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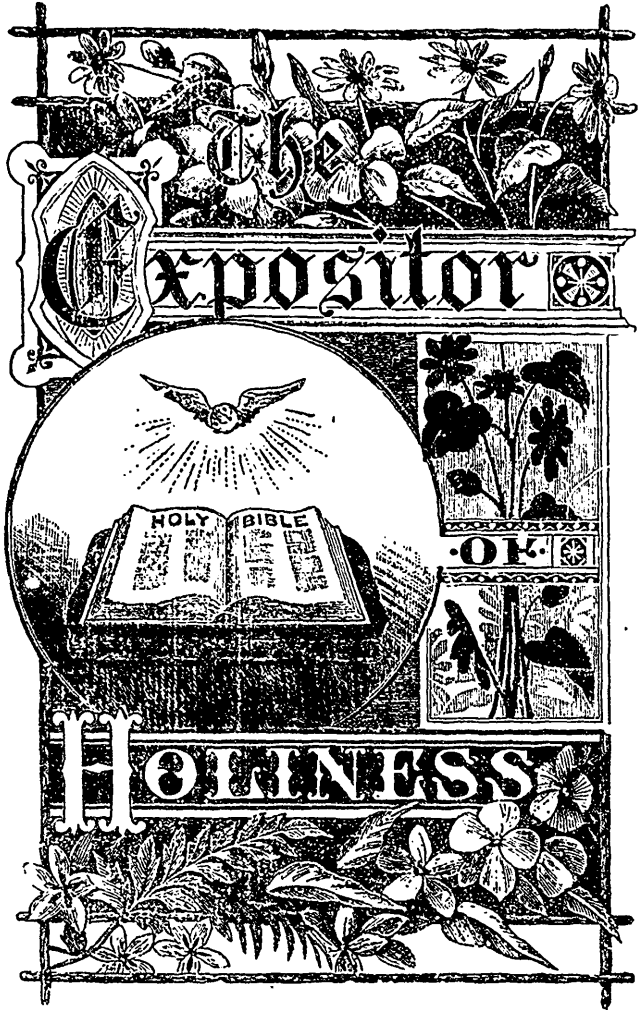
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THE EXPOSITOR OF HOLINESS.

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CALENDAR OF ASSOCIATION MEETINGS.

Every Tuesday, at 3 p.m., at 99 Howard St. A hearty invitation is extended to all to attend this meeting. Friends are free to come late or leave early when they are not able to remain during the whole service, which usually continues for two hours. Strangers in the city will easily find the place by taking any Sherbourne St. car as far as Howard St. and a very little enquiry at that point will suffice to find it.

Every Saturday evening, at 8 p.m., in the parlors of the W. C. T. U. building, on the northeast corner of Elm and Terauley Streets. Parties leaving the Yonge Street cars at Elm Street, by walking one block west, will find the building on the first corner on the north side. A bulletin board is usually at the front of the building.

Every Sunday, at 3 p.m., at the residence of Mrs. McMahon, 301 Parliament Street.

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

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

Galt, at the residence of J. K. Cranston, 24 Oak Street, Sunday, 3 p.m.

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

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

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

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

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

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

Hawtreay, every alternate Sunday evening.

Evanston, Ill., at 19 Chicago Ave., every Tuesday at 8 p.m.

Chicago, Ill., at 361 Sixty Third Street, every Thursday, at 8 p.m.

THE SO-CALLED "GALT HERESY CASE."

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

The Expositor of Holiness.

VOL. XII.

TORONTO, SEPTEMBER 1893.

No. 3.

INTO THE LIGHT.

BY ANNA H. BRANCH.

FIRST came a presence and sense of light,
Then came a tremor of soft surprise,
All in the morning, with moon yet bright,
Over the house-tops I saw the skies.

Low in the heavens a line of fire
Lifted and widened, and reached and rolled,
Until it struck on a distant spire
And made it flame like a dart of gold.

Wide in the east spread a tender flush,
Upward and upward it reached, till where
It vanished away in a rosy hush
That thrilled with its being the whole wide
air.

Dim and little the white moon lay;
It nestled close to the brooding sky;
I saw as it paled to a breath of gray,—
Saw it fading, and watched it die.

A quiver of glory pulsed up in the east,
And broke in ripples from side to side;
Then came a torrent of smoke, and ceased
The sea of light like an adverse tide.

"Ah! it is sullied," I thought, and, pained,
I saw it struggle and watched it rise.
"Why with its black should those clouds be
stained,
The perfect light of those tender skies?"

Ever it mounted, and, dark and black
And fierce as a human agony,
It bounded forth on its upward track,
And soared to the sweep of the sunrise sea.

Tainted, sullied! But yet as it rose,
Like to a creature that burst from night,
It paled with a glory that no one knows,
And melted into a perfect light.

BUDDHISM.

WE expected that as a matter of
course our chief investigations
would be into the mysteries of this, the
chief Oriental religion. And such was the
fact. And yet the result was to us most
unsatisfactory.

Be it remembered there was one definite
object aimed at in all these researches,

viz., to find out if possible what elements
of spirituality entered into the lives of the
founders or illustrators of the Eastern reli-
gions. Our thought was that Buddha, the
founder of the religion named after him,
in all probability had made the acquaint-
tance of God and had illustrated this ac-
quaintanceship to some extent in his life.

But we speedily found out that if such
was the fact this his possible experience
has become so buried under the legalistic
teaching of his followers that it was utterly
impossible to get at it.

For example, there is no life of Buddha,
purporting to be written by any of his
early apostles, no connected account of
what he was and did, no authoritative or
semi-authoritative histories of his soul-life or
spiritual experiences. There are incidents
in his life scattered throughout the volumi-
nous writings we had access to, but they
are of a very unsatisfactory nature, even
if they could be accepted as perfectly
reliable.

Hence the utmost we could reach as
conclusions were mere guesses as to what
was the real life of this man who has left
his impress on so vast a section of earth's
population.

At one time in our reading we were in-
clined to think that the soul-rest obtained
in doing the will of God, as illustrat-
ed in the life of Christ and as known to all
who walk in the Spirit, had been obtained
by him as at least a temporary experience,
and that his followers, having obtained the
true idea of it, had set about securing like
experience by legalistic device.

Certainly this thought seems to be the

fugitive quantity after which all their theologians were in quest, just as the mystics of mediæval times pursued rest of soul in monastic cells or in the use of ascotic expedients.

The device of Transmigration was as likely to originate in this pursuit as the doctrine of Purgatory did with the reputed followers of Christ. But after every effort on our part we were forced to conclude that we had no certain data to rest knowledge on, all our inferences were the veriest of guesses.

We even yet incline to the belief that Buddha, like some of the Hebrew saints, had obtained some knowledge of God which controlled his life, and made him, as a spiritual man, far in advance of his age, and that this, and this chiefly, accounts for the wonderful hold which he secured on his fellow men.

It is easy to dress up a caricature of Buddhism and so tell of the devices of those who in intense legalism attempt to imitate Buddha as he is portrayed to them, a caricature over which we Christians are invited to grow merry. But to the earnest student of this cult there is seen to be an appeal to the deepest longings of the human soul and an honest attempt to interpret and gratify them. We rose from our studies of Buddhism with much greater respect for its teachers and practicers than we were wont to have after reading the caricatures thereof we were accustomed to see when young, in Sunday school libraries.

We are satisfied that the master and especially the founder of Buddhism, were honestly and seriously facing the great problems of life and were doing their utmost to solve them satisfactorily. That they obtained passing glimpses of spirituality we were forced to admit, and that the great mass of Buddhists, like the great mass of Christians, have been, during all the ages, attempting an impossibility, to wit, to become just before God by the deeds of the law; there is the amplest evidence.

However, in one sense the result of our reading was, and is, satisfactory. We found trace of no one man who, like Christ, dared to commit himself to the unseen God as absolute guide and living teacher concerning all truth, or who, having thus lived himself,—or being reputed to have thus lived,—proved to the world his confident faith in God as guide for all men by recommending all to have no ultimate teacher but God himself.

All the traditions concerning Buddha, or his reputed utterances, make him teach legalism in its intensest form, rather than spirituality. So in this respect he is now made, in all the ancient writings concerning him, a complete contrast to Jesus Christ. Whatever may have been his real life and original teachings in their relation to divine guidance, all the writings now known make him a teacher of legality and not of spirituality.

To us it was no little satisfaction to arrive at this knowledge after having gone, as usual, to headquarters. So clearly and certainly did we have to come to this conclusion that we know that no future researches can possibly discount our verdict.

To arrive at such a verdict we remark one does not have to spend years of critical study; it can be verified by very cursory reading. Just as one might glance over Milton's *Paradise Lost* and come to a correct conclusion that there was nothing in it concerning the discovery of the telephone, so it does not require minute study of Buddhist literature to arrive at positive knowledge concerning the question in investigating which we spent so many hours in the great library of the British Museum.

We found ourselves ever and anon tempted to further researches in this enchanting field of study,—to undertake an exhaustive comparison between Buddhism and other isms,—but resisted the temptation as that which would lead us away from our true life-work. So when we satisfied ourself, after looking through all

these Indian volumes and studying carefully those parts which had a bearing on the subject in hand, that the conclusion above stated was undoubtedly correct, we bade farewell to the enticing writings of Buddhism.

It would be an easy matter to refer to our notes and give this article a learned air by weaving into it, in the usual way, many of the big words for which these books are noted. But we leave such pedantry to those who have not more important work on hand than airing their dictionary-knowledge after the modern essay style.

As to the sacred writings of Persia which are known to us as those concerning Zoroaster and his teachings, we do not deem them of sufficient importance to call for an additional article. Suffice it to say that we found not the slightest trace of spirituality in them. There is absolutely nothing in them but teachings concerning rites and ceremonies, and speculations about the unseen world—not the slightest trace could we find of any man, who, either as founder of the ism or as teacher thereof, or ancient prophet, who gave any symptoms of personal knowledge of God as guide and teacher.

Hence the grand finale, the general conclusion we were forced to arrive at is, that outside the Bible there is no account of any man who even professed to commit himself in the absolute sense to be taught of God, and who taught that all men might do so likewise with perfect safety and satisfaction.

The nearest who came to it, in our opinion, was the Grecian Sage, Socrates. But he only came near. He did not make the full discovery, or give it forth to the world of mankind in its completed form.

In this respect Jesus stands alone as the one teacher sent from God, whose mission it was to walk with God in the absolute sense and promulgate the truth that all his fellow men might perfectly imitate him in this his walk in the Spirit.

This we maintain is the distinguishing glory of Christianity as compared with all the religions of the world, and is sufficient to account for its superiority to all.

