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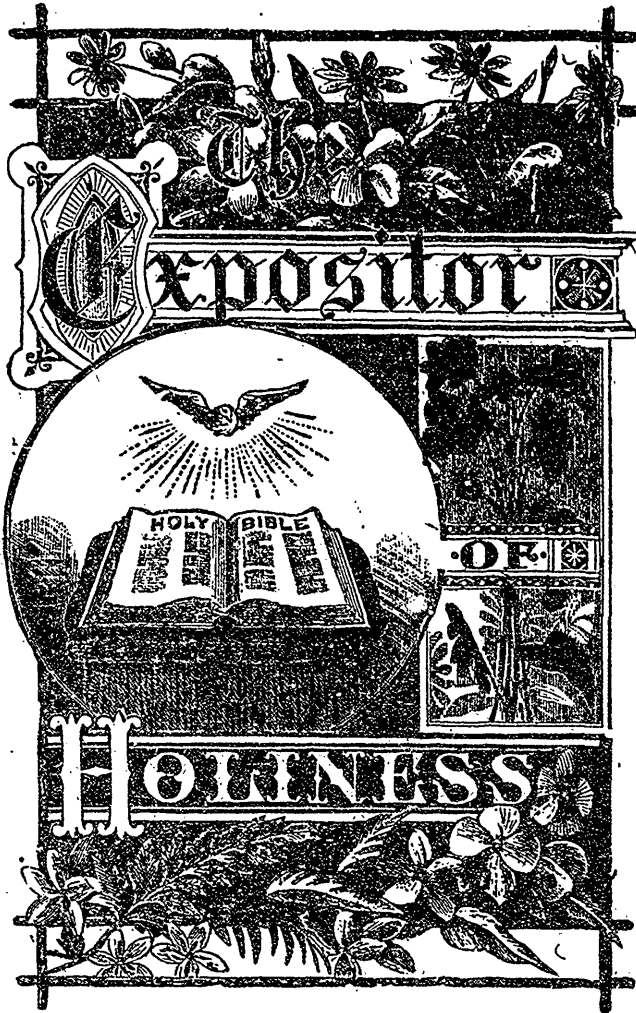
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ONE DOLLAR A YEAR, POSTAGE PAID BY PUBLISHER.

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TORONTO;

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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.

Hawtreay, every alternate Sunday evening.

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

THE Expositor of Holiness.

VOL. XII.

TORONTO, JUNE, 1894.

No. 12.

THE LATE TRIALS.

WE have delayed this number of the EXPOSITOR somewhat, in order to give a completed account of these important incidents in the history of the movement which we represent.

No matter from what standpoint they are viewed, their importance can scarcely be exaggerated. It was an event of no small moment to us and all concerned when, twelve years ago, we were refused a circuit and sent adrift to face the financial world with those dependent on us, and with no sympathy from those who had committed this outrage in the name of the Christian religion.

At that time we had been scarcely a year a representative of the walk in the Spirit. We went out then, as some do now, with the future an entire blank before us, knowing full well that all avenues to secular employment were practically closed against us.

We remember well that when deciding the, to us, mighty question of entering the Methodist ministry, how this possibility then faced us—the fact that if we failed in the ministry we would be at a terrible disadvantage in secular life thereafter, and that thought had much to do in prolonging our hesitancy through years of doubt ere resolving to risk all things in such a venture. But we never took in such a possibility as we faced twelve years ago. For we expected that the question of remaining in the ministry

would be finally settled in a year or two—whilst we were still a young man. We never dreamed that it could meet us when the best part of our life had been spent and when a family had to be cared for.

To say that it was a fearful ordeal to pass through for the sake of Christ and his gospel, is only to correctly name it. But, Abraham-like, we went forth not knowing whither, and day by day our life in the city of Toronto has been spelled out—a life of faith in the God of love.

Then, it was, according to our thought, a personal battle, and demanded much prayer and faith for personal strength to endure; but now we so realize that the issue is between the Church and the gospel which we preach that our personality is scarcely in it. We seem to ourself only an interested spectator.

At first this gospel, it would seem, was to be offered to the holiness creed movement, and was so offered for several years, until their rejection of it was absolute.

The length of this battle, spreading as it did over a full decade, naturally suggested a similar prolongation of the conflict with the organized Church. And so it has been somewhat of a surprise that this formidable issue should have been met and settled in a couple of years. The surprise, however, has to us been an agreeable one.

It is a very satisfactory matter to us personally—and we think all in the move-

ment join us in like feelings—that this settlement is of so complete, so finished a character.

It so happens—unlike some of the other churches—that there is no final representative court where one *heresy* trial can be pronounced on by the Church as a whole. Each individual Conference is independent of all the rest in this matter. And so when one is tried and expelled for heresy in one Conference, it does not follow of a necessity that another holding the same views might not survive such a trial in another Conference.

The trial and expulsion of Rev. A. Truax from the Niagara Conference would not, therefore, necessarily demand an expulsion from the Guelph Conference. Nor would a majority vote of these two Conferences commit the Toronto Conference to their verdict. And so of other Conferences in the Dominion.

To meet the emergency, the Master had prepared a third party, in the Toronto Conference, so as to secure a majority vote of the whole Canada Methodist Church.

Rev. Paul Flint was brought in contact with the movement in its earlier years, and obtained great spiritual benefit from its ministry. He, however, like the rest of us, took years to decide finally the mighty questions involved. It was only a few months ago that he stepped out in the absolute sense to walk in the Spirit.

At the last Toronto district meeting he informed his brother ministers of this fact and showed them that he was ready to take any circuit they might offer him, but it must be with the full understanding that he should preach the gospel of divine guidance without let or hindrance.

When the district meeting, without one dissentient voice, refused to accept the condition, he handed in his resignation to be forwarded to his Conference, by them to be accepted if the Conference were of

the mind of the district meeting in this matter.

This brought the issue before the largest Conference in the Dominion, to be pronounced on as certainly as at the Niagara and Guelph Conferences.

And so it happens that in this crisis three Conferences, comprising a majority of the ministers in Ontario and Quebec, refuse to give place to our teaching, and expel from their midst those who are its exponents. Therefore, we maintain, that the Methodist Church of Canada has as emphatically and as fully anathematized this gospel as if it had been tried and rejected by a general assembly like that of the Presbyterian denomination. For our part we accept the verdict as final and all embracing as far as the Methodist Church is concerned, and believe that this our opinion is, or will be, shared by all.

Again, the overwhelming majorities against this gospel in these three Conferences leave little or no hope that any Conference can be found in the Methodist Church, the world over, where a different verdict could be obtained.

Now, in thus writing we are not employing the acts of the special pleader, in order to establish as a fact something doubtful but desirable: we are simply and only emphasizing facts as they exist. But why be so careful to draw attention to the facts, seeing they cannot be successfully disputed? The reason is, that there has been a tendency all along on the part of many to be skeptical concerning the fact of this pronounced antagonism which exists on the part of legalistic Christianity towards the gospel of divine guidance.

So late as the last Association convention, it was the unwillingness to admit this fact of implacable, deadly hatred to spirituality which, in our opinion, accounted for, at least in part, the opposition of some members of the Asso-

ciation to the movement in the Association. And this spirit of infidelity concerning the deadly antagonism between the spirit of legalism and the principle of obedience to the Holy Ghost, will ever and anon crop up in the Association in the future.

The least failure to walk in the Spirit after the pattern taught in the EXPOSITOR makes it absolutely impossible for the party so walking to understand fully this antagonism, for, indeed, he shares it with all the rest, although, mayhap, in not so pronounced a form.

Who would have thought that the holiness creed movement would be so unanimous in ascribing our work to the devil? It was absolutely necessary that that battle should be prolonged until all should be freed—most of us, in spite of ourselves—to see that the bitterest antagonism characterized it, as a whole, against our work. Even yet we expect to hear of many who will not be convinced concerning this thing, who, in the face of evidence the most convincing that was ever brought to prove a fact, will affect to doubt it in the person of some holiness teacher or professor who refuses to accept the gospel of divine guidance.

And such will be the history of many in their attitude to organized Christianity. In spite of facts the most clear and pronounced, they will try to persuade themselves that the Church's bark is worse than its bite. This is our simple reason for taking much time and space at this crisis in the movement, to bring out the facts with all the emphasis possible.

We draw attention to another feature of the trial calculated to give satisfaction to the spiritual. The real issue, viz., that of righteous living, was incorporated in the charges preferred against us. The fact that we professed to know and do the will of God on earth as well as Christ or the apostles, was honored with a pro-

minent place in the indictments. So that, even judged by the wording of the charges preferred, the main issue was that of righteous living.

Of course this will be denied by the Church's champions. And it is because we were advised of the desire on the part of our antagonists to avoid in words this issue, that we did what we could to have it made prominent. The result is to us a glad surprise. Indeed, so much so, that we hesitate not to go beyond man to account for it, and attribute it to the distinct power of God. It was he who so planned that the wrath of man in this matter should praise him, and the remainder should be restrained.

And yet, in the face of this wording of the accuser-in-chief and its unqualified adoption by three Conferences, Dr. Dewart, in commenting on the trial, has the hardihood to say: "It is a curious perversion of facts that Mr. Truax and his friends complain that he is punished for teaching righteousness."

We were condemned for teaching that we could know and do the will of God as well as Christ or the apostles. Can one who does less be righteous? If so, then were apostles over-righteous! How absurd such a conclusion! Righteousness, we maintain, was the issue, and is so unmistakably incorporated in the charges, that he who refuses to admit this fact, would not dare face any person of ordinary intelligence with these charges in his hands.

In this case the editor of the *Guardian* tries to hide behind a false issue raised around the word oracle. We have, in former numbers of the EXPOSITOR, exposed this clumsy device, and here but give it a passing attention. The well-recognized meaning of oracle is one who demands that others should accept his opinions as law. Shakespeare well interprets this thought in the well-

known passage: "I am Sir Oracle, and when I open my lips, let no dog bark." But in all our writings and work connected with these trials, yes, with all our work, we have taken the greatest pains to show that we do not claim the slightest oracular authority for our opinions or sayings; nor can Dr. Dewart quote one of our *oracular* sayings, as well he knows.

However, this comment of the *Guardian* will show to all how persistent and barefaced will be the effort to falsify the main issue, and will excite continued wonderment, that in spite of such evident, wide-spread desire, this issue has been incorporated in the wording of the charges preferred against us.

