinary course. This has been so, and this will continue to be so. The enlisting of raw recruits is one thing. It is quite another thing to equip and train these raw recruits, and to maintain discipline and the necessary staying powers in the presence of the enemy are the greatest feats of all. No one is sufficient for these things in the Christian warfare, but God himself. And it is because God is being trusted to do just these things, that is causing the stir that is being caused in the churches today. Because the weapons of our warfare are not carnal—singing, unctuous praying, and general dead efforts to attain to righteous living—but are spiritual; that is, led of the Spirit—that is, we are the weapons ourselves, the Spirit being

the manipulator of the weapons, using our head, our hands, our feet, our thoughts, our means as he wills—that they are mighty to the pulling down of the strongholds of sin and Satan that have been erected and are flourishing right in the very bosom of the churches. That they are giving way before the teaching of the few who are standing true to “divine guidance” in the absolute sense is a patent fact to those who are able to trust God for spiritual discernment.

There is comparatively little difference between an ordinary Christian and a heathen, as far as the outcome of their religion is concerned.

We are not prepared to deny that the heathen has the advantage in this regard. However, neither succeeds in living righteously by the year. We mean by righteous living, just the life that Jesus lived—one well pleasing to the Father every moment.

Either Christianity as Jesus taught and exemplified it is superior to Heathenism as a religion or it is not.

We believe it is. In fact, we know that it is. We lived as a Christian heathen for fifteen long years. We have lived five years a Christian without the heathenish part. During these five years we have simply existed. We have neither toiled nor spun. We have acted the part of the lily, as Jesus said. He knew what the lily life is. He lived it, at least from his baptism till his death, if the record can be believed. What he did before his baptism does not appear, except a few isolated facts. Subtract from Christianity the additions that have been made to it since Christ's time, and there remains what? Divine guidance. We expect to keep ringing the changes on divine guidance as it is the secret of righteous living. God can guide all the time. When he does guide all the time, then it is that di-

vine guidance exists. We are guided in breathing. We are guided asleep or awake. Whether we eat or drink, we do so divinely guided. Our doctrine is divinely guided in its formation and its retention. Our opinions are divinely guided in their change or maintenance. Our acts are guided. Our guide originates and controls our thoughts. Our words are the sword of the Spirit. That is why they pierce, even to the dividing asunder of the joints and marrow. That is why they are quick and powerful, sharper than any two-edged sword.

Our deeds equal David's, Joshua's and Moses' deeds. In fact, they surpass them. And we are an improvement upon Paul in boasting, as we do not couple with our boast that we are or were the chief of sinners. We have no apologies for our boasting. We rule over the nations. And our rule is acknowledged, possibly not openly. Jesus' rule was not acknowledged in his time. It is now to excess and to the exclusion of Holy Ghost guidance. If Jesus were on the earth or should come again to the earth, he would repeat what he said about himself, only making it applicable to the Holy Ghost: "Ye search the Scriptures and they do testify about the Holy Ghost as a guide, but ye do not come unto him that ye might have divine guidance." "In them ye think ye have eternal life." "In the Holy Ghost ye can be sure ye have eternal life." "Ye may be sure none shall be able to pluck you out of my Father's hand."

We have the mind of Christ about this matter, and are quite positive these would be amongst his first utterances: "You accepted me professionally, but in actuality you rejected my words. I said, if I went away, another would come. That other you have rejected. That other you have hewn out substitutes, broken substitutes, that cannot do for you what the sent of the Father and me could and would do, did you but accept him. You have, even blasphemed against the Holy Ghost, the sin that cannot be forgiven either in this world or that which is to come." These would be his very utterances, and we know it. We verily speak the things in this matter that we do know.

H. DICKENSON.

It will be a severe shock to many of our readers to learn that Mr. A. B. Cranston, of Galt, has been summoned home. His more intimate friends had been from time to time advised of the fact that his health of late was very poor, and therefore we were prepared somewhat for the news of his death. We have not learned particulars; we simply were informed that the fact of his demise was telephoned to the city on the 15th inst.

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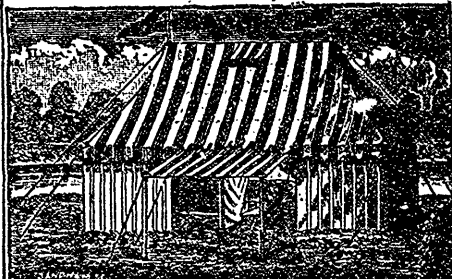
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