When the appeal is made to legalistic teaching, all the legalistic lore of the Christian world which has clustered around Paul's reputed utterances about dress, celibacy and the scheme of redemption pale before the mass of legalistic teachings and ascetic practices of Buddhism. But when there is a comparison made concerning individual obedience to God as a living presence realized by faith, then Christianity is seen to be the true religion of man, and ever points to the future glory of our race as fully consummated as far as this world is concerned when men the world over learn to walk in the Spirit, that is, imitate Jesus in doing the will of God on earth as it is done in Heaven.

That this is a possible goal at which to aim we fully believe, and, although many ages should roll round ere it is reached, still may our earth yet swing round through space untold generations all walking with God as he, the first born of them all, walked.

THE PLEA OF AZRAEL.

GIVE me willing room !
I, the white and kindly saint
Men have been so wont to paint
As a vengeful fiend of gloom.
Gifts I bring in either hand,
Will you never understand ?

Who cries not for peace ?
I can give you calm most deep ;
Rest more sure than dreamless sleep.

All misfortunes cease
At my coming ; pain and sin
Must go out when I come in

Prove my words are truth.
Look, how on an aged face,
Pain-distorted, I can trace
Peaceful lines of vanished youth.
Waking lips may hide a sigh—
Sleeping faces never lie !

I, the warden of the world,
Turn my potent golden keys,
Free such sin-sick souls as these,
Sorrow-smitten, passion-whirled,
Break the chain, unloose the thrall—
I, the kindest saint of all !

THE HUNGER OF MAN'S HEART.

WESLEY PARK.

YES! There is only one being in this world that does not fit the world that he is in, and that is man, chief and foremost of all. Other beings perfectly correspond to what we now call their "environment." Just as the soft mollusk fits every convolution of its shell, and the hard shell fits every curve of the soft mollusk, so every living thing corresponds to its place and its place to it, and with them all things go smoothly. But man, the crown of creation, is an exception to this else universal complete adaptation. "The earth, O Lord, is full of thy mercy," but the only creature who sees and says that is the only one who has further to say, "I am a stranger on the earth." He, and he alone, is stung with restlessness and conscious of longings and needs which find no satisfaction here. That sense of homelessness may be an agony or a joy, a curse or a blessing, according to our interpretation of its meaning, and our way of stilling it. It is not a sign of inferiority but of a higher destiny, that we alone should bear in our spirits the "blank misgivings" of those who, amid unsatisfying surroundings, have blind feelings after "worlds not realized," which elude our grasp. It is no advantage over us that every fly, dancing in the treacherous gleams of an April sun, and every other creature on the earth except ourselves, on whom the crown is set, is perfectly proportioned to its place, and has desire and possessions absolutely contemporaneous.

—Alexander Maclaren.

CONTEMN riches, and thou shalt be rich; glory, and thou shalt be glorious; injuries, and thou shalt be conqueror; rest, and thou shalt gain rest; earth, and thou shalt gain heaven.—St. Chrysostom.

IN continuing the history of this now defunct enterprise in its connection with the work of our Association, we find it necessary to return to our first camp-meeting held there, in order to put into written history some of the important incidents connected therewith.

To those who look minutely into the history of our Association it will be discovered that at the outset we comprised nearly all of the pronounced professors of holiness then found in Canada; these united themselves to it because, and only because, it was a holiness association.

As might be expected there were thus brought together persons holding widely differing views on many subjects. But what was not expected by many was, that some held differing and clashing views on many subjects which they considered to be essential, and which views they were on the alert to propagate, and indeed to make their propagation the condition of their continued membership.

At the Grimsby meetings the first of these burning questions was disposed of, and so a small section of the Association took their final departure because the dress question had not been settled, or rather left unsettled, after the pattern of the holiness movement in the States.

And now the great question of physical manifestations had to be met and settled. A certain Mrs. Howe, from New York state, had, in the order of Divine providence, come to us as a holiness evangelist, and had been accepted cordially as an efficient ally in the work of the Association.

Her help was timely and of manifest benefit to our work. It is true that her manner was not in perfect harmony with Canadian notions of propriety or good taste, still, amidst all superficial imperfections, there was evidence of individuality and aggressive power.

Of this she gave good proof in an extensive revival in Queen Street Methodist Church, then under the pastorate of Rev. W. J. Hunter.

When asked by some of the lady members and friends of the Association if we personally endorsed all her peculiarities, our reply was, that seeing they themselves would not come to the front in holiness work, we presumed the Lord utilized such material as he could get, and that it was altogether likely that so soon as they were ready to take their proper places, foreign help would be no longer needed. Of course there could be no reply to such way of viewing the situation, hence, for a time, Mrs. Howe was the most prominent lady worker in the Association, and we fully endorsed her work then as we do the same work now that we look back to it from our present stand point. But gradually it began to appear that she was an apostle of physical manifestations, and that her personal experiences concerning such extraneous quantities were to her of paramount importance. Indeed, it became evident that were she to have full sway this would be the leading and distinguishing feature of the Association.

Now we are positive in our opinion that none of the members of the Association up to that time had any clearly defined views on this preplexing subject, nor, we add, was it possible to obtain any clear views from any Methodistic writings at that time or, we may further add, from any writings of any kind. Hence it will be understood why our pace was slow and cautious.

And we remark here also that we find no fault with this evangelist for holding the views she did nor for any honorable efforts in trying to impress them upon others. In all this she was, we think, a sincere woman and lived up to the knowledge possessed. Her views were and still are sanctioned by many pious, yea, even intellectual men and women in her

church, and to this day very few if any representative Methodists would undertake unqualifiedly to condemn the physical manifestations of which she was the apostle.

However, we now do not hesitate to pronounce on them as all foreign to Christianity, and as a very dangerous element indeed in revival work. Moreover, we find that they who are to any degree captured by this insidious evil, in the end become its dupes, and so, failing to walk in the Spirit, are necessarily unable to show forth the Christ-life in their conduct.

The first evidence of such result we had in the case of Mrs. Howe was her attempt to constitute herself an oracle for us and profess to obtain the mind of the Lord as to what we should or should not do concerning a certain line of conduct, just as certain disciples at Tyre undertook to play the oracle for Paul as to whether or no he should go up to Jerusalem on a certain occasion.

We resisted this usurping attempt on her part steadfastly in the faith that the Holy Spirit, and he alone, was our guide into all truth, and so we found that his instructions to us were diametrically opposed to those of this self-constituted guide.

On another occasion we had cause to rebuke her sharply over some conduct which did not harmonize with her professed walk in the Spirit, and from that time we date her antagonism to us personally, although it was not made evident for some time after.

But before there was any evidence of this antagonism we were given a distinct revelation from the Master that her work in Canada was done. This was to us a great surprise, and was not accepted as the distinct word of the Lord to us until made so evident that we could not doubt without doubting the divine nature of all our christian experiences and of the work given us to do.

But was not this playing Sir Oracle in our turn? Not so, for we were not required to go to her with a "thus saith the Lord" and command her in his name to obey us. It was given to us as a fact for the regulation of our own conduct.

This occurred some six months before the camp-meeting above alluded to. In the meantime this teaching concerning physical manifestations was going on under the name of "*the baptism of fire.*" We had taken no exception to this nomenclature, presuming that it was synonymous with *the baptism of the Holy Ghost*, nor had we during these months intentionally antagonized this teaching in any one direction or on any definite occasion.

Previous to and but a very short time before this camp-meeting here alluded to Rev. Mr. Kerr, of Agnes St. Methodist Church, and a member of, and for that matter a child of, our Association, had held a camp-meeting at Big Bay Point, near Barrie, at which we learned that this gospel of physical manifestations had been brought to the front with peculiar distinctiveness. Accordingly several members of the Association returned from this gathering to our camp-meeting with their zeal quickened and intensified, and apparently promising themselves that, with Mrs. Howe and Rev. Mr. Kerr to lead them, they would quickly capture the entire Association.

It was under these serious circumstances that we commenced that memorable meeting. These *fire* apostles at once formed a hostile camp, and commenced to hold independent meetings, without even going through the formality of consulting the regularly constituted directors. And so war was declared from the start.

Then it was that we were called on to relate, in one of the public meetings, our personal experiences concerning Mrs. Howe, mentioning definitely and minutely the intimation given to us that her work in Canada was done. Mr. Kerr came to

her defence and so the commotion on the camp-ground was still further intensified.

Speedily however, before this central attack, the apostles and teachers of physical manifestations withdrew from the front and so we were able to go on with our camp-meeting without further molestation, and a very successful meeting it proved to be, for all efforts at holding rival meetings were given over and so those who came from a distance for spiritual help were not distracted from their quest by such exhibitions of hostile parties, whilst we were enabled to meet their need by testimony and teaching up to what was required. The work went on triumphantly without let or hindrance until near the close of the last religious service, when, after all who were not of the Association had left the grounds, the opposing party in the person of their recognized leader attempted to renew the battle. This however we declined and hence closed the meeting without permitting the smouldering fires to break out into a flame.

The following morning we held a kind of informal closing service of mixed business and leave-taking. At this meeting Mr. Kerr requested to read a paper purporting to be his reasons for leaving the Association. We gave him liberty, but the Rev. R. Hall, as an outsider and as representing the general congregation, publicly objected, whereupon Mr. Kerr omitted the reading and handed it in as his resignation of membership in the Association.

We are thus minute here for the reason that this same party shortly after wrote a letter to the *Christian Guardian*, in which amongst other incorrect accusations he stated that we personally had prevented his reading this paper. To this letter Mr. Hall replied, giving the facts of the case. But Mr. Kerr made no reply to this correction and so let judgment go against himself by default.

Since then we have, in personal converse,

urged him, in the interests of righteousness and of his own personal character, to rectify this wrong, but without avail. He continues the same apostle of physical manifestations as then if not still more pronounced in that direction, but we fear not so pronounced as a preacher of righteousness.

And here we know we run the gauntlet of the criticism of the church in thus alluding to facts and individuals by name. But our defence is that we are just such a preacher, and further, we explain the bitter persecution everywhere inaugurated against this movement simply because of this fact. Mr. Kerr proclaimed himself as specially the champion of the opposition to our work. He did his utmost at the time of his separating himself from the Association to destroy our work, even to the extent of calling on his Conference to back him in endeavoring to stamp it out, and when he finally started a rival paper he distinctly and definitely refused the ordinary courtesies of publishing houses of similar periodicals, to wit, the exchange of papers.

Why do we thus allude to these things? Our reason is that those to whom we are to preach this gospel of divine guidance may understand our explanation of the intense, bitter antagonism which characterises all those who substitute physical manifestations for the walk in the Spirit, against the work which the EXPOSITOR represents.

This same exhibition also was given by the evangelist Mrs. Howe. For on our return to the city when we offered to shake hands with her at a public meeting she twice refused, and that under such circumstances as would make it impossible for onlookers to harmonize her action and manner with her christian profession. Henceforth her attitude towards us was that of active opposition and personal enmity. Again and again have we sat by her side at the table of a mutual friend, unrecognized by her, and then we have seen her leave the room because we were

asked to lead the family devotions, and finally this aversion to us extended to all who would not share her dislike, even to the extent of refusing to be present at family prayer because the party, whose hospitality she was enjoying, would not sanction her dislike to us.