And now, having called attention to the general features of the situation, we proceed to give a full account of our own trial.

THE TRIAL OF OURSELF.

Last year we learned through the papers that a kind of committee had been appointed to interview us concerning our doctrinal teaching. Accordingly, we were not surprised to receive, in February last, the following letter from the president of our Conference:

TO REV. NELSON BURNS, M.A.:

DEAR BROTHER,—As there is quite a diversity of opinion among the brethren as to nature of your beliefs and teaching, I would like to have a friendly conversation with you *re* this matter. Would it be convenient for you to meet me and a couple of the ministers in the board room, Wesley Buildings, Toronto, on Wednesday, 21st inst., at 2 p.m.?

It is not a committee, but an informal meeting for kindly conversation as to whether you still hold to Wesley's beliefs and teaching. Some affirm you are all right; others deny it. I am sure you will kindly assist in arriving at a satisfactory conclusion. Please drop a line and oblige
Yours truly,

A. CUNNINGHAM.

P.S.—I have written Revs. Wm. Williams

and John Scott, M.A., to meet us and take part in conversation. A. C.

Guelph, Feb. 9, '94.

To this we sent the following reply:

DEAR BROTHER,—Your favor of the 9th received to-day, requesting me to meet yourself and two other brother ministers for fraternal conference, on the 21st inst.

Whilst I do not refuse to comply with the request, and indeed consent to do so if in your judgment it is still advisable after reading this letter, nevertheless, according to my judgment, it is neither expedient nor wise, and that for several reasons.

In the first place, I have nothing to report over and above what is contained in my public writings. In the second place, my health, being by no means restored, forbids me incurring unnecessary strain. In my opinion, the possible results of such a conference are not a reason strong enough to me for running such serious risk.

Again, I fully understand that in this matter I am dealing with my Conference. And as I well know that there could be no modifications to my writings and public labors as resulting from such conference, it must happen in any case that I will stand or fall to my Conference by my public acts, plus any explanations I may make directly to them.

This being the case, I suggest that if I draw up a paper bearing on the whole matter as "my apology," and send it in to you to be passed along to the Conference at its next annual sitting, the wishes of all will be conserved, and with the least labor and expense to all concerned.

Hoping you will see your way clear to comply with my request in this matter, I remain,

Yours in Christ,

N. BURNS.

P.S.—I will forward to your address my published writings of the past year.
99 Howard Street, Toronto, Feb. 10, '94.

This offer on their part having been accepted, we prepared the following paper, which was sent in on or before the time appointed:

MY APOLOGY,

CONTAINING THE REASONS FOR MY PRESENT ATTITUDE TO THE METHODIST CHURCH.

To the Guelph Conference of Eighteen Hundred and Ninety-Four :

DEAR BRETHREN,—I have not been unobservant concerning the wonderment, questioning and even friction caused by my Christian work during the past decade. I have not underrated the different discussions which have been had in District Meetings and on the Conference floor concerning my standing as a minister amongst you, nor yet the numerous writings in the *Christian Guardian*—the organ of our Church—prejudicial to myself. I fully appreciate the fact that its editor has been kept in his present responsible position by the suffrages of the Church through a long series of years, and that, therefore, it is safe to presume that he faithfully reflects the opinions on theology of the great majority of Canadian Methodists.

Knowing all this, I have looked forward to a time when there must be a peremptory demand for open and final investigation concerning my attitude to the Methodist Church and its doctrines, and so I was not surprised when the newspaper reports of the proceedings of the last Conference showed me that this anticipated time had virtually come.

However, in one detail I am not a little surprised; I had naturally looked forward to meeting my Conference face to face for explanations and possible adjusting of misunderstandings. This, however, I am forced to admit cannot be, owing to the state of my health, at all events as far as the near future is concerned. Wherefore I must, perforce, crave your patience to a somewhat lengthened document. This favor I would look upon as somewhat presumptuous to ask on my

individual account, but seeing the interests of many in the Church are concerned, I judge it not an improper request to proffer.

And first, I deem it right to give a slight sketch of my Christian experience, because of its direct bearing on the whole subject.

My conversion, at the age of twelve, was clear and satisfactory. I was an undoubted illustration of the Methodist doctrine of the *witness of the Spirit*. My confidence then, and ever since, that I was at that time reconciled to God and admitted to all the covenant privileges of this, the Spirit's, dispensation, was built on the fact that God spoke to me the word of reconciliation; and for a time I walked in the comforts of the Holy Ghost, anticipating no future spiritual trouble.

This blessed crisis in my history I owe under God to the teachings and labors of Methodism. As some of you doubtless know, my parents, in their Christian experience, will compare with the best saintship of Methodism, and so I became, through them, heir to the very best form of Christianity this century knows.

I further add that in all my extensive reading of Methodist literature I have ever realized that this my early experience of the new birth was not discounted by what I read; nay, it but confirmed me in the knowledge that I was linked in experience to the Wesleys and their followers by similarity of Christian experience, and hence increase of knowledge but tended to cement that connection with the denomination which at first providential surroundings largely determined.

It is true that the writings and teachings of some Methodists tended for a time to throw a shadow over these experiences, and induce me to put forth the effort to depreciate them to some extent. However, this result was but temporary,

and indeed, after all, as with many another, only produced a tangle in statement of creed forms. It never even shook the foundation of my confidence in the fact that at that time I walked with God. And had life closed then it could truthfully have been said of me, "He is not, for God took him."

I linger here because I so vividly realize that the pulse of my spiritual being beats in perfect unison with the heart of Methodism. And because of this fact I hesitate not to say that whatever be the complexion of my future history, never can I cease to have an enthusiastic admiration for the Church, through which I received my spiritual life.

But, like as with other sincere Christians, perplexities in living out this walk with God began to thicken around me. The history of my efforts to solve those puzzles and secure a permanent experience has been a long and varied one—too long for minute description—but it is needful that I draw attention to the salient points thereof, for obvious reasons.

It is well known that I have taken a public, prominent part in all teaching and testimony in what is called by some the distinctive *holiness movement*. Now, in all this I was, as a rule, searching after satisfactory Christian experience. I ever put in practice at once whatever secured my attention as worthy of investigation, or as putting forth reasonable claims for securing the continued, permanent possession of what at conversion I knew to be the walk with God. Hence, I testified and preached concerning the blessing of holiness after any and every method which promised perfect satisfaction. I have read through the Bible on my knees, because reputed saints had testified to increased spiritual blessing as a result. I have written many a letter in the same attitude for the same reason. Fasting, not only as attending to quarterly fasts,

but also special, lengthened ones, has not been wanting in my life. Did one saint tell of special blessing secured by early rising for prayer and Scripture study, at once the matter was tested and that after an exhaustive manner. Finally, many, many hours have I spent comparing experiences with the most spiritual of our Church with whom I came in contact, not excepting such as the late Mrs. Taylor of Toronto or Mrs. Palmer of New York.

I have placed before them such a perplexity, for example, as the following: Once when rising to give out the text of a carefully-prepared sermon which I was about to preach, a sudden conviction came to me to take another Scripture verse as my text, which verse I knew not even where to find. Not following the conviction, I had what is called a hard time in preaching, and immediately entered into a season of spiritual darkness which did not end for weeks, not indeed until I had admitted disobedience in refusing to take the suggested text and confessed it as a sin. To my questions: Was I wrong? Was I right? If wrong, then must I always and without any hesitation follow all impressions? If not, what convictions are right and which are wrong? They could give no satisfactory replies, and, as you all know, Methodism has no clear-cut answers. And further, whilst not having formulated satisfactory answers, she does not stultify her history by the advice to ignore all such incidents, and relegate them to the realm of fanaticism.

I am thus minute here, to justify my statement that in this realm of inquiry I was finally and necessarily left alone, to investigate for myself, like many another, or turn my back completely on spiritual religion. But this latter course to me would have been to tear the spiritual element from my conversion—yes, and from my call to the ministry—and leave my life a miserable failure.

For it was because of my belief that Methodism conserved just such experiences that I had become enthusiastically attached to her system of theology, and further, it was solely because of my fear to sin finally against this spirituality—this kingdom within me—that I had surrendered a fair chance of making my mark in the profession of my choice, viz., law, and, against the protest of my whole being, turned away, for life, from secular pursuits.

Very checkered has been my career with respect to the subject here alluded to; again and again, and yet again, I fancied I had obtained a satisfactory solution, only to find that satisfaction short-lived. But at every fresh apparent discovery I showed the courage of my convictions and my determination of purpose by preaching, both publicly and privately, concerning the immediate experiences of the hour. And now, whilst reviewing these struggles and public efforts to propagate the passing glimpses of spiritual life, I feel that no apology is due to anyone, even whilst I admit to a great extent the justness of the criticism of many onlookers, who, with much reason and good sense, doubt the need of a separate *holiness* movement within the Church.

The flaw to me in their otherwise just criticism was the simple fact that they themselves gave me no satisfactory solution of my spiritual difficulties. And so, as there was a seeming effort to really wrestle with these questions in the holiness movement, I became a part and parcel thereof. But I at length learned by personal contact with the representative men in that movement, that their answers to my questions were no clearer or more satisfactory than the others. I certainly now share the generally held opinion of the Methodist Church that the foundational excuse for this distinctive movement in

the Methodist churches is one which will not stand honest criticism. In thus speaking I am not voicing, I well know, the outspoken testimony of the many, but rather the unspoken thought of careful observers.

Meanwhile, during these years of research and examination, the perplexities alluded to were ever and anon emphasized by incidental illustrations in my life, culminating in the following two incidents, which I relate with some little care, as they have definite bearing on the subject:

When the high school of Milton was extinguished I was its head master, and had connected with it a small boarding academy. This faith venture had been the result of much prayerful thought, and had resulted satisfactorily in many particulars; especially had I been gratified by the decided religious influence at the school as evinced by the conversion of most of the scholars who from time to time attended; and hence I fully contemplated removing it as an adjunct to any other school of which I might secure the principalship.

But at this juncture a sudden conviction came to me whilst at prayer, that I should remain in Milton and attend to the private Academy alone. But I could see no possibility of success in such a course, and hence, after much deliberation and consultation, I resolved to ignore this impression, conviction or whatever else it might be called, although I was fully aware that it was in line in some way with the puzzles above alluded to. I was conscientious as well as rational in my refusal to give heed to the conviction, and so was not troubled in mind concerning my after action.