All this was brought to the knowledge of Mr. Kerr, and yet, in the face of it all, he tried to keep her to the front in evangelistic work, especially in his own church. Indeed the effort was plainly made to secure the seal of success on their labors at Wesley Park and other places as proof that we were wrong and they were right. The final effort of this complexion was made at the Metropolitan Church, where they had full opportunity and where the most extravagant predictions of success were made to the people at the beginning of their labors. But their continued failure was marked and emphatic, and especially so at this final testing spot, where, because of absolute collapse, the battle virtually was over and Mrs. Howe gave up in despair and quit the country.

We wish therefore to draw attention to the fact that not only were these efforts to incorporate physical manifestations with the work of the Association a failure, but the apostles of the movement themselves were unable to exhibit the righteousness of Christ in their attitude to the work of the Holy Ghost. Before the preaching of righteousness, as exemplified in the walk in the Spirit, their preaching became that of unrighteousness.

Moreover, so soon as the public ministry of Mr. Kerr ceased to be a distinct issue between himself and our Association work, then the embargo against success was taken off as having no further significance. And since then, we may remark, we do not hesitate to rejoice in his work in the church. During all the time of his trying conclusions with us we never were called on to go out of our way to antagonize him. We simply withstood him when he rushed at us and then went on with our

work when he withdrew. Indeed, our prayer ever was that he should have every opportunity possible to prove himself right and ourself wrong if such was the case, for in that case we desired to change. But if not, as God was Almighty we realized that the greater his opportunity the better it was for all parties concerned.

And so this mighty battle of physical manifestations was fought out to a conclusion never reached in such definite form in any spiritual movement before. Hence it is that we now fearlessly put our hands on all such things, as they are sought after in many evangelistic services, and give them no place whatever, and moreover we know it as a fact that the presence of the Holy Ghost in power and much assurance has not been checked for one instant in our work. Still he in increasing power and blessing broods over all our assemblies.

(To be continued.)

FOUNDED ON THE BIBLE.

WE HAVE from time to time flung out the statement that all the isms in Christendom are founded on the basis of the Bible as the only authoritative revelation of God to man, but now we propose to expand and illustrate this asserted fact more fully.

But first and as preliminary to this topic it might be asked, What about the movement represented by the EXPOSITOR? Is it founded also on the Bible? We answer, yes, and no, and in explanation of this answer we aver that in answering, yes, we imply even then that it differs from every other religious movement in this matter.

The essential, distinctive feature or doctrines of every other Christian movement are avowedly founded on some parts of the Bible as an authoritative foundation, and hence, because of this fact, the ism itself is committed to the dogma that the Bible is the superior of the Holy Ghost as

guide to the individual Christian. But, need we add, in this thing there is a radical difference between all other movements and that which we advocate.

This Gospel which we preach is found *in* the Bible, but takes not its truthfulness because of this fact. It existed before the Scriptures were written, even as it exists now at the kingdom of God within man. Jesus simply pronounced or emphasized this Gospel and, first of all, illustrated it in all its fulness and completeness, whilst they who imitate him in this do so as one with him in so preaching and illustrating it.

Hence it is that no dogma in this movement has its foundation on one or more passages in the Bible. In this, we repeat, it is distinct from all others. That this is distinctive teaching and diverse from that of all Christian sects, the fact that all others pronounce upon our teaching as heretical and of the devil is proof positive.

The effort has been made continually by the assumed orthodox to connect our movement with one or more of the small sectic divisions of Christendom which have an immoral tendency in some one or more directions, in order that a strong argument might be obtained, from such affinity, against us.

This we all along have realized was a master-stroke on the part of opponents, and human prudence could not but suggest that we should hasten to put up some barrier against all such isms and keep back their adherents from our public services, or, at all events, put up some guards against them to break somewhat the force of our opponents' assertions.

But realizing that our Gospel was for all—the unorthodox as well as the orthodox—we were not called upon to supplement or guard the work of the Spirit after such sort. Doubtless many of these unorthodox teachers and disciples have attended our public gatherings with hopefulness cherished in their minds that they could claim affinity with us, and either rake

us into, their fold, or patch up some kind of a union of forces.

We knew, however, that the simple preaching of the Gospel of righteousness would in the end be an effectual check to all such designs, and so it has turned out to be in every instance. Holiness creed people, Salvationists, Free Methodists, Comeouters, Apostles of physical manifestations or baptisms of fire, Oneida community people, Spiritualists, Faith Curists, Trinitarian and Unitarian creedists, all at different times have visited us hoping to make us their easy prey.

How have we met them? We answer that we have treated all alike. We have preached the simple Gospel of righteousness to them, and, in the use of the sword of the Spirit, which is the word of the Lord, they have been pierced to the dividing asunder of their inward life, and have shown openly they were preachers of unrighteousness. And so it came to pass in the end that all who were wedded to these isms and were unwilling to give them up and accept divine guidance as the only distinctive dogma of life, have fled from us and commenced to denounce us either privately or publicly, or both.

We emphasize here the fact that we make no distinction in this history of the sects above mentioned. They all, without exception, have treated us one and the same way. This then is in part our answer to all who would link us in teaching or practice to any one of the many isms in existence, viz.: that these same isms without one exception imitate these our accusers in bitterly denouncing us as unscriptural and as following not them. What need then have we of other vindication against such slanderous imputations! How useless, how futile, all such damaging accusations, when both we and they repudiate all such affinity; we in the righteousness of Christ, and they in denouncing us for daring to pour contempt on their pet doctrines.

And hence also we maintain that we have by this means established the fact that all these isms, without exception, are founded on the Bible after a pattern radically different from that which the Canada Holiness Association exhibits.

AN INCIDENT.

ON OUR return voyage we made the acquaintance of a Presbyterian minister, pastor of one of the churches in London, England. We had lengthened conversation which, of course, speedily drifted into deep water.

We brought the question of righteous living to the fore and discussed it chiefly from a neutral standpoint. He expressed himself as deeply interested, and when the dinner bell abruptly closed our conversation, expressed a desire to have it renewed.

The next day we reopened the question and carried it still further towards a conclusion. On being again interrupted, we handed him the pamphlet "How to Keep Converted," for perusal.

A couple of days after, he opened a conversation about the pamphlet. But when we maintained that from the vantage ground of Pentecost all other questions should be looked on as unsettled and to be approached as such by each individual, he at once took alarm and abruptly and finally closed the conversation, remarking that life was too short to examine all questions, that we must receive some as settled by the *fathers*.

Now, up to the last phase of the subject he had given evidence of intense interest. Indeed, he had not only sought our acquaintance, but had either taken the lead in the conversation or had so readily followed that there had been no need on our part of *forcing* the talk on the line of our personal views. He evidently was a minister above the average in intellectual and spiritual power, and so we entered into the comparison of theological views and Christian experience with keen relish. More-

over we are assured that we would have parted with mutual respect and consideration had we not given to him unmistakable evidence of want of reverence for traditional teaching.

But this touches the very foundations of the visible church in all its branches, and hence must every time and everywhere awaken the alarm of all religionists.

Now, if he had been absolutely certain that these *traditions of the elders* would stand successfully all forms of honest criticism, would he have shown the least alarm at the call to re-examine them? Certainly not, even although it were the matter of the divinity of Christ.

Does the man who has not only himself examined into the nature of the title deeds to his estate, but who also has employed the very best expert for that purpose, and knows his title can be traced without a flaw to the highest authority in the land, tremble and show alarm at the thought of another party determining to examine for himself ere buying or lending money on a mortgage? Certainly not. No more would a minister in any one of the denominations of Christendom show trepidation at the determination evinced by the membership of the Canada Holiness Association to re-examine if need be every one of the dogmas of Christendom.

We have, in the June number of the EXPOSITOR, given the title deeds to the doctrine of the immaculate conception, just as an impartial examiner would lay out for inspection the title deeds of an estate. Would there be alarm on the part of any creedist, if absolutely certain of his belief, in seeing these in print? How easy to supplement their lack, if lack there be, without attempting to bias the mind of the examiner in any direction, if one is desirous of arriving at the truth at all hazards.

He who is determined on establishing one side of the question rather than the other is at once a special pleader, and must have personal ends to serve. Jesus

Christ would be a strange personification of truth if we were called upon to descend to the tactics of the paid advocate in establishing essential truth concerning his life and teachings. If he is what he professes to be then his followers ought to be able to give opponents the benefit of every doubt in establishing any truth concerning him, and never in so doing descend to the arts of the special pleader.

For our part we are prepared to doubt in every direction we lawfully can, and we yet feel that so long as we have the principle of honesty in our make up we will, must arrive at all truth.

Thus far we have certified ourself that Christ is the embodiment of truth, and that in the fullest sense no man cometh unto the Father but by him.

"THAT BUSH MEETING."

REPLY TO MR. PETCH.

Mr. Petch has occupied a considerable portion of your space with what purports to be a criticism of the first report of this now celebrated meeting as also of my letter relating thereto.

Mr. Petch's correspondence bears very strong internal evidence of assistance in its make-up. I fancy that his right hand man, Mr. Dickenson of Woodstock, had even more to do with it than he had. I am glad, however, that so little exception is taken to the correctness of the report as it appeared in your paper. Mr. Dickenson has, however, over his own signature in the "Woodstock Sentinel-Review," declared it to be "a libelous caricature of what took place," and in the same paper he asserts that "Rev. A. Truax was not condemned by the Methodist church for anything less than righteous living," when the fact is, as he well knew, that no charge of "righteous living" was preferred against him, and that he himself has not denied the divinity of Christ. Now there is not much pleasure in going into a controversy with a man professedly clothed with the garment of holiness, and yet so reckless in speaking of matters of fact. If there is any man from whom we should expect the truth and nothing but the truth, it is the man who proclaims to the world that he is not only living under a continuous divine inspiration, but living as perfect a life as Christ lived.

Every reader of a paper called the "Expositor of Holiness" knows that Dickenson has not only called in question the Evangelists' story of the immaculate Conception of Jesus, the Christ, but has used about all the stock arguments of Col. Ingersoll to prove that He was not divine and that the whole story was a myth

emanating from the imagination of the Evangelists; and of such an infidel character were his writings that the Methodist Publishing House where the Expositor was published, on their attention being called to it, refused to continue to print the paper. The Rev. Mr. Truax, whom he alleges was condemned by the Methodist church for righteous living, is reported to have said at the meeting here, "That Christ's mission to earth was a failure inasmuch as he had not made a single convert." These are the men, Mr. Petch says, who left many friends here, etc., etc.