That is to say, I had weighed in the balances the claims of a simple conviction coming to me during the hour of prayer, and claiming to come as the voice of God to my inner being, as sufficient guide for

my conduct in such an important crisis of my life against the claims of careful reasoning and consultation with religious friends, and concluded that such conviction was not of itself a sufficient guide in life. Indeed, I fondly hoped that this was to be the final settlement of the whole perplexing question on a solid basis of reason, common-sense and the godly judgment of others.

The way to the principalship of the Thorold high school opened up to me immediately and opportunely, and, with no misgivings, I removed my private academy thither. Here it was that I lost what money I had saved, and became apparently hopelessly involved financially. And here, I remark, I have nothing to reproach myself for in all this. Every step in the business venture I took was made prayerfully, and commended itself to clear-headed brethren. The one miscalculation in my plans had been left out of the calculation of many of the best business men in the country, viz., the world-wide break in the lumber market.

I pass over the five or six following years in which this strange misfortune was a perfect perplexity, to another experience which took place in the village of Georgetown. Again I had concluded to close a school because of the apparent impossibility of success, when a similar experience to the all-but-forgotten Milton one came to me, requiring me, in the face of all my reasonings and in the face of apparently insuperable obstacles, to continue the school under certain clearly defined conditions.

Now it was that the former experience came back, and seemed to connect the intervening financial crash with itself, and brought with itself the thought that the whole question of divine guidance was up again for final settlement. I wish to be understood here, that I was not merely facing an individual incident, but was really facing every question concerning

this matter which had met me in my Christian life. They were all embodied in the one, all-comprehensive question, Is it safe, is it Methodist, is it Scriptural to follow a conviction which professes to come directly from God, as ultimate truth, and to follow it so absolutely as to ignore every other rival claim for consideration in the premises? In a word, is it safe for a man to commit himself in the absolute sense to the unseen God in perfect faith that he will personally guide and teach him all things and guide him into all truth?

For days I gave myself up to the consideration of this simple, this grand issue; for, as it was in the midst of my summer vacation, nothing interfered with perfect and continued concentration on this vital question. I well knew I was facing an unsolved problem, as far as my Church, nay, Christendom, was concerned, for I knew I had fully explored the whole ground as far as the teachings of the modern Church was concerned, and so nothing was left for consultation but my inner being, the Bible and God. Strange to say—and yet why so strange?—every passionate cry to God for enlightenment was met with quick response, and that often after a startling manner. And so, after protracted, all-sided examination, when I was forced by the imperial demands of logical reasonings, inner consciousness, and the manifest providences of God, to come to an affirmative, all-comprehensive conclusion, I was not disobedient to the heavenly vision, but accepted divine guidance as henceforth my only guide till death, at all costs.

I can now point to all my after life in all its aspects as the distinct and definite result of this deliberate choice. As to my inner life, all the descriptions of the Bible have been realized as a positive, continuous experience, whether those pertaining to peace, joy or righteousness. And these results are known and witnessed as facts in the inner and outer life

rather than as pertaining to the emotional realm.

This my testimony has arrested the attention of many, and induced them to set about examining the whole subject from the standpoint of my experience and testimony; and when they, too, have accepted the same attitude towards divine guidance, they also have a similar experience to relate, and do so testify, and court examination of their lives and testimony, whilst this their testimony has a similar effect on others. This is the true and only explanation of the distinct and aggressive movement which I now represent.

As to my writings, I maintain that they are in perfect harmony with this my experience, and, moreover, they can only be correctly interpreted thereby.

To apprehend the fact that Jesus Christ illustrated and taught the absolute guidance of a personal God for the individual is to secure the only essential fact connected with his life and teaching. To put this into practice is to become heir to all the blessings of which he was the procuring cause. This, of course, makes all other questions, however important in themselves or in their other connections, non-essential as to their bearing on the definite walk in the Spirit. For the necessary outcome of such walk is that we do not fulfil the lusts of the flesh, and thus walk worthy of God unto all pleasing. This is the united, cumulative testimony in this movement, and so in its satisfactory results it commands the attention of all.

Need I go into detail here? I am well aware that it seemingly sets at naught much that is held essential by the majority of Methodists. That is, practically held essential, although to state and maintain the fact of essentiality as pertaining to any of the doctrines and practices embraced in such claim would try the nerve

of most. Indeed, I do not look upon such desperate effort as likely to be made by many at present, whatever the remote future may reveal.

As to my writings concerning inspiration, the divinity of Christ, the relative value of apostolic experiences and teachings, etc., it will be noticed that my only object has been, and is, to show that, however important in themselves, they are practically non-essential. That is, that persons with varying beliefs as to any one or all of them may equally illustrate divine guidance and reproduce the life of Christ amongst men. All this I maintain is in perfect harmony with the great central fact of experience above narrated; moreover, I maintain, it is in harmony with the Bible and Methodism.

Should my Church take issue with me here, as possibly they may, I simply ask them to return with me to the final crisis in my experience and pronounce upon it after a clear-cut manner. Was I right in deciding as I did in that momentous period in my religious career? If so, then is it impossible to discount any of my after positions? Should they decide in the negative, then must Methodism go back on the most telling, the most important part of her history. Such a pronouncement would rule out of our libraries such memoirs as those of Adam Clark, Walsh, Carvosso, Sammy Hicks and Mrs. Phoebe Palmer, and indeed take away the primal excuse for the existence of the people "called Methodists" as a separate denomination.

There is only one other alternative, and that is, to proclaim their inability to decide which was the true course for me to adopt. But such decision will make most illogical any pronouncement on any of the after results of the course I then took. In that case, with reference to all the legitimate results of my then far-reaching choice, Methodism must refrain

from judging, in the meantime. To refuse to give clear judgment, I repeat, in the premises, but to condemn the writings which harmonize with those premises all must admit, if true to their God-given sense of right, cannot but be unjust.

It follows then that I and this movement, in that case, can only be judged (according to the judgment of righteousness) by the results witnessed in the lives of its representatives. Do they who live out divine guidance, after this pattern, succeed in successfully solving the great problem of righteous living? We court frank and exhaustive examination here, maintaining, meanwhile, that all deliverances by the Church, either singly in its members or collectively by its Conferences, must of necessity be unrighteous judgments.

As to my writings, they must stand or fall by themselves. If my Church ignores the central truth running through them, and takes issue concerning their apparent trend as to establishing or unsettling doctrines as apprehended and enforced by those who have turned away from the spiritual questions I have faced to a settlement, then, of course, discrepancies can easily be discovered by them—discrepancies which I neither will take the time nor expend effort in combatting, seeing the spirit underlying all such criticism must be dishonest.

But wherein is the real or apparent difference which has called forth the writings in the *Guardian*? I reply that this difference, although not foundational, is very deep-seated indeed. Wesley faced this question here discussed, but (and here I neither discount him nor his work, nor attempt to make invidious comparisons) he did not (for reasons which I neither profess to understand nor explain) pursue the subject to a definite conclusion; hence, he neither professed definite experience concerning this matter nor condemned it when professed by others. As

a necessary consequence, he did not, by *example*, as well as precept, teach that the walk in the Spirit alone stood connected with a holy life, and as a further consequence he implied that laborious effort in connection with fasting, prayer and works of charity were largely connected with such result—were a means to that end.

My teaching from this point is certainly diverse from that of the father of Methodism, in that I maintain that holy living is the result of obedience to the Holy Ghost alone. But this my contention is fully sanctioned in the teachings of Wesley, as all know who are familiar with his writings. The simple fact that he fully endorses the eighth chapter of St. Paul's epistle to the Romans and John's first general epistle, alone is proof positive concerning this fact. In short, I contend that I am as much a Methodist in giving prominence to the spiritual element in Wesley's teaching as another is who attends only to the legalistic. Whilst the fact that the result of my exalting this spiritual element to extreme importance results in a much more satisfactory experience than the very best produced by the other class constitutes my strong claim that I am not only Methodist, but, if comparisons are to be made, much more so than the other class.

And the same reasoning is applicable to the Scriptural question. If I claim that I walk in the Spirit, by the year, without one moment's intermission, and that the result of so doing is that I fulfil not the lusts of the flesh in any direction and walk worthy of God unto all pleasing, who with the Bible in his hand can logically take exception to my experience or its asserted results? And when it is further known that the objector cannot tell of equal results, but only knows of aspirations after them, how can he logically condemn, unless he has proof positive that the asserted results are not

for^hcoming? If Methodism repudiates my method of securing the results aspired after by all her sons but never fully obtained, especially when that method is distinctly and abundantly described and approved of in the Bible, must I not conclude that she has deliberately resolved to be recreant to her trust, has determined to go back on her record.

I am well aware that exception has been taken to individuals who professed to illustrate this teaching, and I and the movement itself have been judged by these incidents which have apparently connected themselves with its history. As to many of these incidents I know full well that they have been correctly criticized, for they were not really the outcome of my work. At the beginning of the history of the Canada Holiness Association, of which I have been President continually, all kinds of people clustered around it, because, and only because, it was a holiness association. Indeed, it was virtually a branch of the holiness movement in the United States. It was after this organization was commenced that I passed the final spiritual crisis in my spiritual life, and immediately began to illustrate it both in and out of the organization. The result has been that the majority of these first members have on various pleas left. Hence, it is a fact that very few indeed of the individuals criticized have, on their own showing, illustrated or represented divine guidance as here expressed. I claim, therefore, that an intelligent examination of the whole subject should take into account this numerous class, and confine itself to the undoubted representatives of the movement.

As to myself, I appeal to my brethren in the ministry, whose pulpits I have at any time occupied, to bear me out in the statement that I have never abused the privilege granted to me by advancing

anything which they could not, and did not, endorse. Even as to the minor means of grace, no one can testify to my interfering in the least degree with the authority of those responsible for their proper management. The slightest wish expressed by those in positions of responsibility has been to me a law, the transgression of which would have been looked upon by myself not only as un-Christian but discourteous. Nor have I at any time used the minor means of grace as a means for secretly propagating views obnoxious to those in charge. This my record is a public one, and is mentioned here that it may secure the legitimate result intended, viz., pave the way to a desired fuller examination of the whole matter by the Church. I hesitate not to say that my conduct in this matter is representative.