Mr. Petch asks me how many kinds of holiness there are. Well, there should be only one kind, but unfortunately there would appear to be two kinds, one real and the other spurious. The one and that one taught by the Methodist church is based on the principles of "loving God with all the heart, etc., and your neighbor as yourself." The other, the spurious one, is based on a wild and extravagant theory of divine guidance, embracing no principles, but simply follow the Spirit; and the lives of these people vary so materially, each man being a law unto himself, that one cannot conclude otherwise than that these people are guided by different spirits, certainly not all by one spirit.

I regret to find in Mr. Petch's letter only too clear evidence that he is following in Mr. Dickenson's path in reference to the divinity of Christ—He (Christ) is represented as being simply "the first born among many brethren" and Dickenson says his natural birth was just as other men's, that Joseph was his real father—and that he was afterwards converted and in this way became "the first born among many brethren." I have scarcely the patience necessary to deal gently with men who openly repudiate the very groundwork of our holy Christianity, and Mr. Petch has not raised himself in the estimation of the Christian public by introducing men of such notoriously unsound views into the community to spread their heresies amongst the people.

I shall not attempt to follow Mr. Petch in his wanderings. I see no good purpose to be served in doing so. That the meeting was a dismal failure, except in so far as it attracted a great number of people on Sunday, I think few will deny, and who could expect a meeting conducted without proper devotional exercises to be a success. Was it not just of the kind he alleges, "Too much blatant profession and too little righteous living." I hold that the practice should always measure up to the profession; but when it is largely profession and but little practice, then it is to be condemned.

The meeting has come and gone and if Mr. Petch is satisfied with its results, I am.

Yours, etc.,

A. BOOMER.

[The reply to Mr. Boomer in last week's issue should have been signed Fair Play instead of W. P. The instruction as to the signature to be appended came to hand after the paper was printed.—ED.]—*Waterloo Chronicle*

REMARKS.

WHEN any man comes before the public as a critic of other men it is in harmony with every principle of righteousness that he himself be subjected to the most searching criticism.

Several years ago we made the acquaintance of this writer and now pronounced public critic and opponent of the movement represented by the EXPOSITOR, under the following circumstances.

In response to an invitation of his then pastor, the late Rev. E. Teskey, we had come to Linwood to assist in special services. Our mission was to the members of the church especially. At one of the earlier meetings of the series we learned, by their open, public testimony, that not one-half of the members of that church even *professed* to be converted.

We drew the attention of the officers of the church, Mr. Boomer amongst the number, to this state of things as indicative of their real spiritual status. We well remember how sternly we rebuked the chief class-leader when he tried to meet our damaging arraignment of the religious life of his charge by affirming that they had happy, joyous class-meetings. We suggested that he spoke this to his shame, maintaining that with the greater portion of the membership unconverted he had no right to have such meetings, that they were but a token of something seriously wrong in his own case. So great did this state of things affect us that we uttered the public prayer that God would keep the parties responsible for it awake that night that they might face the situation and learn of its serious nature.

The next day we dined at the house of this same Mr. Boomer, and, when asking the usual questions on an introduction to a stranger, we were met, in reply to our question as to his health, by the statement that he scarcely liked to mention the fact that he was not very well, owing to a sleepless night, lest we should suppose it

was in answer to our prayer of the previous evening. He assured us however that the prayer had nothing to do with his insomnia, for he had had similar attacks before.

We presume that even yet he would accuse us of not being true to facts did we hint that his sleeplessness that night and our prayer stood together as cause and effect. Well, opinions will vary, even as they do in the case of Messrs. Dickenson and Boomer as to their several opinions concerning the real cause of the suspension of Mr. Truax: those who follow the spirit and those who follow the letter of a deliverance are always likely to vary in their opinions.

At the next evening's services we handled this matter of the church's spiritual status and the responsibility of the officials in connection therewith after a serious manner, and with the result that many, including Mr. Boomer, publicly acknowledged their failures in the past and brought forth fruits meet for repentance.

Mr. Boomer we looked upon as the pivot around whom this church reformation was to turn one way or the other, as he was by all odds the strongest personality there.

We were favorably impressed by his conduct, every way considered. His acknowledgment of the sad state of the church and his relation to it was frank and open. He bore himself like a man with the true instincts of honesty, as he publicly made his admissions concerning the lack of true spirituality in his past church life and took the people fully into his confidence as to his determination to live differently. Hence we left Linwood with the highest hopes for its future welfare spiritually.

We had not long returned to our home ere we received a letter from him testifying to abounding spiritual joy in his reformed religious life.

In all this we rejoiced greatly, and hoped many others would reap the benefit

of his improved life. Rev. Mr. Teskey had been preaching righteous living to the Linwood church for some time previously but had been met by strenuous opposition on the part of the majority headed by this same Alfred Boomer. But now all this was changed, and hence he was able to finish his ministry there with satisfaction to all concerned.

We were advised once and again, through the pastor, of failure on the part of Mr. Boomer in continuance in well doing, although he was restrained from active opposition in his, Mr. Teskey's, day. But we knew from his make-up that he could not long be quiet. It is of necessity that he should be a leader either in gathering together or scattering abroad.

Into his secret soul-history of course we cannot fully enter. This is known only to himself and to his God. Whether he failed in the financial tests incident to the walk in the Spirit, as was the opinion of Mr. Teskey, or in some other of the temptations, as, led into the desert, he was, like his great forerunner, tempted of the devil, he alone knows, or rather can know by being taught of God concerning the matter. At all events we who were spiritual were early made cognizant of the fact that he, after running well for a season, ceased, and as a matter of course fell back to the letter of the law—to the observance of the commandments as contained in ordinances. It was of necessity then that he should begin to persecute those who walk after the Spirit.

Moreover, we hesitate not to say that his former intensity of antagonism displayed against the work of Mr. Teskey must be intensified by the fact of his open confession of wrong-doing in that opposition, his temporary success in walking in the Spirit, and then his subsequent failure.

Not to so oppose the work of the Spirit is to admit that his present life is all wrong because not a continuance of that bright section of it so well known to all in his neighborhood.

We hesitate not then to give it as our opinion that concerning the work represented by Mr. Petch it will have no such deadly opponent in that neighborhood as Mr. A. Boomer. He cannot fail to make himself conspicuous in his antagonism.

But we also maintain that in these his open efforts to stamp out the work he will still command the respect of all. The simple fact that his opposition will be open and not of the secret, serpentine cast is his title deed to this respect from all the spiritual.

Hence we give him our God-speed in this his role of public opponent to the work in his neighborhood represented by the EXPOSITOR OF HOLINESS. For if it is not of God he ought to prevail against it, and he will earn the well done of God in his success. If it is of God then in his absolute failure he will have another opportunity to reconsider his life in connection with the walk in the Spirit, that is, divine guidance, which he now tries to stamp as the work of the devil.

And now a few words of criticism as to this letter which has made opportune the above remarks.

Mr. Boomer, true to his present life of exalting the letter above the spirit, correctly challenges from his standpoint the remark of Mr. Dickenson concerning Mr. Truax where he shows that it was the question of "righteous living" that was the real cause of his, Mr. Truax's expulsion from the ministry. Now it is true to the letter that no such charge was made against Mr. Truax by his Conference, and yet we share the opinion of Mr. Dickenson that it was because, and only because he was a preacher of righteousness that Mr. Truax was expelled.

But, after all, this is only a matter of opinion, and hence in a charge or counter-charge of being untrue to facts is utterly out of place on either side. Mr. Boomer would not dream of bringing in such issues of untruthfulness concerning

different opinions in politics, why should he in religion? Fancy one being dubbed a liar because he believed that the N. P. was the real cause of the present hard times! Mr. Boomer is a strong intellectual man and makes no such silly blunders in temporal matters. There must be some adequate cause then for such conduct when discussing spiritual things. If he would *study* his Bible more in place of making a mere fetish of it he might learn it there.

Again, notice into what contradictions and absurdities his following the letter brings him in another direction. He tells us "there should be only one kind" (of holiness). Now in this we fully agree with him, as will all honest men, and yet we think he is a dull reader who does not feel whilst reading the concluding sentence of the first paragraph of the letter that after all he, Mr. Boomer, really believes in two kinds of holiness. Why else write that "If there is any man from whom we should expect the truth, etc." Is it not to be expected that he himself or any other professed Christian should be as rigid in his observance of the truth as Christ himself? If not, then he must claim the *privilege* of tampering with the truth. Practically then Mr. Boomer claims that he can trifle with the truth and be a Christian, but that Mr. Dickenson cannot do so because of his differing profession. Any other deduction than this is to make his, Mr. Boomer's allusion to truthfulness in connection with Mr. Dickenson's Christian profession, maliciously silly.

But Mr. Boomer not only suggests such double kind of holiness as being a part of his creed but actually illustrates it, for he knows enough of the laws of evidence to refrain from giving second hand stories in writing about the lives and characters of individuals with

reference to secular matters. Why then transgress the known laws of evidence in spiritual matters, and give and virtually endorse a hear-say report concerning what Mr. Truax said in his public preaching? He quotes him as saying "That Christ's mission to earth was a failure inasmuch as he had not made a single convert."

We were not there ourself, but we stake our judgment, as founded on the life and teachings of Mr. Truax, on the statement that he never uttered such a sentiment, and that Mr. Boomer in publishing it published an untruth. That he would sign his name to such an easily disproved accusation is proof positive to us that whilst he, Mr. Boomer, has in his being, inherited or otherwise obtained, a truth loving spirit far beyond the ordinary that nothing but his persecuting hate to the work of the Spirit can account to us for such conduct on his part.

Moreover, if he does not hasten to take back the unfounded, untruthful utterance so soon as he learns that it is even disputed by Mr. Truax and his friends, he will ever after stand convicted of *intentionally* bearing false witness against his neighbor.

But shall we say it, we do not expect that he will do anything of the kind. Already we have had this kind of false witness borne against us in public print by the leading religionists of the Methodist church, and when their attention was called to the falsity of their words, in no one instance has there been the least effort to either back up the falsehood or retract it. Again, we say, our only explanation of the appalling fact of such reprehensible conduct is that given in the Bible: "If they have persecuted me they will persecute you."

Mr. Boomer says: "I have scarcely

the patience necessary to deal gently with men who, etc." Of course not. Wouldn't it be in accordance with a profession of Christianity to wait till he had sufficient patience ere commencing to deal with them?

Mr. Boomer maintains that the people whom he criticises are not *all* led by the *same* spirit. According to this, some are led by the good Spirit since all cannot be led by the bad one. Now if he tried to be just or fair he would try to discriminate between them. Well, perhaps he does, and so his ready condemnation is not for all. However, it is evident he does discriminate concerning Mr. Petch, Mr. Truax and some others whom he names, and if we are at any time and under any circumstances warranted in drawing inferences, the inference is that he distinctly and avowedly accuses these gentlemen of being led by some spirit which is not the third person in the Trinity. This is the usual landing place of all our critics: "He hath a devil: Why hear ye him?" Therefore Mr. Boomer is on record as saying concerning the movement which he now criticises publicly, but which he once truly represented, that it is, as far as its representatives are concerned, of the devil.