Like the great apostle to the Gentiles, I allude to my own acts to enforce my arguments, seeing, like him, I have the welfare of the Church at heart, and am laboring with this object in view.

Well I know there are many in Methodism crying out for this identical experience which I represent, and who cannot be reached unless my labors in their behalf are sanctioned by the authorities of the Church. The Conferences can as effectually close the door of access to such work by refusal to commend as by anathemas and expulsions. Indeed, if there is not an open door given me to all such enquiring ones the matter of inflicting any pains and penalties within their power to inflict is to me a trifle as light as air. Thus far I have refused to enter any door not flung wide open to propagate this gospel, and am assured that such will be my future course, and the course of all who represent this movement. In short, I ask that this my testimony and preaching may have free course in my Conference, whilst the refusal of such

privilege, or indeed the slightest obstruction offered, will as certainly shut up the Methodist world against me as open condemnation.

And in this position taken I believe I am logical as well as true to the truth. Methodists, as with one mighty voice, aspire, in words at least, after just the experience I represent. If that aspiration comes from honest hearts, they will welcome me into their midst to help them into like experience, and will afford every facility for my reaching the greatest number possible during the remainder of life. For them not to take this course will be proof positive to me that the universal aspirations after holy living in my Church have not their foundations in a truth-loving, honest heart. For such this gospel has no charms, whilst in its ready rejection will be the public proof of the general absence of a truth-loving spirit; provided always that the rejection is not the result of patient, unprejudiced examination, and based on the ascertained fact that I have not made good my claims to the experience I profess to have secured.

I presume that this method of discussing the subject in hand will be disappointing to many. For it will, in all likelihood, be expected that I would give more attention to the particular objections taken to my teaching, especially to those mentioned in the newspaper organ of the Church—as for example, the objections taken against my teaching concerning infallible guidance, the divinity question and the authority of Scripture. But I submit that to do so would necessitate a lengthening of this paper beyond what would be proper. Hence, I have undertaken simply to turn special attention to the central experience and thoughts which are the key to all of these questions.

Not to exalt the work of the Spirit,

after the full manner here indicated, is to necessarily fall back upon doctrines and religious exercises as essential in their character, whilst to exalt the work of the Spirit is to make them all non-essential. Here then is the question at issue in its simplicity of character, and fully located. If the Holy Ghost, as I contend Christ distinctly and pointedly taught, is the sole, ultimate teacher for the individual, then it follows as certain that no one can obtain correct views of the divinity of Christ, for instance, but as personally taught by Him; even as this same fact is distinctly stated by Christ when discoursing with his disciples "In that day (Pentecost) ye shall know that I am in the Father, and ye in me and I in you." It follows, then, that he who only learns of this matter by the formulated views of theologians cannot be correct in his knowledge. Therefore, to undertake to state my views of the divinity of Christ, as of serious import to others, would be to be disloyal not only to my own belief concerning this subject but to the definite teaching of Jesus Christ concerning the work of the Holy Ghost.

From this example it will readily be seen how utterly impossible it is for me to be consistent with my own teaching and, at the same time, enter into any controversy concerning these presumably essential doctrines. I maintain that the teaching of Christ concerning the work and office of the Holy Ghost made them all non-essential. And the converse of this truth is also true, viz., that where they are made essential the teaching of Christ concerning the Holy Ghost is discarded.

My researches in the writings of the early fathers have but confirmed me in the truth of these statements. In the Church in its earliest days, whilst the Holy Ghost held the place which tallied with the description of Christ, none of

these doctrines or religious exercises were looked upon as essential. But so soon as the Holy Ghost was in part dethroned, then began the effort to make them essential. And it is my full conviction, the result of exhaustive investigation of all the early writings extant, that no modern reformation of the Church has reformed back to the original type, but, on the contrary, has confined its efforts to reproduce Christianity with some of the blemishes attached to it by those who had failed to put in practice Christ's clear and simple teaching concerning the Holy Ghost.

However, concerning this matter I but hint at my personal opinions, and assume nothing of authority in their utterance. I simply allude to them to give additional force to my contention that the only possible issue to be met in sitting in judgment on this movement is that concerning the teaching of Jesus Christ with respect to the work and office of the Holy Ghost. My contention is that he clearly taught and illustrated our doctrine of divine guidance. And, as before stated, I not only preach it as the simple, unadulterated gospel of the Lord Jesus Christ, but also, like him, fully illustrate it in my life, and thence offer it as the good news for all.

It doubtless will be a surprise to many that in place of defending myself against charges, I virtually put my Conference on its defence. But this is simply and only the inexorable logic of the premises I advocate.

I sympathize with Methodism in the alternative thus offered. To permit me to have an open door of access to all in my Conference is to court agitation and conflict—in short, the turning of the Methodist world upside down. For well I know that that element in the Church which yields to the temptation to desire place and money, and uses unworthy

means for their obtainment, will make great outcries against the preaching of such righteousness as the walk in the Spirit implies. But the alternative is, open, decided rejection, with possibly, nay, certainly, worse penalties attached than any form of evil from which they shrink who deprecate the commotion which must ensue when righteousness and unrighteousness meet in deadly conflict. But I am in no way responsible for such alternatives presented, in the order of God's providence, to my Conference. I shall have done my part and finished my course with joy when I can look back over these years and truthfully maintain that I have walked in the Spirit. What though this gospel is death unto death as well as life unto life to those who hear, or refuse to hear! Whilst not sufficient for these things, full provision is made that my peace of soul shall not be destroyed thereby.

Hence, the only conclusion I can arrive at is, that I am really and truly the bearer of this gospel message of divine guidance to the Church, through you, whilst its acceptance or rejection on your part is, and must be, decided on your own responsibility.

But, I repeat it, my demand is imperial in its character, and calls for exhaustive examination of my claims here stated, unqualified acceptance, including the flinging wide open the doors of access to all in the Church desirous of this experience, or its unqualified rejection; for failure to so accept it, I will and must regard as unqualified rejection, and accommodate myself to such circumstances.

This, I add, is not my personal ultimatum, but is the necessary attitude of all to this gospel which I preach.

NELSON BURNS.

99 Howard Street, Toronto.

In May we received the following :

REV. NELSON BURNS, B.A. :

DEAR BROTHER,—I enclose a copy of charges preferred against you by Rev. F. E. Nugent. A committee of trial will be held in Norfolk St. Church in this city of Guelph, on Tuesday, May 22, at 11 a.m. You are hereby requested to be present, to answer to the aforesaid charges. I am, dear brother,

Yours truly,

A. CUNNINGHAM,
Chairman of Guelph District.

Guelph, May 11, '94.

TO REV. A. CUNNINGHAM,

Chairman Guelph District of the Methodist Church :

DEAR BROTHER,—I, the undersigned, F. E. Nugent, a minister of the Methodist Church, on this tenth day of May, 1894, hereby prefer to you, as chairman of the district, the following charges, specifying offences against the doctrinal standards and the "Discipline" of the Methodist Church, which were committed at the various times and in the manner specified, by the Rev. Nelson Burns, B.A., supernumerary minister of the Methodist Church and a member of the Guelph Conference, under the supervision of the Guelph District.

CHARGE 1.

He holds and teaches that the Holy Scriptures are non essential. He impugns and discredits the Word of God, and affirms that it "is not the only rule and the sufficient rule both of our faith and practice."

CHARGE 2.

He holds and teaches a view of Jesus Christ which makes his divinity non-essential; and, while declining to declare his accord with the view of the divinity of Christ held by the Methodist Church, he has assailed that view.

CHARGE 3.

He holds, and teaches, as the essential of the gospel, the fanatical doctrine that a Christian may and should know the will of God in all things affecting him, exclusively by the direct revelation and guidance of the Spirit, as well as Christ or the apostles knew it, and repudiates all other guides.

CHARGE 4.

He ignores the leading doctrines of Method-

ism, treating them as non-essential, and declaring in substance that his theory of guidance is the whole gospel, he asserts the insufficiency of Wesley's teaching and example because it did not include this fanatical doctrine; also declares that Methodism has no satisfactory answer to the crucial problem as to how to live right; he asperses the sincerity and integrity of Methodists and Methodism, repudiates rules and regulations for religious exercises, and his teachings have produced dissatisfaction and dissension prejudicial to the Methodist Church.

F. E. NUGENT.

Guelph, May 10, '94.

The numerous specifications to these four charges were all taken from our writings in the EXPOSITOR and "my apology," especially from the latter, and so, as nothing of additional information could be secured by publishing them, we have refrained from so doing.

To these charges we replied by letter, as follows. We also enclosed a letter from our medical adviser, giving reasons for our non-attendance at the trial :

TO REV. A. CUNNINGHAM,

Chairman of the Guelph District of the Methodist Church :

DEAR BROTHER,—I have to acknowledge the receipt of a letter from you, dated May 11th inst., and, accompanying it, charges made against me by Rev. F. E. Nugent.

As I cannot be present at the trial appointed for the 11th inst., for the reason which the enclosed letter from my medical adviser, Dr. Aikins, will explain, I do the next best thing, which is, to send short replies to the four several charges preferred.

As preliminary, I may say that the issues taken by Bro. Nugent are, on the whole, satisfactory to me, for in them he evinces a disposition to face the situation squarely and honestly from his standpoint. Albeit, I could wish, for the sake of all concerned, that the epithet "fanatical" had

been left out of the wording of the charges, if only as a matter of good taste.

It is a kind of truism, sanctioned by the current thought of the age, that, as in past generations every man was fanatical in doctrine to every other man with whom he did not agree, it is best to refrain from such epithets when dealing with conscientious beliefs at the present time. For example, the early Methodists looked upon teachers of high Calvinism as fanatics, and these returned the compliment with interest. But now a truce has been proclaimed, and such facts ought to teach their lessons.

CHARGE I.

Certainly I "hold and teach that the Holy Scriptures are non-essential," meaning thereby that men can be Christians, serve God acceptably and get to Heaven without so much as having ever seen them, and many persons have actually illustrated this fact.

What other meaning can be conceived in the word "non-essential," I fail to perceive. If it means unimportant, I plead not guilty; for I both hold and teach that they are of vast importance—the most important book the world contains.

I certainly do not impugn or discredit the "Word of God," for I consider this the most important fact in all time—meaning by the word of God what God speaks, or has spoken, to individual man. And I most distinctly and continuously affirm that it and it alone is "the only rule and the sufficient rule both of our faith and practice."