Well in this he has many companions. He is following the multitude, and there is small danger of his ever being called to account by his church for this sin of slander. We congratulate him on this fact, and also expect him to do his utmost to make this his utterance prove to be a true one both in time and eternity. He has entered upon a serious course, and must persevere, to be an honest man, pursue it to some end, bitter or sweet, for we need scarcely remark that if God should finally recognize these persons as his

followers he could not be consistent and with the same breath recognize Mr. Boomer as such. Such a deliverance on the part of the God of truth would insult every instinct of truth he has placed within us.

Should Mr. Boomer under the circumstances which he has called into being attempt to fall back on some neutral ground of indifference, this would be even a greater sin than to continue in the active course of opposition on which he has entered, that is, presuming it is the wrong course, and much more would such state of attempted inactivity be wrong if his characterization of us is true. His eternal interests are at stake, and the necessity is upon him to continue the battle either with us or against us.

WHAT OF THIS ?

ADVERTISEMENTS.

The *Christian Standard* announces that after the present contracts are filled it will not admit any more "ads" of *patent medicines* or "ads" of *immodest display*, and will admit only those of unquestionable character. The *Standard* declares that it takes this step at a financial risk of "thousands of dollars."—The Good Way.

DOES the editor of the *Standard* think it morally wrong to put in his paper these "ads"? If so, is it not a moral wrong to keep them in for one week longer? Fancy him preaching to whiskey sellers that they should give up selling liquor so soon as their present stock became exhausted!

But he may say he is under contract to keep them in his paper till the contracts expire. Well, if he would risk thousands he would find it no difficult matter to buy off the contracts. That is, he keeps them in still because of the money in them. We wonder if he will continue his profession of holiness in the meantime. Certainly not if he considers this to be a *moral* question and himself an honest man.

But perchance he only looks upon the whole matter as one of expediency. Well, if this is his attitude to it, and we hesitate not to subscribe to this view of the case, why parade the matter as if it were a moral one and not simple, secular business? The whole affair has an unpleasant odor, and tends to discount Christianity in the eyes of onlookers.

FALLIBILITY.

"Fallibility" is a dangerous refuge for any one to fly to as an excuse for failing. There is such a thing as gloating over one's essential fallibility, instead of lamenting it. (D). Johnson's dictum that "a fallible being must fail somewhere" is embraced by many a weak mortal as an acceptable solace to the logic of life. He feels a grim satisfaction, when he fails, in having fulfilled what he is glad to believe is a law of his being. But the right to be fallible "somewhere" is not to be taken as a right to fail anywhere in particular. We are not to look hopefully to our fallibility to excuse us if we fail in that which duty requires us to attempt.—*Sunday School Times*.

WHAT a hard bondage is here indexed! We are to start life's duties admitting that we must fail somewhere, and yet act as if we need not fail, and when the inevitable failure does take place we are by no means to excuse ourselves for failure.

Isn't it something like the old criticism on the dogma of election, "You'll be damned if you do and you'll be damned if you don't"? And yet we heartily agree with the teaching of the editorial as it is made manifest in the first sentence. Moreover we maintain that it harmonizes with the instinctive feelings of humanity.

That we ought not to fail in any direction is so written on the heart of man that he will cry out against failure, no matter how ponderous the creeds which are piled on him to smother that cry. Works of supererogation on the part of dead saints, confessionals and penances, blood-cleansing with the modern interpretation given to it, baptisms of fire, and all other legalistic devices, no matter how eloquently or unctuously preached and testified to, will

not destroy this sense of *ought not to fail* which God has planted in the human heart. Still will it make itself felt to the discomfort of all concerned. And so it will be to the end of the chapter.

The only remedy against this Nemesis which dogs the footsteps of all legalistic or doctrinal effort is to make *no* failure where failure *ought not* to be. And this we cease not to declare can only be the result of walking in the Spirit, even as Jesus walked.

ISN'T THIS "DANGER AHEAD?"

QUES. 67. "In the setting apart of one-tenth of one's income to the Lord, is a person justified in using a part of the same in purchasing holiness literature—for instance, 'Clarke's Commentary,' or a holiness paper such as the *Christian Witness*?"

ANS. We do not know of any better use the one-tenth could be applied to. Holiness literature is what the church and the world need. It is next to circulating the Bible. *Witness*.

AND so the members of the National Holiness Camp Meeting Association have received a dispensation through its organ to pay for the *Witness* from their tithing fund. Surely this ought to make money easy at that office for all time to come, unless the competition of rival holiness papers becomes too keen. For we will presume that there are no restrictions on the tithers as to what holiness paper they should take, provided they are *holiness* papers.

But would this editor discriminate against the *Christian Advocate*, for example? If so, then this deliverance would tend to discriminate the organs of the Methodist Church out of the homes of the professors of holiness, and moreover would put the stamp of secular on all other religious papers.

If however these papers also would pass muster as proper claimants on the tithing fund, what about such religious works as *Uncle Tom's Cabin*, or the *Bursting of a Chestnut Burr*, by E. P. Roe? Would

these pass or be ruled out as secular? They are certainly religious works. Some might even argue that they are as much so as some of the parables of the Bible.

But if this extensive field is opened to the tithing fund, and all the religious novels of religious families may with a good conscience be bought with tithing money, how much would there be left for other matters?

We once had a subscriber to the EXPOSITOR, who had permitted her subscription to run considerably behind, appeal to us to let her take money from her tithing fund to pay the debt, and we presume had we given a similar pronouncement to the one we are criticising we would have secured a little more money than we did. But we directed her to the oracle provided for all, viz., the Holy Ghost, and have reason to believe that our response was not as soothing a draft to her as this deliverance will be to the holiness creed people, and yet there is real danger in it, both to the would-be oracle and those who to the slightest degree give heed to his claim for regulating the consciences of the individual members of the National Camp Meeting Holiness Association.

WAITING.

DOES thy life seem nought but waiting?
 Thirty years our Saviour trod
 Earth, with uncomplaining waiting,
 Ere He preached the Truth of God.

Grudge not rest—the patient hours
 Build the day and make night blessed;
 Winter clothes the earth—then flowers;
 Work can only follow rest.

Wait, as He, God's call with patience,
 For God always calls in time.
 Then shall come the true renaissance
 Thou shalt work a work sublime.

When to thee, in word or action,
 This high calling once is given,
 Small the price, the long inaction,
 Idle years shall then be shriven.

—WILLIAM TATLOCK.

FACTS OF THE UNSEEN.

Borderland, the name of Mr. W. T. Stead's new magazine, serves very well to indicate the sphere of inquiry which concerns spiritual facts. Among thinking persons in all highly civilized lands there is at present more interest shown in these facts than ever before. In addition to increased popular interest in them, there is also an increased scientific interest which proceeds by rigid methods of investigation. Psychological societies, to which men of great eminence belong, have begun the collection of facts with the object of finding the laws which govern them. And there is this important difference between present and past movements of this kind—that present beliefs and investigations concerning unseen forces are put to more practical uses than ever before. For example, spiritual beliefs are passing into practice as schools of medicine. Christian Science has its doctrines and also its dispensaries. The general statement which expresses the situation is this—there is a widely diffused conviction of the existence of spiritual facts about to be discovered, together with very different interpretations of such facts as are already claimed to have been discovered. It is difficult to resist the conclusion that some of these interpretations are narrow and partial. And this results, we believe, not because the facts do not exist, but because they are imperfectly apprehended and described and then theorized into systems. If not carefully observed, the same facts may appear in different manifestations, which apparently indicate different causes. There can be no doubt, for instance, that Christian Science, Faith Cure and Hypnotism have been the means of making many sick people well; but there is just as little doubt that, even in cases of the same disease, the Christian Scientist would deny that Hypnotism effected the cure in the same way. It seems more reasonable to infer the existence of a force common to all these systems, than to suppose the operation of a different force in each case. We find in ordinary medical practice that physicians very often recognize the mental state of the patient as a factor in the cure, and also make use of their own mentality in calming or inspiring their patients. So subtle and elusive are these unseen forces, that different ways of explaining their action more easily occur. Their existence and genuine manifestation, and the accounting for them on rational methods of investigation, should be considered before supernatural agency is invoked. We have no faith that Mr. Stead's dreams will be realized, and we believe the general trend of his recent theorizing is misleading.—*Christian Guardian*.

REMARKS.

We give our unqualified endorsement to this editorial. However, we had the temerity to carry the generalized thought of this editorial still further and pronounce

upon many of the physical manifestations in revivals as also belonging to this subject and to be treated after the pattern here indicated.

APPROACHING.

A Christian lady once said to me at the door of our church, "I cannot go into the meeting because there is a man sitting there in front (a visitor) who says he has not committed sin for two years; it is blasphemy!" No doubt other people are shocked when some Christians say, "Through divine grace we are not conscious of committing sin in thought, word or deed!" But should not every Christian be able truthfully to add, "Amen! God has also given me a pure heart."

Scripture teaches that God means to save us as fully from all sin to day as from hell when we die. "Ah, yes," replies a friend, "but He does not mean to save us from all inclination to sin." We answer that he wishes to cleanse away all our inherited or acquired love of sin, to cast out Satan "lock, stock and barrel," to destroy all the "works" Satan has built in us, to fill us to the extent of our faith with all the fulness of God, and to give us this gloriously full salvation to-day.—1 Thess. 5: 24; Luke 1: 75.

A believer who lives before God in the spirit of Romans 12: 1, and every moment takes it for granted that the Holy Spirit applies to him the all-cleansing blood, does not commit sin either in thought, word or deed. He enjoys the inward witness that all he does is right, and that he is well-pleasing in the sight of his heavenly Father; but if unconsciously he thinks or does anything which grieves the Holy Spirit, the divine witness becomes less powerful, or silent; and to learn the cause of the shadow the believer at once goes specially before God in powerful faith in the all-cleansing blood and in the child-like, humble knowledge of mutual abiding love.—Written for the *Witness* by Pastor Birch.

SO LONG as some loop hole is left open, writers in holiness periodicals may approach as nearly as they choose to the experience of living a life well pleasing to God, and the above extract is evidence of this fact.

This same paper which admits the above near approach to a sinless life, even going so far as to seemingly sanction the possibility of living for two entire years without sinning in thought, word or deed, would repudiate the whole if there was

not the Jesuitical reasoning of the after part of the article, where sin is emasculated down to no sin, and faith in a doctrine is substituted for righteous living.

"He enjoys the inward witness that all he does is right and that he is well pleasing in the sight of his Heavenly Father; but if unconsciously he thinks or does anything which grieves the Holy Spirit, the divine witness becomes less powerful, or silent."