I suppose, however, that there may be difference of opinion between us as to the definition of the word of God. What God spoke to Samuel was the word of God, but what Samuel said to Eli over and above the simple repetition of the Heavenly message was not the word of God in any real sense. Of course, as the Bible contains this and many other ex-

amples of God speaking to man, figuratively speaking, the whole Bible may be said to be the word of God. It would certainly surprise me to hear of any brother minister ignoring such discrimination.

However, not knowing the exact meaning attached to the expression "Word of God" in the charge, I thus write.

CHARGE 2.

I certainly do hold that no one view or theory concerning Christ's divinity is essential to perfect salvation both here and hereafter, and that different persons with varying beliefs concerning this fact may be equally loyal to Jesus Christ, and be his true representatives in the world.

I teach, moreover, that this is plainly and distinctly implied in Christ's teaching, and that he taught most clearly that no man could understand this matter but through the Holy Ghost; or, as Paul puts it: "No man can say Jesus is Lord but in the Holy Spirit."

As to assailing any view concerning the divinity of Christ, my intention in all my writings was to avoid assailing or favoring any one view more than another, by giving frankly and fully all arguments or facts known on both sides, even inviting others to supplement any lack on my part. I am ready and willing, yea, anxious, to correct any or all my writings in this respect where inaccuracies appear.

If, however, the underlying charge in this wording is, that I have done wrong in giving both sides of the question, I ask that this be frankly and definitely stated, and I will readily plead guilty to using such liberty. I repeat it, if to make the effort to give an impartial statement of the arguments on both sides of the question and invite others to assist in so doing is to assail the Methodistic view, then let this fact, or opinion be freely stated, that all may know how far they can examine our doctrines and be guilt-

less. I trust my ministerial brethren will not fail to pronounce open judgment on this point.

CHARGE 3.

Most assuredly I accord with the unmistakable teaching of the New Testament Scriptures, that any man who examines into the life and teaching of Jesus Christ ought to know and do the will of God as well as he or the apostles could. Indeed, I hold strongly that he who holds a belief opposite to this is guilty of wrong if he utters as a prayer to God: "Thy will be done in earth as it is done in Heaven."

If my Church decides by vote that it is absolutely impossible for me to do the will of God, then am I radically out of harmony with her teachings. But I will not believe that the Methodist Church in Canada holds and teaches the opposite until such fact is made evident by majority votes.

This issue is a plain one, and one I have again and again called for on the part of opponents. I shall make no complaint as to details if this issue is met squarely and settled by majority voting.

Indeed, I will not take refuge in the presumed fact that Wesley and Watson taught as I do concerning this matter. If the Methodist Church of to-day puts itself on record as anathematizing such teaching, then I certainly hold and teach the contrary, and will justify my Church in the act of demanding a separation between us. But I will not accept it as a fact on the testimony of isolated individuals.

I do repudiate all other guides as on an equality with the Holy Spirit, even as the New Testament Scriptures do. Yes, as Methodism professes to do.

CHARGE 4.

If to ignore, in this charge, is synonymous with non-essential, I presume there

is some truth in the statement of the first clause.

"Teaching them as non-essential." This clause is obscure. Which are the leading doctrines that are essential? I teach that the Methodist doctrine of the witness of the Spirit is the most important of them all. And, indeed, I teach that the mission of the Methodist Church was, and is, to emphasize this doctrine. It is the essential part, i.e., the most important part, of Methodism and Christianity. But I confess I hardly dare teach that every man who fails to learn of this doctrine, and realize it continuously as an experience, even if a member of the Methodist Church—much more a member of a sister church—must inevitably go to everlasting torment. But what other result, if it is made essential to salvation, is possible, I cannot see. Certainly, in this horrible sense, I do not teach that the leading doctrines of Methodism are essential. Nor do I believe that the members of the Guelph Conference believe such mediæval horrors, else would there be an immediate stop put to platform talk about union between Arminian and Calvinistic churches—actions speak, at least, as loud as words.

However, in thus writing I do not deny the right or the reasonableness of any denomination defining how great a latitude may or may not be given in beliefs, and appointing the boundary line to pass which may make a separation expedient.

The law of silence I recognize as tantamount to a majority vote. For example: I am fully aware that different members of the Conference hold and teach different beliefs and theories concerning second blessingism. These divergent views are, without let or hindrance, ventilated in the *Christian Guardian*; but this law of silence justifies the parties so acting in retaining their several relations to the Methodist Church. Once I was as narrow concerning this matter as many who belong

to the holiness creed movement, but long since I have put aside such childish bigotry.

But as I have hitherto recognized this law of silence, so I will bow to the majority vote, and so long as that vote is not taken unfairly, or on side issues, but is made to mean unmistakably that my views and teachings honestly stated are not only not shared by the majority, but are regarded as injurious to the Methodist Church, I shall have no disposition to complain. I shall accept the facts as they may exist, as facts, and accommodate myself to them.

But surely it cannot be in the best interests of Methodism to condemn me for not holding as essential to salvation its doctrines, for in that act it will have gone back to affiliate with the worst forms of mediæval Christianity. However, it is for others to decide this momentous matter.

As to the charge "I.e. asperses the sincerity and integrity of Methodists and Methodism," if proof of such attitude on my part can be found in my writings I trust it will be distinctly pointed out to me, that I may rectify with apology.

"Repudiates rules and regulations for religious exercises." I repudiate them as a means to certain ends, but not to others. A ladder is a proper means to the end, of ascending to the roof of a house, but it is not a good means to the end, of walking: so rules and regulations are not a good means for the end, spirituality—that is, the walk in the Spirit. However, I do not repudiate them as not good for the securing of morality and order amongst the unspiritual. The law is good in its place, and I give it its true place. I do not repudiate it.

"His teaching has produced dissatisfaction and dissension, prejudicial to the Methodist Church." The presence of

dissatisfaction and dissension, this trial, of course, proves, but as to its being prejudicial to the best interests of Methodism, I join issue with my opponents. If preaching and illustrating the doing of the will of God on earth as it is done in Heaven is prejudicial to Methodism, then, of course, Methodism, as it is, is not a very heavenly thing, and if my preaching and life cannot benefit it, I presume some more drastic methods must be adopted for its improvement.

However, on the whole, I congratulate all concerned, myself included, on the form which this trial has taken thus far, and do not feel that my absence from the trial will be prejudicial in any sense to the interests which I represent. Whatever the findings of the Committee or of the Conference, I shall not feel that my presence would have materially changed them.

All of which I submit to all concerned,
NELSON BURNS.
99 Howard Street, Toronto.

In due course we received the following as the result of the trial:

REV. NELSON BURNS, B.A.:

DEAR BROTHER,—The following is a copy of the findings of the committee who tried the charges preferred against you by Rev. F. E. Nugent:

"On motion it was resolved that the charges against Bro. Burns having been fully sustained, it is the judgment of the committee that he be and hereby is suspended from the office of the ministry in the Methodist Church until the next Annual Conference.

"W. S. GRIFFIN

"WILLIAM WILLIAMS

"GEORGE RICHARDSON

"W. C. HENDERSON

"JOHN SCOTT."

I am, dear brother,

Yours truly,

A. CUNNINGHAM,

Chairman of District.

Guelph, May 24, '94.

When Conference assembled we received the following telegram as the outcome of their deliberations on the matter :
 TO REV. NELSON BURNS, B.A.,

99 Howard St., Toronto :

The charges against Rev. Nelson Burns for holding and propagating doctrines which are contrary to our articles of religion over doctrinal standards having been fully sustained, resolved that the only course open to us is that he be deposed from the ministry of our Church ; nevertheless this penalty shall not be enforced until the last day of the present session of Conference, and not then if in the meantime he shall, to the satisfaction of the Conference, retract his erroneous views and avow himself in full accord with Methodist doctrines and usages.

A. CUNNINGHAM.

Goderich, May 31, '94.

To this we sent the following :

TO THE GUELPH CONFERENCE OF THE METHODIST CHURCH :

DEAR BRETHREN,—Your telegram announcing your decision concerning my relation to the Methodist ministry was received this morning.

My reply to its contents, seeing some reply from me is, according to my interpretation of its wording, expected, is as follows :

In "my apology" I "avow myself in full accord with Methodist doctrines and usages." But, I presume, I am to infer from the telegram, not "to the satisfaction of the [Guelph] Conference."

As I have in my apology and other writings explained myself as fully and as clearly as my ability will permit, I infer that this deliverance is given with a full understanding of the gospel which I preach, and is to the effect that it is unqualifiedly rejected by the great Methodist Church as far as the Guelph Conference represents it, and in my judgment this Conference is a representative one. I shall not expect a different deliverance from any of the others. I, therefore, accept its verdict as virtually final, and assume that the gospel of divine guidance as taught in the EXPOSITOR OF HOLINESS, when accepted and experienced by any individual disqualifies him from entering, or continuing in, the Methodist ministry.

And, further, it implies that there is no open door for preaching this gospel in the Method-

ist Church—that is, with the consent of the authorities of the Church.

It further includes the fact that all who have accepted the gospel of divine guidance, or who may do so in the future, are to expect organized opposition to their testimony and efforts to propagate their teaching, rather than assistance in confirming them in this faith.

Concerning all these things I will show my loyalty to this decision by placing the facts of the case before all who would examine the credentials of the gospel of divine guidance, let alone embrace it as truth, that there may be no misunderstandings concerning this matter.

I make no accusations to any concerning the method of conducting the trial. Having resolved not to investigate my claims after the pattern I sketched, I presume the only alternative left was the course you have taken. And so I frankly admit that it was the next best course to take.

As I have not exercised the functions of a minister in any of the Methodist churches for a long time, this verdict cannot materially affect my course of action in life. But that it will have an evident result on the denomination whence it emanates, I hesitate not to affirm, and I therefore call upon interested parties to observe.

The holiness creed movement antagonized this gospel at Wesley Park, and conspicuously failed in the encounter. The Salvation Army tried conclusions and resolved to stamp it out of its organization "though it should cost five hundred officers." Well, it paid the stipulated price, and when in England I found them wrestling at headquarters with the perplexing and unique calamities which had fallen on their Canadian work.

So too in this case the resistless law of the survival of the fittest must and will assert its supremacy. Hence any sympathies are not lavished on myself, but are rather for those who are determined to court the discipline which necessarily follows the rejection of a better experience for an inferior one.