If the Christian enjoys the inward witness that all he does is right then of course when it is a truthful witness it is because all he does *is* right. To live after this pattern by the year is evidently the longing of this writer, and we will presume of the publishers of the *Christian Witness*, who admit the sentiment into their paper. At least they all thought that was their attitude to righteous living till they came up, in the providence of God, against some who did thus live, when at once it was seen that their love for righteousness was not real, but was like that of the many in Christ's time who aspired after righteousness but rejected the one who exemplified their presumed ideal.

Notice how this writer also shows his want of harmony with the words of Christ. Jesus said "Seek ye *first* the kingdom of God and his righteousness." This writer seeks first doctrinal or emotional righteousness, or, which is the same thing, makes it a condition of accepting the righteousness of God. For he plainly declares that the witness of the Spirit to unrighteousness is not sufficient to bring the soul under condemnation for sin. For, he argues that, when "the divine witness becomes less powerful, or silent," he has simply as a matter of curiosity to go to God, and, whilst still claiming to be pleasing to God or an accepted child of God, go through some doctrinal formalities:

The evident object of this substitution is to keep open the desirable loop hole for sin. "Powerful faith in the all-cleansing blood,"

the human substitute for implicit obedience to the Witnesser, appeals to human fears and desires, and is clutched at with the energy of despair, in the absence of the witness of the Spirit to right doing and in consciousness of his condemnation, and then with the lying protestation of "mutual abiding love," the poor dupe of unscriptural teaching lapses into the hard bondage of legalistic effort.

But it is only because of thus *failing* that such writings pass muster in such papers. These writers and *professors* escape the cross of Christ, but do not escape the lash of the school-master. And, saddest of all, they do not escape the penalty of all legalism, viz., that of being in spirit antagonistic to Christ and his imitators.

MR. SHERLOCK'S ARTICLE, "THE AFFIRMATIVE SIDE."

WE HAVE received a letter from Bro. Sherlock stating in emphatic terms that he does not take the position that parties differing from him in their views concerning the details of the divinity of Christ cannot walk in the Spirit up to the full measure of his possibility so to do.

We rejoice in this outcome of the discussion. So long as this, the basal doctrine of the Association, is preserved, to us it is simply a matter of curiosity as to how far members of the Association can diverge the one from the other in their individual views on this or any other burning question. And further, we remark, that so long as the parties directly or indirectly concerned *do* walk in the Spirit, all these discussions shall work together for their good as strengthening their hands in the Lord, and should they not so walk, then will they prove to be a necessary discipline.

CLEAR AND POSITIVE.

God has sent into the world his Holy Spirit, whose office it is to accompany the Word with convicting power. In coming to God in prayer, man's channel of communion with God, we are aided by this Spirit, "for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings that cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." In studying the Word of God, the divine means of communication to man, that Spirit awaits us to lead us into all truth. A maze to the pride of intellect, the Bible is simple and sweet and blessed to faith. To the ritualistic Jews a stumbling block, to the rationalistic Greeks foolishness, to the faithful and lowly it is nothing short of the power of God. It comes to such as the sun rises out of the horizon upon him that watches for it, and shines upon him in all its sublimity.—*Christian Observer*.

COMMEND us to those individuals, who, whether as preachers or editors, are clear and positive in their statements concerning their creeds.

Here it is distinctly taught that the Bible is the only channel of communication from God to man, whilst the Holy Spirit is restricted in his work with man to helping him to understand what the Bible teaches.

We have all along thought the conflict in Christendom concerning the Bible and the Holy Spirit would eventually come down to a simple issue between the Bible as the word of God *versus* the Holy Spirit as the word of God.

It is impossible long to defend the position of the Bible as simply equal to the Spirit as guide into all truth—one or the other must be made supreme, else will the household be divided against itself and so come to naught.

Of course, there is serious internal evidence in the Bible against such usurpation, but that must be got over in some way. Those who subscribe to the assumption of the Bible as being supreme will have no difficulty in overcoming all difficulties in this direction. Thus, for example, the Bible is the supreme guide of man. But

it is objected that the Bible says the Holy Ghost is. The answer to this is that it cannot be true because the Bible is the supreme guide. Who can get around this logic if he clings to the belief that the Bible is the only sure and sufficient guide of the Christian?

True it is that few will put the matter in such concise, bald form; they will rather do so in a round-about way, so as to conceal their determination to propagate their false teaching at all hazards. Wrestling former revelations of God to their own and others' destruction was not confined to the days of the apostles.

WHERE DRAW THE LINE?

It is common to see the doctrine of verbal plenary inspiration placed in contrast with the current theories of inspiration based on the higher criticism, as if there was no middle ground between these extremes. This is not the case. It would be easy to name biblical scholars who are accounted conservative, who reject the rationalistic conception of inspiration, and yet do not hold verbal inspiration, or the theory of the absolute inerrancy of every part of the Scriptures.—*Christian Guardian*.

WE ARE glad to see this bold advance towards individual independence in forming a judgment concerning the inspiration question.

It is clearly admitted here that neither of the extremes alluded to is true to facts. That is, in the first place, the admission is made that the Scriptures are not absolutely inerrant, i.e., some part or parts thereof are errant.

Well, what parts are inaccurate? Is there any infallible tribunal to which we are to look to draw the line of demarkation here indicated? Surely this editor does not set himself up as the infallible pope for all Methodists and assume to dictate to every individual subscriber to the *Guardian*, to every Methodist minister, in short, to all who presume or even wish to be orthodox on this question, the veritable, absolute truth concerning what Scriptures are errant and what are not!

But if not so undertaking to decide for others, is he willing to accept some other individual as capable of deciding for him? We pay him the compliment of believing he is not. Then it follows, of course, that this short editorial is a bugle blast of individual, personal liberty.

But does he not in the same martial notes, proclaim the liberty of all others to imitate him in this matter? The *Guardian* then in this preaches the emancipation of the individual from the thralldom of serfdom—each individual is an infallible pope, whose jurisdiction is himself, and himself alone. Each rules over a kingdom with absolute, divine right, but that kingdom is within him, and, we add, woe to him if he permits any outsider to usurp his lawful sway.

Let but the editor of the *Christian Guardian* be true in this his preaching and he will avoid the narrowness of bigotry and sectism.

CHRISTIANITY.

FOR four thousand years, at least, before Christ, there were no Christians on the earth. During the time of Christ's personal presence on the earth there were no Christians. "And it came to pass that the disciples were called Christians first at Antioch."

What is it then that constitutes a Christian, or is the name an arbitrary one?

It is evident that the term applies to followers of Christ, in the way that Mohammedan does to the followers of Mohammed, Buddhist to the followers of Buddha, &c. The terms that were applied to those who followed Christ before the Antioch day were various, Christ himself calling his followers "salt of the earth," "fishers of men," "disciples," &c.

It is evident that there are those who never had the term Christians applied to them, that have reached Heaven. David and Moses and Isaiah were never called Christians. They were followers of God, but not as Christ followed him after his baptism by the Holy Ghost. They evidently anticipated a time when some one would arise whose life for steadfastness, continuity of faith, purity in motive and aim would surpass theirs. They all had defects in their lives. Jesus had none after his baptism; he was the first to live on the earth a life well pleasing to God. Before his time men were converted to the living and true God, but did not stay converted. They had not yet learned *how* to stay converted. Jesus had not yet lived. Jesus had not introduced the art of righteous living by the year.

Since his time men have been converted to him in every age. Mighty efforts have been put forth to imitate his life. The Bible has been studied and the outcome of this study has been the creation of the hundreds of creeds and sects. All lay claim to the term Christian, though in many cases their practices are widely antagonistic.

There is no doubt that to be a Christian means to live exactly as Christ lived. To be a Christian means to imitate Christ in his method of living, rather than imitate his words, acts and thoughts. Christ did the will of the Father. We must do likewise. Christ was baptized with the Holy Ghost before he undertook to do the will. So must we be. Christ, throughout the three years of his ministry, at least, was led of the Spirit—taught of the Spirit. So must we be. We attain to the rank of Christians not by merely imitating Christ's words and acts, but by submitting ourselves as he did to the Spirit—doing the will of the Father as he did it. As the

Holy Ghost quickened Jesus, so must he quicken us. What does this mean, and who is the Holy Ghost?

The Holy Ghost is God—the great unseen one.

Then can heathens who have never heard of Christ submit themselves to the unseen? If so, in what particulars do such differ from Christians?

It would seem that Christianity is more cosmopolitan than generally conceded. Christ did nothing that the heathen cannot do. Christ did the will. The heathen, who recognize the great unseen, may do the will.

There is no doubt that ignorance and superstition have worked devastation with multitudes of the human race. At the same time it cannot be denied by any one, who chooses to open his eyes and examine facts, that multitudes of so called heathens are worshippers of God in some form. Their recognition of God and their living up to the light that has reached them will without doubt justify them in God's sight. Why not leave them alone then? Why send Bibles and more light to them? We would advise all those who ask such questions as these not to send Bibles and light if they can avoid it, and get to Heaven. It is presumed that these questioners are intelligent Christians themselves, and that they closely follow Christ's directions in the matter of letting the Holy Ghost guide them into all truth and teach them all things. Then if this Omnipotent guide and teacher, on being appealed to in this "Gospel to the heathen" matter, gives directions contrary to Christ's injunction to his followers "go disciple all nations," then it is their imperative duty to obey.

"My sheep hear my voice." "They that do the will shall know of the doctrine whether it be of God." There must be the recognition of the Shepherd.

There must be absolute and unreserved submission to follow the Holy Ghost. Then if direction as to what our relation to both home and foreign heathen is not forthcoming, God must have fallen asleep or gone on a journey.

Christ was a follower of God. Christians are those who follow God as Christ followed God. If there are those on the earth who have not yet heard of either Christ or the Holy Ghost then it may be said of them, to whom little is given of them little shall be required; but to us unto whom the light has come, who have heard of Christ, how successful he was in doing God's will, that it was in virtue of his baptism by the Holy Ghost that this will was done, then all these things having come to us in this Christian land or this land of gospel light and liberty, it can also be said of us to whom much is given of them much shall be required."

Christianity is not the narrow, contracted thing that many people believe. All the religions of the world have some relation to Christianity, either near or remote. Christ established the only perfect way of serving God. Those who serve God Christ's way have the perfect way. No one can serve God perfectly unless they serve him after the identical fashion that Christ did. Jesus walked in the Spirit from his baptism. He was led of the Spirit for three years at least. It is more important for those who wish to follow Christ, to learn what the walk in the Spirit means, than it is to act just as he acted, speak just as he spake, look just as he looked.