But, as I fully realize that I utter such thoughts to those, the majority of whom having ears will not hear, I refrain from further comments, and take leave of you all in the bonds of peace and good-will to all.

N. BURNS.

As was to be expected, this was not deemed satisfactory, and accordingly we were declared no longer a Methodist minister.

The very same issue was met in Mr. Truax's case a few days later, and settled exactly the same way, and then was similarly pronounced upon the following week, by the Toronto Conference, in Mr. Flint's case. It is, therefore, now a matter of history that the Methodist Church of Canada repudiates the doctrine of divine guidance as taught in the EXPOSITOR OF HOLINESS, and forbids it to be taught within its jurisdiction.

THE MEANING OF IT.

The first and general fact established by these verdicts is, that no one may hereafter preach this gospel within the bounds of the Methodist Church with the sanction or permission of the authorities of the Church. Indeed, it practically goes further than this, and puts the ban of the Church upon all so doing.

For example, should one of the members of the C.H.A. attend a class-meeting and undertake to teach divine guidance by testimony or semi-exhortation, the leader could at once remind such an one that he was teaching doctrines which the supreme authorities of his Church had pronounced on as heretical and dangerous, and this party would have to acknowledge that he did so knowing this to be a fact.

Would not the question of doctrine at once be merged into one of morality? How could this party defend himself successfully against the charge of teaching under false pretences? Much more if he should use fellowship meetings, the Sunday school room or the pulpit for such teaching, would he be deserving of censure, and his conduct truthfully be characterized as dishonorable.

All will admit that it would be dishonorable for any party to use a Methodist pulpit, prayer or class-room to teach ex-

treme Calvinism. Why? Not because Calvinism is in itself false doctrine, but because the Methodist Church has put unmistakably its ban upon such teachings. For exactly the same reason it would now be dishonorable to take advantage of organized Methodism in any of its forms to teach our gospel.

Moreover, the righteousness which is the outcome of divine guidance, is now an impassable barrier before all the spiritual to such dishonorable conduct.

This necessary outcome of these trials was brought out and emphasized by Rev. Paul Flint when he frankly told his brother ministers that he would preach this gospel if given a circuit. Not to have acted after this open, this righteous manner, when he believed and taught divine guidance after the manner condemned by the others, who had been, or were being, tried for this offence, would have destroyed his experience of righteous living. And so will it do in the case of any other party who possesses the righteousness of life which Christ and his apostles taught and practised.

Hence it follows that the Methodist Church, in its authorities, has absolutely protected itself against the preaching of this gospel of righteousness within its precincts; they neither enter this kingdom of righteousness themselves, and them that would enter, they hinder. This was done in Christ's day, and it can be, and is being, done in our day.

But the converse of this rule is also true, viz., that if any parties do undertake to preach this gospel in the pulpits or rooms under the jurisdiction of the Conferences, then may all know that such do not illustrate the gospel which they preach. That is, the righteousness of Christ is not being fulfilled in their lives, according to the simplest interpretation of these their outward acts in life.

And, finally, it follows as a truth of

serious import that all in the Methodist Church who would hear this gospel from illustrators of it—and who, we ask, besides such can preach it?—can only hear it preached outside of their means of grace. They must now go outside their camp, bearing his reproach, to hear this gospel expounded, and enforced by example.

THE PRESENT SITUATION.

AS all the members of the Association have not our opportunities for generalizing the work in the Association, we give them the benefit of our knowledge concerning it as it now appears from our standpoint.

In these sifting times, so many who were once prominent in the Association have proved themselves to be not of the movement in the Association, that the surprised question is possibly on the lips of many, Who then are left?

A few evenings ago, a few friends took it into our thought to reckon up those who have survived all the tests thus far used in the Association for weeding out all who were not of the movement. In this enumeration we reckoned none concerning whom anyone had a reasonable doubt, and so the numbering was as rigid and exact as our knowledge could make it.

The result was a pleasurable surprise to the most sanguine of the company. Since then we have placed the analysis of names before any others who were likely to have additional knowledge concerning the matter, and so far have been able to utilize practically the best knowledge of the situation in coming to a correct total.

Upwards of ninety have survived these sifting times, and publicly and privately stand forth with us as Christ's true representatives in the world, whilst a goodly

number more take their places as convinced as to their judgments that this movement is of God, and are seeking to be established in the doctrine of divine guidance.

Considerable superstition exists in the minds of some Christians concerning the matter of parading statistics, a superstition which awakens dread in their minds when there is any tendency to do so on the part of themselves or others. But, like all other things, parading facts or statistics can be the outcome of a right or wrong attitude to God. At this time we purposely brave all such shadowy fears on the part of our readers for the good of all.

At this special crisis in the history of this work of God, when it is unmistakably rejected by organized Christendom as the work of the devil—when the enthusiastic teachers of first, second and third blessingism have united in pronouncing final judgment upon the movement—and when we stand, as it were, waiting the word of command to go into the highways and hedges of our world-wide parish, it is highly proper to run our eye over the whole field and understand the magnitude of the work in which we as individuals are engaged.

John Wesley called for a hundred helpers of the right sort, and promised to do wonders therewith. He obtained them and made good his promise, but the workmen he obtained would have failed almost to a man before the tests these ninety odd have survived. Hence the inference is just, that the work before us is correspondingly greater than that attempted by the greatest of modern evangelists.

But are we now, like them, to gather together for some deliberative scheme, and then go forth after the pattern of early Methodism to rouse up mankind and in this act crystallize into a sect more

conservative than any before us? By no means. As he ofore, if still true to divine guidance, the Holy Spirit alone will have right of way with each individual and appoint all and each severally as h. will to his appointed tasks. And still will we ourself be able truthfully to say, the care of none of the churches is upon us.

We note already five in the movement who have been called on by the Holy Ghost to separate themselves from secular employment to devote all their time and energies to spiritual work, and that in the face of the fact that there is no provision made in any human direction for their support, whilst others apparently are preparing to follow their footsteps in this respect. And yet never were the human resources of the C. H. A. in its individual members seemingly at a lower ebb. This doubtless is of design, that to onlookers the work may make its appeal to them more strongly as of God. He who looks to surroundings to learn the voice of God concerning this way will not now be likely to follow us. To labor in this movement to-day is to court desperation—the loss of all things. In all these things we rejoice, yea, and will rejoice!

ANOTHER CHAPTER IN THIS HISTORY.

WE received recently a letter from Irving E. Gaudin, of Melita, Man., in which he informed us that the word of the Lord came to him requiring him to send in his resignation as member of the Methodist Church, which command he promptly obeyed.

His act created much surprise to the minister in charge, and so he had lengthened converse with him. At its close Mr. Gaudin agreed to put his reasons for resigning in writing. A copy of this document he enclosed in his letter to us, and

we publish it without hesitation as a part of the present controversy between the Association and the Church.

Mr. Gaudin further informs us that the minister to whom it was sent confesses his inability as yet to answer the statement, but calls for additional conference concerning its contents. In the meantime he virtually refuses to accept the resignation, indeed, in the face of it all, he, with the Quarterly Board, has since then appointed the writer a local preacher.

The following is the statement, with the letter to his pastor accompanying it :

DEAR MR. STEWART :

I herewith enclose a few statements, hastily jotted down on the 27th of April, *re* my request for withdrawal from the Methodist Church.

If after you have examined the subject and are still of the opinion that I am wrong or misled, I would be much pleased to receive a written statement of your opinion on the matter. I then can investigate your conclusions, and thus the examination may be profitable to each.

If you then deem a conversation on the topic expedient, I will be pleased to call upon you.

Sincerely yours, IRVING E. GAUDIN.

Melita, Man., May 3, '94.

WHY I REQUESTED BY NOTE THAT MY NAME SHOULD BE WITHDRAWN FROM THE ROLL OF THE METHODIST CHURCH.

Statement—

(a) I believe in God, in Jesus Christ and in the Holy Ghost.

(b) I have learned the secret of doing the will of God by the year as the angels do it in heaven.

(c) To do the will thus, I find that I must first learn the will, and then do it.

(d) I do not learn the will by a would-be statement of such from man.

(e) My ultimate authority in all questions of "duty" is the Holy Ghost.

(f) I place his decisions above those of all councils and all churches.

(g) The Holy Ghost is, to me, above all law, doctrine or creed.

(h) I cannot know that law, doctrine or creed

is true without the Holy Ghost reveals the same to me.

(z) The Holy Ghost is greater to me than all knowledge contained in the Books of the Bible.

(j) The principles of the kingdom of God as revealed to man by the Holy Ghost are grand, glorious and real, but they require the "direct" guidance of the Holy Ghost, in order that they may be understood and properly adapted to the wants of the individual.

(k) The Holy Ghost can teach me what is right under any circumstance.

(l) I must receive the sanction of God through the Holy Ghost ere I comply with the requirements of mankind.

(m) I am in harmony with the Holy Ghost and thus out of harmony with man-made requirements.

(n) The Holy Ghost can make all who will harken, know his voice.

(o) I do not do the perfect will of God (keep converted) by the fulfilling of what is generally known as duties, such as—prayer in closet, searching the Scriptures, trying to make my light shine, abstinence and fasting, attending so-called means of grace, partaking of the "Lord's supper," speaking or praying at every opportunity, etc., etc., but by fulfilling the requirements of the Holy Ghost in all matters.

(p) I prefer the Guide to the guide-book (Bible) with all its additions per human inventions.

1. The "guide-book" is insufficient in directions.

2. It is powerless alone.

3. Man can live (if required) without it.

4. It was not intended to usurp the office of the Holy Ghost.

5. I learn of its value, when and how to use it, per the Holy Ghost.

(q) My spiritual life depends upon my obedience to the Holy Ghost. He furnishes me with fresh bread direct from the bakery of heaven; nothing stale satisfies me.

(r) I am not responsible for what the Holy Ghost requires me to do or to eat—i. e., I do not know what is best, but he does; hence my unresponsibility.

I can but view the requirements pro and con from man's standpoint to the extent of my capabilities. Therefore, I allow him to choose, and then I listen to his decisions. Thus I am a living "tool" of but one being, even God.

(s) The acts of all members of the kingdom

are of great moment. I have no alternative given me that Christ had not; the one word, obedience, expresses the requirement of each.