There are many would-be imitators of Christ. There are many who are quite willing to imitate him in everything but the absolute walk in the Spirit. It is here that the offence of the Cross arises. The Spirit may lead into foolishness and extravagance, therefore great caution is necessary! Simplicity is at a discount. Reason

and common sense assist in the guidance—are made equal with God instead of subservient to God.

Everything will be done or said that is reasonable or according to common sense—those things will be left undone that are not according to common sense.

By this rule, of course, Abraham did a common sense thing when he raised the knife to slay Isaac. Jesus did the reasonable thing when he undertook to feed the multitude with loaves and fishes. It is a pity that Jesus and Abraham permitted their reason and common sense to desert them, and thus caused a record to be handed down to posterity of two such pieces of extravagant guidance!

But then Satan sets himself up as an angel of light and deludes people—causing them to think they are being guided by God, when really being guided by the devil. That is, because once or twice in our lives we have had counterfeit coin passed upon us as genuine, therefore, from now, henceforth and forevermore, we will have nothing to do with money. Is this the rule in business life? Or is it the rule that people gain experience by the things that they suffer, in either this counterfeit money or bogus guidance matter?

H. DICKENSON.

LEGALISM.

THE popular form of belief amongst the great mass of Christians is that Christ came to this earth to practically abolish the old Testament as the guide, and to substitute therefor his own words and those of Paul and the other apostles. When Christ says he came not to destroy the law but to fulfil it, this is almost universally held to mean that the fulfilment was brought about by Jesus making some stronger statements than any to be found in the Old Testament, every one of which must be lived up to. Was this really the mission of

Christ? Is it possible for anyone to absolutely fulfil all the sayings of Jesus?

For instance, Jesus said, "Give to him that asketh." Some one comes to me and asks me for everything I have. Oh! this would be an unreasonable request. Then the words must be changed to read thus, give to him that asketh that which is reasonable. But who is to decide as to what is reasonable? Is that left to be decided by the individual from whom the request is made? Then if he does not comply absolutely with the request, what must be done with the other New Testament statement, "Let each esteem his neighbor as himself?" There is the Old Testament form of legalism; there is the New Testament law to be bowed down to. But what about the law of the Spirit? Can a person be under law to both the Bible and the Spirit? And must the Spirit be restricted in his guidance to some form of Scriptural statement? But where a half dozen constructions are put upon a statement of Scripture, who is to say which one the Spirit must use in his "word" guidance? If word guidance is imperative, what word had the 120 when they left the upper room at Pentecost for the Spirit to manipulate? As neither Matthew, Mark, Luke, nor John, Paul nor any of the Apostles had written a syllable at this time, and Christ had gone away, what word had the Christians of that day, and the 3,000 converts immediately after, and those of the first score or two years of its existence to be guided by the Holy Ghost in harmony with? Surely Christians will face this question in common honesty. Why should this question be shirked?

There is no doubt at all that the Holy Ghost spoke directly to the individual then; true, not with an audible voice but with the same voice as he speaks conviction to the sinner to-day. He is not confined to the use of the Bible when convicting the sinner; he can convict when neither man nor Bible is present. Then why cannot he go further than conviction without the Bible—Bible language, or human agency?

Why should the Holy Ghost stop short in his personal dealing with individuals at conviction? Why should he even stop short at speaking peace to the seeker? Why should he not go on speaking "guidance" and "teaching" as Jesus said his mission should be "He shall guide you into all truth, he shall teach you all things?" Could not the same statement be made now as was made so frequently by Jesus to his followers when he was on the earth, "Oh ye of little faith?" Is it not lack of faith that causes Christians to rely upon Bible guidance instead of upon the Holy Ghost?

It seems the Christian walk must be no longer one of "faith." It must be one of "sight." The Bible must be looked at.

God may supplement with a sectarian interpretation, but primarily the Word must be the guide. Instead of all old things having passed away, "law" guidance has not passed away. It has only changed from the old to the new "law" guidance.

God is made to take a second place as a guide at least, and the Bible is exalted. How is this? How can a book guide? How can words capable of many different interpretations guide? How can death guide life? Where is it said that it is the "Bible that quickeneth?" Where is it said "The Bible shall guide into all truth or the Holy Ghost together with 'he Bible?" Is it to be found in Scripture that the Bible shall take of the things of Jesus and reveal them to us? We had better early admit that our theology on this cardinal particular is astray. H. DICKENSON.

"FAILETH never," is the chorus of the song of grace. Ages ago the people of God sang it, and we join with them in it. We should sing it even more heartily than they did, for it has been confirmed by the experience of all the ages since they lived and rejoiced in it.—*Workman*.

MAJORITIES do not make the truth; truth makes majorities. It is, therefore, more important to have the truth than to have a majority.—*ScL*.

HYPOCRITES.

THE Lord Jesus Christ was very severe on hypocrites. The most scathing denunciations recorded in the New Testament are against this class of people. He refused to condemn the woman taken in adultery. His words were "neither do I condemn thee, go in peace." In marked contrast to this are his words used to condemn hypocrisy where Jesus says "ye offspring of vipers, ye serpents, how shall ye escape the judgment of hell," and much more of a similar character. It seems Jesus had a greater contempt for the one who professed what he did not practice, or the hypocrite, than for the sinner who practised what he professed.

Ananias and Sapphira were not only liars but hypocrites. They professed what they did not practice.

We are enjoined by the Lord Jesus not to fast, pray or give alms as the hypocrites.

Jesus characterized hypocrisy as the leaven of the Pharisees. He urged them to cleanliness within that the outside might become clean also.

He likened the Scribes, Pharisees, hypocrites to whited sepulchres, that outwardly appeared beautiful but that inwardly were full of dead men's bones and of all uncleanness. Even so, said he, ye appear righteous unto men but inwardly ye are full of hypocrisy and iniquity.

If these were the denunciations hurled by Jesus at the religionists of his day, suppose he visited the earth to-day what would be his words to present religionists? Could he say truthfully of the various organizations and denominations that represent Christianity on the earth, that they appear beautiful outwardly but that inwardly they are "whited sepulchres?"

Could he truthfully charge them with tithing mint and anise and cumin and, leaving undone the weightier matters of the law, judgment, and mercy, and faith?

For instance, could the Niagara Con-

ference of the great Methodist church of Canada be said to have dealt out the justice that Jesus would have meted out to Rev. A. Truax had he controlled the deliberations of that recent assembly? Did the examining Committee, and the prosecuting Committee, and the Conference itself exercise just that mercy that Jesus would have exercised had Rev. Mr. Truax been brought before him for trial and judgment?

Could it by any possibility be said that the "quality of mercy was not strained" on Mr. Truax's case?

In the secret Councils of the Scribes, Pharisees and hypocrites of the Methodist church (always provided that it contains such) when they came together in the secret caucuses and councils and deliberations, did they do much praying? They charge Mr. Truax with doing too little.

And after Jesus' denunciations of the Scribes and Pharisees when they "began to press upon him vehemently," was there an analogy or did history repeat itself when the Scribes and Pharisees of the Niagara Methodist Conference pressed upon Mr. Truax vehemently with their questions?

Could the scene have been photographed, would there have been much difference between the scene at St Catharines and in Wesley's palace there, and Pontius Pilate's palace where Jesus was tried? And when the Rev. A. Truax was led up to the house of that Chief inquisitor in Tilsonburg, Rev. J. Cooley, was there any similarity between this scene and that other scene where they led Jesus away to the house of one Caiaphas, the high Priest?

In this scene who is it that is playing the role of "Judas" for the Methodists?

As I saw and heard the chief prosecutor, Rev. J. H. Cooley, laud Rev. Mr. Truax's piety to the skies in his closing speech, by word of mouth, while the scintillation of his eye savored of the dead men's bones within, I could not help having the ancient scene in which Judas figured brought prominently before my mind.

And if these things be true who is going


to take the place of Jesus Christ in this generation for purposes of denunciation?

Are we, his professed followers, going to sit meekly by and see truth and honor and justice dragged into the dust? Yes, if that be according to the mind and word of God.

But we know no law in this matter except the law of the spirit of life which was in Christ Jesus. At his bidding we are prepared to go forth or to meekly endure, to let alone, or imitate the Lord Jesus in his denunciations of those who practised not what they preached, or at his bidding to hold our peace. "Vengeance is mine, saith the Lord, I will repay." I would rather be amongst the 16 who kept their hands off Mr. Truax than amongst the 62 who condemned him. And to be consistent must not the 62 proceed against the 16? Is not the receiver as bad as the thief? Are the 16 not "accessory after the fact," to use a legal phrase? If Mr. Truax has committed a "felony" against the Methodist Church are the 16 not to be adjudged guilty of "compounding" the same? What have Drs. Williamson and Sutherland, ex-presidents of Conference, to say in their defence? What have Revs. Colling and Mitchell, ex-secretaries of Conference, to say for not keeping themselves above the semblance of suspicion in this important matter?

H. DICKENSON.

ALL.

 ONE of the things most emphasized by the representation of a now passing away type of theology was that "all" who came to the Lord Jesus Christ for life could have the same without money and without price.

"Whosoever" has had the changes rung upon it till it was almost worn threadbare.

God's plan of salvation was for "all" who would take advantage of it.

And any modern ideas that would interfere with this orthodox presentation of gos-

pel truth, would certainly be unscriptural. "All" and "whosoever" are unlimited.

But when the question to be considered becomes one, not of how many can be saved but of how much truth God can teach, or guide into, the "all" suddenly undergoes, by these same representatives of the old theology, a wonderful transformation.

In "He shall guide into 'all' truth," and "He shall teach 'all' things," the "all" has a different meaning than in "Come unto me 'all' ye that labor." While the latter is left unlimited, the former has had limitations placed thereon.

By what authority can this be done? When casting out "imagination" is spoken of, does this mean "all" imaginations or only some? When "whosoever cometh hath everlasting life," was written, did whosoever include "all" or some?

We fail to be able to see why no limit should be placed on these passages and yet a persistent attempt be made to limit *all* in teaching and guidance.

What difference is there between the expression "Come unto me all," and "He shall guide you into all," or "He shall teach you all?" By what authority dare any one limit God's teaching and guiding power, any more than his pardoning power? Can not the same power that can pardon "all" teach "all," and guide "all"? For twenty years of my life I was taught practically nothing, because I was hedged up by the creedist's notion that to be taught anything outside of the particular creed of the denomination to which I belonged, was unorthodox. I also was expected to believe all that was in the creed.

And what have I learned since, may be asked.

It is not so much what I have learned, as what I have unlearned. There is too much learning rather than too little. I took too much for granted at my conversion. When I was converted, it was not only to the Lord Jesus Christ, but to a compend of dogmas.

Since then I have learned wisdom enough to be willing to unlearn as well as to learn, not to know as well as to know. I have

ceased limiting the Spirit in the matter of not knowing as well as in-knowing, limiting his guidance in what not to do as well as what to do.