"I always do those things that are pleasing in his sight." "I came not to do mine own will, but the will of him that sent me." As Christ came into this world, so came I into this experience, that I might do the will of God and enjoy his favor forever.

(t) The Holy Ghost requested me to leave the Methodist Church, which thing I have done. By so doing I was permitted to remain in the kingdom of God. He did not ask me to withdraw for any certain time; it may be forever (this I would prefer). I have had to give up all for the Holy Ghost, and now I count all as rubbish should it pretend to stand between me and his commands.

(u) I am glad that obedience has once more its reward, viz., victory.

(v) Are any perplexed in this matter? If so, may they feel it more keenly. I can but call upon them to come up and possess the spiritual land of Canaan, where all walk in the Holy Ghost. Then can they see their brothers or sisters go up to Mount Moriah, or free themselves from Methodistic claims (at the bidding of their Lord) without one anxious thought in the matter.

(w) I have lived a holy life in the Methodist Church, yet that life could not continue had I been disobedient to the divine command; for I would be out of the kingdom, even though in the Methodist Church. Truly can I say, I rejoice in this way that God has led me.

Further: Since my withdrawal I have been told that all this is a temptation of the "devil"—that I would fall away from "grace." From whence cometh all this comfort?

However, I am comforted in the Holy Ghost that what I have done was right (eternally right) and well-pleasing in his sight. How could it be otherwise under the conditions?

I thus obey God regardless of cost, and, therefore, choose to follow him rather than the vain devices of man. IRVING E. GAUDIN.

Melita, April 27, '94.

We have not been unobservant of the fact, that since the arraignment of Mr. Truax, one after another of the members of the Association have practically severed their connection with their churches, and

have in every instance given as their reason for such action, the distinct command of God to them as individuals. Nor have we been surprised at witnessing such general, apparently concerted, action on the part of the spiritual. When God calls us to work, the door of entrance to that work is, as a rule, thrown wide open. Where the door is even partly closed we are generally called to avoid such narrow entrance.

It is true that in all these things, each individual is a law unto himself, and no one has the right to pronounce upon any one individual for being exceptional in any direction, and so we do not allude to this fact as pointing to any law for the spiritual, but we do allude to it as a fact, and as a fact which harmonizes with our thought as to what is seemly and harmonious with the eternal fitness of things.

IS IT ANOTHER OFFER ?

WE learn that Mr. R. Hickerson, a member of our Association and a representative of the movement within the Association, has signified, to the proper authorities of the Salvation Army, his willingness to become an officer in that organization.

This his offer was taken into their serious consideration, when he was informed that it would be needful for him to be first enrolled as a private, for a few weeks. To this he at once consented, but there he was met by another rule of the denomination, requiring him to be under informal inspection for a couple of weeks before he could be accepted as a member.

This is now his attitude to the Army. Once before, this was the attitude of some of the members of the C.H.A. to this body. That is, the offer of the gospel was made in the person of its representatives. But the offer was definitely rejected. Since then we have recognized the hand of the Lord as connecting the unique disasters to the army in Canada with this rejection as cause and effect.

Again, it would seem, the offer of this gospel, backed by the discipline of the past, is to be presented in the person of

Mr. Hickerson for their acceptance or rejection. To accept Mr. H. at the present crisis, means to throw open the doors of the Army to the teaching of divine guidance as taught in the Canada Holiness Association. To reject his offer is again, if not finally, to close up the Army organization as an organization against this gospel. What will be the verdict ?

DO THE CONFERENCES REPRESENT METHODISM ?

IT will no doubt be taken for granted by a very large majority in the Church and out of it, that the Conferences correctly represent Methodism and that we who are deposed do not. Like most questions, however, this one has two sides, and we propose saying a word or two on the *other* side.

A great deal depends, in the first place, on what is meant by representing Methodism, and not a little also on the answer to the question, what is Methodism ?

Now, if Methodism consists of a mere set of dry, fixed and matterable doctrines and dogmas—inflexible and incapable of modification for practical and spiritual ends—then possibly the Conferences do, and we do not represent Methodism; and indeed, in that case, we would feel very sorry for ourselves if we did. But we claim and appeal to history to make good our contention, that Methodism is or was originally no such organization. The Methodist Church, unlike most others, did not originate in any quarrel about doctrines. She had her origin, not in the brain of any theologian, but in the heart experience of John Wesley. She formulated no new doctrine, unless it be that of perfect love—now practically discarded by the Church—but emphasized and put to practical use some old ones. Theologically her work has been to emphasize saving doctrines. Practically her work has been to lead the people into a personal experience which enables them to receive the greatest benefit from their knowledge of these doctrines. She is pre-eminently the Church of experience. To this day no doctrinal tests are required for joining her societies. Wesley made his boast that no Church in the world was as liberal as the Methodist in this regard.

And further, the Methodist Church has not only been *the* Church of personal experience, but she has constantly sought the *best* type of experience possible. Hence she has more than any other Christian body given prominence to Christian perfection theories, and boasts a very considerable literature on these theories alone. Her works on systematic theology give the subject prominence, and our hymn-work gives it *special* prominence, devoting more hymns to that one subject than to any other single one.

Thus much being made plain, to wit, that the Methodist Church is a practical church—always after the best personal experience—the way is clear to some extent to consider who correctly represents her. And by representing her we mean, be it distinctly understood, representing her ultimate objects, her highest aims, *her essential inner-life spirit*. For, just as there is such a thing as getting the letter of the Bible and missing its spirit, so there is such a thing as fighting for the outward letter, husk or shell of Methodism—its definitions, its forms, its standards—to the utter neglect, denial and loss of her inward spirit. Such we believe to be the position of the Annual Conferences of 1894. They represent Methodism only in the barest, baldest and narrowest sense. They misrepresent her entirely as to the spirit of which she was born and the living principle which once maintained her life and glory.

It has been said that we condemn ourselves by admitting that what we teach is new. The truth is we bring no new doctrines at all for examination or approval, but we do bring a new experience, not to foist it upon an unwilling church, but to ask the Church to examine our life, to investigate our experience, to see whether it is not an improvement on any former Methodist type. If, after examination, they find the experience and life to be what we claim for it, then, and only then, do we demand modifications and re-adjustments necessary for the propagation of this new and improved experience. If this our attitude is not in harmony with the spirit and traditions of Methodism, let some one arise and tell what is.

It may be interesting to speculate a little now as to what John Wesley would do in a crisis like the present. And, in or-

der to arrive at a tolerably clear conclusion, we may ask, what did he do in a similar crisis?

Now, there was such a crisis as the present, or one similar to it, in the early days of Methodism. It came to the ears of John Wesley that certain persons in his societies professed to have received a new experience, passed a sort of crisis similar to their conversion, and entered into a new experience much superior to the old. What was to be done? Great excitement prevailed and danger threatened this new movement if not guided by a strong and wise hand. Did Mr. Wesley go to his catechism or articles of faith to see whether this new thing was warranted by the articles of the Church? Did he even go to the Bible to see if he could find any such experience spoken of there? He did nothing of the kind. He did just what we have been asking the Church to do for years. Did he even go to those persons and tell them they were disturbing the peace of the Church and departing from established usage, and must therefore cease talking about this new experience or be expelled from the societies? Most surely not. But this he did: *He examined them one by one*. The examination was thorough, minute and exhaustive. He took hours, yes, days, for it in one place. He questioned and cross-questioned and also interviewed their neighbors. What was the result? Some of the experiences and professions he declared to be bogus, but the majority, he was compelled by the facts brought out in his examination to confess, were genuine and an improvement on the current Christian experiences in his societies.

Years ago we admired the wisdom and fearless courage of John Wesley in taking this course, but, after all, what other course could he take and clear himself of the charge of bigotry? Notice again his practical wisdom. He had nothing to lose and possibly much to gain by this examination. If this new experience was not of God, he would be safe in condemning it, if, indeed, he should need to condemn it at all, seeing it would come to nought of itself. But, if it were of God, it was of the utmost importance that he should not condemn or oppose it, or it would have ground him and his new

movement to powder.

We must in fairness acknowledge that Mr. Wesley examined experiences similar, apparently, to those professed by members of our Association and pronounced upon them as being of the devil. Well, it may be that Fox and others represented divine guidance to some slight extent—most likely they did—but from what can be learned at this late date, their representation was crude and partial at best, and certainly not in harmony with the present spiritual movement.

It may be, too, that Wesley did not examine as carefully into the experience of Fox as he did in the other cases, and so may have missed the grain of truth hidden amongst much rubbish.

We must bear in mind, too, that it is of the very nature of spiritual experiences that they repel and frighten at first, making it all the more likely that Wesley was hasty in his judgment in this particular instance. That he was partially wrong, at least, seems likely from the fact that great spiritual declension followed his condemnation of Fox and company. However, the fact that Mr. Wesley did condemn Fox *after* examination of his life does not excuse or justify the Methodist Conferences of to-day in condemning us *without* examining our lives.

Our conclusion therefore is, that we, and not the Conferences, represent the essential spirit and aim of Methodism in that we seek the best type of experience possible both for ourselves and others, well knowing that the experience which brings forth the best fruits in the daily life *must* be in harmony with correct theology properly understood.

Dr. Carman's remark at the Niagara Conference to the effect that we "expel the whole Methodist Church" is true in a sense that he little imagined.

A. TRUAX.

SIMCOE, Ont.

THE "HONESTY" PLEA.

THE writer has learned from those who were at Conference that members made much of the honesty plea. They, one and all, insisted that they were at least honest in doing what they did. Well, we are glad to see men stand by their conscience, right or wrong,

when they have no better guide. But, after all, what is the real meaning of all this talk about honesty of purpose and believing that we are right? When men find it necessary to declare their honesty so loudly, does it not nearly always mean that they are not quite sure they are right? The plain English of the case is, "I do this not because it is right and I know it, but because I am honest in thinking or (in this case, we fear) hoping I am right." For is it not very evident that nearly all the members of Conference are *hoping* that I am wrong and they right?

I have carefully and prayerfully considered this honesty plea for years, and I have been forced to the conclusion that, as it is generally used, it is a mere mask or cloak to conceal the nakedness or deformity of him who hides behind it.

Consider for a moment whether that which so commonly passes for honesty is not in reality the most subtle and dangerous kind of dishonesty. Take the case under consideration—this whole heresy question which now agitates the Methodist Church. Now, any one with an ounce of brains can see at a glance that if the profession which the representatives of this movement make is true, it is of the utmost importance that the world should know it. This must be conceded by all. In a lengthened conversation with a gentleman who represents modern spiritualism in its best form, I believe, I asked him to compare our respective theories of life on this wise: "First, allowing for the moment that all you say of spiritualism is perfectly true, what benefit shall I or any one else derive from espousing it? Will it enable any one to do the whole will of God and know-it?" My friend answered that it would not. "Then," said I, "I claim that the doctrine of divine guidance presents a far better claim for lengthened and exhaustive investigation than spiritualism; for if divine guidance as taught by the Association be true, it will certainly enable one to do the whole will of God and, in fact, perfectly satisfy every want and proper desire of the human heart." My friend admitted this, but thought the doctrine promised too much—that it was, in fact, too good to be true. We insist, however, and appeal

to common sense to judge that the doctrine is not too good to be *honestly* investigated.

And just here is where the rub comes in. Where is the sense in talking of honestly judging a doctrine which has not been honestly examined or tried by common-sense tests? To talk about honesty in such a case is to abuse the term in the grossest manner. The most dishonest and hurtful act that possibly can be done is to try to judge of any doctrine or teaching without first making full, fair, impartial, unprejudiced investigation into its claims.

Has this been done by the Niagara, Guelph and Toronto Conferences? To ask the question is to answer it in the negative—to the satisfaction at least of all who know the facts. For be it known and laid to heart, that this is not a mere doctrinal question—not a question whether the doctrine of divine guidance is literally formulated—cut and dried—in the standards of the Church. But is this experience professed by these men a true one, and have they really learned how to have “the witness that all they do is right”?

If the Church has made any honest, fair attempt to answer these questions by examination of the lives of representatives of this movement, I have not heard of it.

On the contrary, it has all along been assumed that, because no one has heretofore professed to live such a life except Jesus, therefore it is impossible that any ever can or will do so. It must be admitted that the fact that men have failed in the past to live righteously is likely to make them doubtful of succeeding in the future, but this doubt need not, and ought not, to prevent them from frankly and fully investigating the claims or teaching of anyone who professes to have found the secret of success. And further, I make bold to affirm, after much thought, that no man is qualified to investigate this doctrine unless he is not only willing to find it true, but *hopes* to find it true. No other man can talk of honest investigation, much less honest judgment. Fancy one who loves God with all his heart and who believes God to be a perfectly just and holy being, not hoping to find a way to please that God and not eagerly investigating any teaching which holds out the slightest promise of help to that

end! If these words are true: “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth* the will of my Father which is in heaven,” what shall be said of him who does not even *want* to do the will of his Father in heaven? Oh, brothers, brothers! why will you fight for some petty doctrine of the person of the Christ formulated by the diseased minds of men in the dark ages, and still trample under your feet his solemn teaching concerning the necessity of righteousness and doing the will of the Father? Alas! you do not appear to see that all this rage about immaculate conception and divinity is but saying, Lord, Lord, whilst the will of the Father remains undone—and you would even stone those who do his will.

It remains to ask the cause of this manifest unwillingness to honestly investigate this teaching, but this will furnish thought for another article.

A. TRUAX.

SIMCOE, Ont.

THE CAUSE OF THE UNWILLINGNESS TO INVESTIGATE DIVINE GUIDANCE.

LOVERS of truth will be glad to learn all the facts in connection with the history of this movement, no matter how much these facts run counter to their feelings, prejudices or pre-conceived opinions.

One fact to be carefully borne in mind is, that this present spiritual movement within the Canada Holiness Association grew out of what is now called by us the holiness creed movement. That is, those who organized the C.H.A. represented in a practical way the old-time Methodist doctrine of holiness or perfect love. I say they represented this doctrine in a practical way—that is, they professed to have the experience themselves, and were engaged in the work of helping others into the higher life. I make this distinction because the whole Church professes to hold and represent the doctrine in a theoretical way.

Another fact to be carefully borne in mind is, that all who represented the old Methodist doctrine of holiness in a practical way, met with opposition and obstruction only less marked and violent

than that now arrayed against this spiritual movement. This, the present writer knows not only from personal experience, but from observation of and conversation with ministers and others who represented the holiness creed movement of that time.

Personally speaking, I know that I have met with more or less distinct opposition from many leading officials on all the circuits which I have travelled, and have found ministers as a rule more opposed to practical holiness work than the people were. I have found, too, that opposition and adverse criticism was always in proportion to the definiteness of the work done and the number of people helped in a practical way. The more persons helped in their experience during the year, the greater the fault found with me at the next district meeting. My preaching, it was said, tended to discourage the old Christians; but if the older Christians received the truth better than the younger ones, then it was said I discouraged the young converts. When others told me they could preach holiness without making trouble, I turned on them with the question, "Where are the persons you have helped in a practical, definite way?" and they could never point to any.

Now, why or whence this opposition to an improved experience? for it seems that any experience which is an improvement on the current and popular one, is always opposed. The holiness creed movement has joined with the whole Church—or rather led the whole Church—in its crusade against this spiritual movement. Mark how Dr. Philp, representing the Church in the widest sense, moves the resolution to depose me from the ministry, whilst the Rev. T. Boyd, the last remaining representative of the holiness creed movement in the Niagara Conference (or rather the representative of the corpse of what was once the holiness creed movement, for it moves no more), seconds the resolution.

Thus we find that, however the Church may be divided on either issues, she is a unit in her opposition to this movement.

Note again, that it is an *experience* which is opposed, and not a doctrine or a creed. For we have heard from pulpits and read in papers the most radical kind of teaching concerning divine guidance

and personal holiness of life, which teaching, so far from being opposed, has been, and is, immensely popular, simply because the writers and preachers have neither professed to live such a life themselves, nor told the people *how* they might live such a life.

The objection being to the life then rather than to the creed, we are brought face to face with the question, Why should the life be opposed, or, rather, why *is* the life opposed? The answer is plain: The life is opposed because men do not want to live it. But why do men not want to live a life well pleasing to God? The answer is plain again: It is because they do not really believe God to be loving, just and good. The saying that all things work together for good to them that love God is the merest idle formula with them. They cannot believe it. What is the fruit of this unbelief in God? The most natural and at the same time the most bitter and terrible, namely, hatred of righteousness. The saying may seem very hard, but the only answer to the question, "What is the cause of the unwillingness to investigate divine guidance?" (or any teaching which promises a better experience) is simply this, namely, the hatred of righteousness. When we lack faith in the absolute goodness and justice of God, we transfer or place faith in something or somebody else. Some who lack faith in God put trust in themselves; others, in their neighbors; others in the church; a still greater number in the Bible, and so on. Whatever a man trusts in, thus becomes his God—it really takes the place of God and so is called an idol. Hence, covetousness—wanting anything which God does not wish us to have—is idolatry. Hence there is a perpetual warfare being waged between the living God and all these false gods or idols which men have chosen to themselves. For instance, a man who has lost faith or lacks faith in God's way of doing business, will invent a method of his own, which is sure to be a little crooked. The result will be a perpetual warfare between his standard of dealing and God's standard of righteous dealing. This warfare will be so annoying, that he will come to hate the pure standard because he thinks it gives him all his trouble.

Take, again, the case of a minister who lacks faith in God's ability and willingness to station him in just the right place. This minister will adopt other means of getting his station—will resort to wire-pulling, a species of bribery (you do the best you can for me and I will do the best I can for you), and other little tricks of the trade. Now, here must ensue a war between the God voice or ideal in the heart and the humiliating practice of political methods. It will make such an one especially miserable and ashamed at heart, if another stands forth before his face professing to practise, and, to all appearance, practising, God's own method of stationing. Indeed, so keen will be the rebuke, even though a perfectly silent one, that there can be no possible harmony or fellowship between these two until the one gives up his political methods or the other forsakes God and adopts the same methods. Illustrations could be multiplied at great length to show how this hatred of righteousness comes about, and how natural it becomes for a man to hate and oppose anything which threatens even to make crookedness impossible for him. Much more will he hate and oppose a doctrine which, if true, will surely strike a death-blow to all his selfish schemes and aims.

A few years ago a minister got calls from two churches. One paid a salary of a thousand dollars, but the other could pay or promise only seven hundred. The minister took the matter to God, and professed to get instructions to accept the call of the congregation which offered the smaller stipend. I remember how little enthusiasm there was over the matter at Conference. I even heard some growl about "impressions being such wonderful things now-a-days." On another occasion, the utmost astonishment to many and no little irritation to others were caused by a minister offering to give up his comfortable thousand dollar circuit and take a seven hundred dollar one to relieve the distress of the stationing committee, which was being worn out with all-night sessions. Everybody was so anxious for his neighbor to get a good, comfortable place!!

Do I mention these things to find fault and injure the Church in retaliation? Of course this sin will be laid to my door

along with the charge of heresy. But it will be a false charge, all the same. Not one member of the stationing committee will dare say that the stationing is done in an unselfish spirit. They all teach that men cannot do perfectly right in anything. Why then should they disguise the truth about the stationing, the facts of which are known by the youngest probationer?

It is necessary for many honest persons to know the real reason of the opposition to this spiritual movement, and there is no better way of convincing them than by utilizing facts of the kind brought to light above. In my letter to the chairman of the committee of trial, last fall, I stated that the real issue between myself and the Church was the old battle between righteousness and unrighteousness, and that truth-lovers would be made to see this. That prophecy is being, and will be, fulfilled.

A. TRUAX.

SIMCOE, Ont.

CROSS HILL CONVENTION.

A CONVENTION under the auspices of the Association will be held at this place, in a neighboring grove, commencing on the evening of Saturday, July 7th next. All are welcome. For particulars, address Peter McCallum, Cross Hill. We hope to meet a goodly number of the members of the Association on that date.

Those intending to be present will kindly be prompt in writing to Mr. McCallum, to facilitate the work of billeting them amongst the neighboring friends.

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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.

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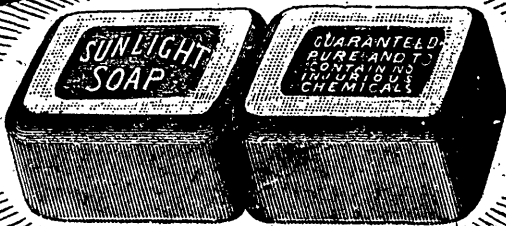
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