And this discovery has worked for me a wonderful transformation. To have affections alienated absolutely from creed, church and Bible, and centred absolutely upon God, is a mighty transformation in itself.

Oh! but it is dangerous to depart from the good old, well tried, ancient ways. That is exactly what the Jews urged in Jesus' time. It is no more dangerous now to trust God than it was for Jesus to trust God. Had he heeded temptations of this kind, the result would have been the same as in your case and in mine.

H. DICKENSON.

CHRIST'S DIVINITY.

AS THE charge is being industriously iterated and reiterated that we "deny" the "Divinity of Christ," we propose again stating clearly, and in unmistakable terms, what we do, and what we do not, believe.

Instead of denying Christ's Divinity we affirm it, but the Divinity that we affirm does not necessarily depend for its existence upon Divinity of birth. It may be by baptism. We don't deny Christ's Divinity of birth. Neither do we affirm it. There is at least a seeming conflict of evidence regarding the matter. We occupy a neutral position. We occupy a positive, but not a contentious position. We don't propose arguing, but we do propose examining this and every other "article" of the ancient holy faith. There is, and has been, a greater tendency to argue, than to honestly examine. In this matter we have been "re-created"—born again; this matter has also been "made new."

Christianity is not a system of doctrines—it is a life.

We don't believe in immersion by water. But that is not denying that "immersion" is not a Scriptural mode of baptism. We

may have something to learn in this connection. In the opinion of the Baptists we have a great deal to learn. Methodists and Presbyterians think we have learned enough.

And yet it is problematical whether we could satisfy the latter on this "baptism" any more than upon the "Divinity" question. Suppose we should say that the "ordinance" of baptism was non-essential. Then we would become unorthodox or heretical in the estimation of all. That is, to believe in baptism in some form, is, in the estimation of all, essential to being a Christian.

But suppose we should say that we were unable to settle the conflicting testimony as to the necessity of baptism by water, and claim that many of the passages pertaining thereto if "spiritually discerned" referred not to "water baptism," but to the baptism by the Holy Ghost. Then what would become of our orthodoxy? Would we then be ruled out of the synagogue?

In this "immaculate conception" matter, which is the only question that is up as far as we are concerned, we solemnly stated to the "court" of our church, before which we were recently summoned, that if they would pronounce that belief in the "immaculate conception" was essential to membership in the Presbyterian church, we would solve any difficulty they might have as to whether they should retain us on the rolls of their church or not, in a very few seconds. We would have withdrawn.

Had they the courage of their convictions? As for that, we have no concern. All that concerns us is, that proceedings were *apparently* dropped, and our name left on the rolls. We know little of the whys and wherefores, and care less. We give them the liberty that we take. Their action amounts, however, to relegating the "immaculate conception" to the realm of non-essentials. Their action proclaims to the world that it is not essential to Presbyterian church membership, at least, that the "immaculate conception" should be considered a bulwark of Christianity.

And Dr. McMullen, the Moderator of the Church Court, before which we were formal-

ly summoned by the following letter: "The session wish to confer with you both in regard to your prolonged absence from the Lord's table, and also to the views contained in an article professedly written by you and published in the EXPOSITOR OF HOLINESS," may safely be trusted as a representative of orthodoxy. He has held the highest offices in the gift of his church.

But of course the question may come up again, and it may be said, your thus writing may have a tendency to provoke further action.

Quite so, but to frankly state facts can injure no one. And as far as we are concerned we have no personal ends to serve. "The way, the truth and the life," must continue to occupy a foremost place with us, let the consequences be what they may.

In doing the will of the Father, consequences must always take a secondary place. The will must be done at all hazards.

We expect to be found continuing to exalt the "humanity of Christ," till the truth is believed that he "became flesh, "bone of our bone," and "dwelt amongst us." We further expect to continue exalting the glorious privilege of man to live "even as he lived"—"As he is, so are we in this world."

We expect to continue going into all the world and preaching the gospel of our "joint heirship with Christ" to all the "inheritance of God."

And we further expect to continue preaching our full claims to full brotherhood with Jesus.

We expect to be found pressing upon the attention of men this fact that as God expects us to be "perfect as he is perfect," there is no other way than Christ's way in which this perfection can be attained, obtained or retained.

"Neither is there any other name under heaven, that is given among men, whereby we must be saved," "In none other is there salvation."

We therefore can exalt Jesus, but it must not be in any way that will violate either our conscience, our common sense, or our

reason. As the less always includes the greater, so must the supernatural include the natural.

We know of no better way of exalting Christ than by "righteous doing," "doing always those things that please the Father," as he did.

It is most reasonable, it is the highest form of common sense to "walk, even as Christ walked."

But how did Christ walk? He walked in the Spirit. He was baptized by the Holy Ghost. God declared himself then, as well pleased with him, and he immediately began his three years' ministry on the earth. You "go and do likewise," and your ministry will have begun. Admit that the heavens have opened for you once and forever, let the Holy Ghost take possession of you once and forever, take your position as one of the brethren that Jesus was the "first born" of, claim your heritage of joint heirship with Jesus, and see if your ministry don't soon begin. It may even be a shorter one than the three years of Jesus, if as faithful because the spirit of man now is as it was then, of the "Away with him" type, and will "wax worse and worse."

If the "walk in the Spirit" be a supernatural one, it is also a natural one. If we breathe by a supernatural power, our breathing is also natural. It is a common sense thing to breathe. By having breathed into us the "breath of life," it is thus that we are enabled to walk in the Spirit. We exist in God, God exists in us. He exists in us in the identical way that he existed in Jesus. God took sole control of Jesus at his baptism. We have nothing to say about his birth. We have ceased to assert that God placed Jesus on this earth at a premium. We no longer assert that he had the advantage of a "divine birth," whereby he could live a "righteous life." We know nothing about this. Surely Christendom won't condemn us for our ignorance, and "where ignorance is bliss, 'tis folly to be wise." But it is enjoined upon us to "grow in knowledge."

Certainly, and when we come to shuffle off this mortal coil, and to depart hence, we

expect to leave considerable knowledge for others to grow in. We don't expect to exhaust growth in knowledge in this life. Truth is limitless and infinite. Why then insist on one poor mortal having a monopoly of it all.

We absolutely and positively refuse to be dogmatic about this "immaculate conception," this birth of Christ matter. Do you give us "liberty" here? Is it possible that you will persecute us, that you will even think evil of us, because of what we are ignorant of? Is the old battle for Christian liberty being fought over again at this point? It would seem like it.

To place the humanity of Christ and the humanity of man on the same plane, is in harmony with both Scripture and common sense. To leave the Divinity of Christ on the same plane as Christ left it is also Scriptural. "Other foundation can no man lay than that which is laid." Christ is built on God. Perfect, living contact and communion with God, was the secret of Jesus' life on earth. If we cannot live in perfect contact and communion with God, by all means let the fact be announced. Let it be proclaimed upon the house-tops and in a positive and not a negative manner. Let the line of demarkation be made clear by the creeds. Let transparency take the place of obscurity about this transcendently important matter of just how righteous we can live, how near to the standard which Jesus Christ set up. If Jesus could do nothing of himself, if there was some knowledge that "no man knoweth, neither the Son, but the Father only," if Jesus "grew and waxed strong, filled with wisdom," surely then, in all these things, he certainly was "as we are." It is incumbent then, for all persecutors of this way, to lay down clearly how nearly like him we may become.

Let the matter be once and forever settled as to whether the Holy Ghost guided Jesus or not. Let the matter be once and forever pronounced upon as to whether the Holy Ghost is a perfect guide to man or not. Then let there be very definite statement, in positive harmony with Jesus' own utterances,

in this connection, as to how much sin a man can forsake, and how much he cannot forsake, what he can repent of and what he cannot, what is possible and what is impossible in this sin, either inbred or outbred matter, and let the believers in two works make clear and positive statements as to how much sin is removed at conversion, how much at cleansing, how much at justification, how much at sanctification, how much sin is left when perfect love enters and what prevents the "body of sin being done away" as Paul puts it in Romans 6: 6, at conversion. Also let us have a clear understanding as to how much of our Christianity is Christian, and how much is Pauline, and where there is apparent diversity whether the simplicity of Jesus must give way to the complexity of Paul or whether Paul's ponderous doctrines must give way, so that the "converted little children," may learn of Jesus in his own way, which is that when "He, the Holy Ghost is come, he shall guide you into all truth," "He shall teach you all things.

H. DICKENSON.

CONCERNING INSPIRATION.

MANY are ready and eager to contend, with voice and pen, against any one who may venture to express a doubt, concerning the inspiration of any portion of the Bible; and they express their faith in the verbal inspiration of the Book (as it now stands), in words which evidence uncommon zeal and loyalty. But where are those to be found, who are ready to contend for the "faith once delivered to the saints?" Whose faith stood in the power of God, and not in the wisdom of men. Whose knowledge of the will of God, concerning them, and their understanding of His truth, were not dependent upon that which they read in print through the use of their outward organ of sight, or that which might be heard with the natural ear; but whose inward eyes and ears, were open. Who saw and heard in their own spirits, the revela-

tion and voice of the Holy Spirit. To whom the words of Isaiah: "Thine ears shall hear a word behind thee, saying: This is the way walk ye in it, when ye turn to the right hand, and when you turn to the left," were an actual, and constant experience in their every day life. Who always walked "as seeing Him who is visible" to the outward eye; for, being pure in heart, they were blessed with an inward revelation of Him who alone, is the light and life of men. These, had "the epistle of Christ . . . written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshy tables of the heart. Where, we ask, are those ready to contend for this immediate, *personal inspiration* of the Holy Spirit? Who are not only ready to affirm their belief that "in *old time*," when the books of the Bible were written, "holy men of God spake as they were moved by the Holy Ghost," but as ready to affirm that the inspiration of that self-same Holy Spirit, may be, and *is* known by holy men and women to-day, as surely and infallibly; as ever "holy men of old" knew his inward movings. Surely, from all appearances, there is but a remnant left, who stand ready, to contend for this faith, in the present possibility, of receiving by inward, and direct inspiration of the Holy Spirit, as safe and infallible, teaching and guidance, as anything declared by "holy men of God" in old time *can* be.

If in any age of the world it was *safe* for holy men to rely implicitly and entirely upon the Holy Spirit, for teaching and utterance, it is *safe* in all ages to so rely. But if the declaration of Jesus himself: "When he the Spirit of *truth*, is come, he will guide you into *all* truth," is not a safe promise to accept at its full face value, then no other utterance of his can be unquestionably received. But that his promise means all that it implies, we can testify, because we became obedient to our Master's instructions, wherein he said: "Wait for the promise of the Father," which, saith he, "ye have heard of me." So we tarried, in the attitude of earnest desire and expectancy, and the anointing came, it teacheth all things, leadeth in all truth, is "no lie," and *abides*.—*Words of Faith*.

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