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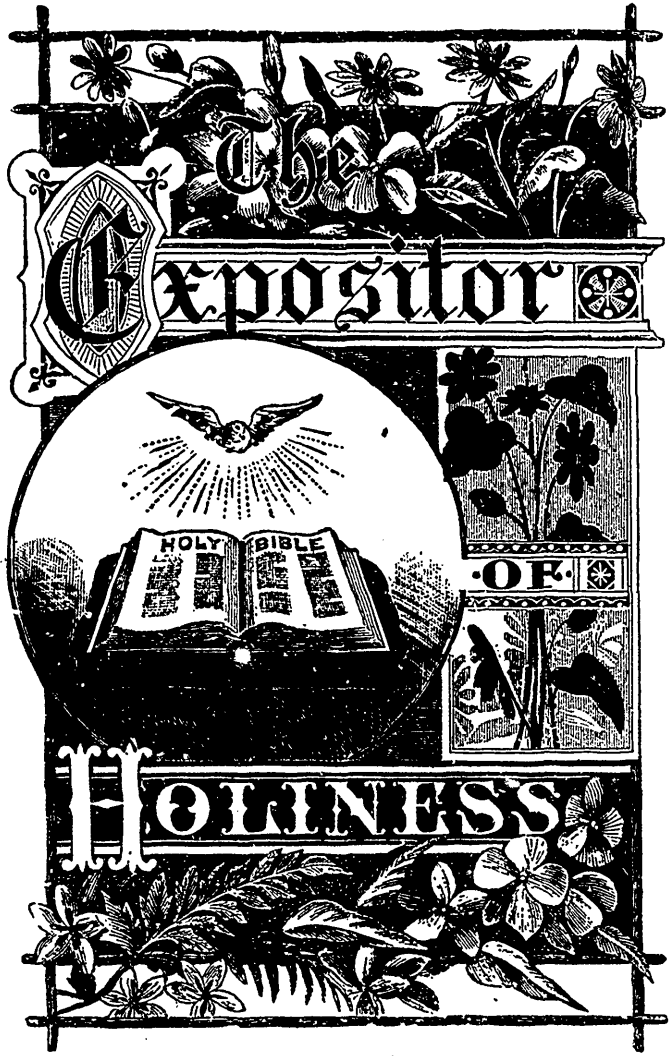
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## CALENDAR OF ASSOCIATION MEETINGS.

- 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 Street car as far as Howard St., and a very little inquiry at that point will suffice to find it.
- Every Saturday evening, at 8 p.m., in the parlors of the W. C. T. U. building, on the north-east corner of Elm and Teraulay 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.
- At Summerville, at the residence of Bro. Harris, every Wednesday, at 8 p.m.
- Otterville, at the residence of H. Titus, every Monday, at 8 p.m.
- At Hagersville, at the residence of Erastus Hagar, every Saturday, at 8 p.m.
- At Galt, at the residence of J. K. Cranston, 24 Oak Street, Sunday, 3 p.m.
- In London, every Sabbath, at the residence of Bro. Couke, 243 Wellington Street, 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.
- At Linwood, in Band Room, rear of the Methodist Church, every Saturday, at 7.30 p.m. Leader, Bro. Kennedy.
- At Markdale, every Sabbath, at 10 a.m., and every Tuesday, at 8 p.m., at the residence of H. A. Harris.
- At Cross Hill, every Friday evening, at the residence of William Petch.
- At Bothwell, at the residence of Mrs. Kerr, Tuesday, 3 p.m.
- At Hawtrey, every alternate Sunday evening.

## THE SO-CALLED "GALT HERESY CASE."

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

THE

# Expositor of Holiness

VOL. XI.

DECEMBER, 1892.

No. 6.

TRUST.

—  
LOU V. WILLSON.  
—

Why should we look forward with doubt  
and with fear,  
And why should we trouble borrow?  
Make the most of the present while it is  
here,  
And God will take care of the morrow.

Half the woes of the future are but a  
mirage  
At thy nearer approach disappearing;  
And chained are the lions at which thou  
dost pause,  
To walk where duty calls fearing.

Why darken a day that is cloudless and  
bright,  
With clouds that may shadow thee never?  
As a child, trust thy God and the gathering  
night  
His presence shall scatter forever.

—*Michigan Advocate.*

THE ANNUAL ASSOCIATION  
CONVENTION.

The Fourteenth Annual Convention of the Canada Holiness Association will be held in the city of Brantford, commencing on the evening of Monday, the 23rd of January, at eight o'clock, and will continue for three days, closing on Thursday evening. The following letter from Bro. Linscott gives all needed information concerning this important gathering.

BRANTFORD, ONT., Dec. 20th, 1892.

DEAR BRO. BURNS,—

There are two meetings held here with

more or less regularity in the interests of righteous living. These meetings are held, one in the north and the other in the east part of the city.

The former was called together by the leader, Bro. J. Galloway, a short time since, to consider the advisability of inviting the Canada Holiness Association to hold its next Annual Convention here, and at that meeting a resolution was carried to that effect. The friends connected with the meeting in the east were called together by myself last night, when a similar resolution was unanimously passed.

The Convention will probably be held in W. C. T. U. Hall, on Wellington Street, to commence Monday, January 23rd, 1893, at 8 p.m., and to continue for the three following days.

Persons intending to be present at this Convention will communicate with the Secretary, Geo. W. Markle, Box 2.6. Brantford, Ont., at least one week before the Convention commences, and billets will be provided for them, while the name and address of the home assigned will be sent to each person so applying.

In order to get a billet, application must be made for it to the Secretary in time to get an answer, and persons coming without observing this rule must not take it amiss if no provision is made for them. In any case we think there will be homes for all who may desire to come, but when application is not made in advance the delegate will suffer inconvenience. There are hotels and boarding houses in abundance in the city for those who do not desire to be billeted.

Both the former Conventions held here were seasons of great spiritual power and profit, and made no small stir among us, and we are looking forward to similar results at the coming meeting.

A cordial invitation is extended to all to come up to this Feast of Pentecost.

T. S. LINSCOTT.

## SOCRATES.

In recently studying, somewhat carefully, the records of this Grecian sage, we were struck, as never before, with the evidence of his deep spirituality. By spirituality we here mean his cultivation of the spiritual part of his nature, that which recognizes the presence of God, not only in His works but as speaking to His creature—man.

We are indebted to the historian Xenophon for this insight into the life of Socrates.

Plato, whose writings are professedly inspired by Socrates, and who affected to be a follower of Socrates almost in the absolute sense, according to our judgment, really failed to discern the true character of his hero. He wrote about Socrates somewhat as the Pharisees wrote of Moses, and modern religionists write about Jesus. He tried to make him a kind of oracle, and have men obey his precepts, without imitating their originator in his obedience to the divinity within them.

Hence, it is to the less voluminous writings of the first historian named that we must go to get a true estimate of this wonderful man.

Xenophon gives the following as the indictment against Socrates by his countrymen: "Socrates violates the laws, inasmuch as he acknowledges not as gods those whom the state acknowledges, but has introduced other and new divinities. He also violates the laws by corrupting the youth." In his comments on this accusation, and the trial which resulted in the condemnation and death of the accused, he bluntly declares that Socrates was condemned to death "for his assertion that the *divinity* forewarned him what he should do and what he should abstain from doing."

He gives an instance of his obedience to this presumed divinity, as follows: When urged by Hermogenes to prepare for his defence, because many innocent persons had been condemned for the want of a good defence, his reply was, "While I was already in the very act of beginning to consider what should be the nature of my defence to the judges, the

divinity opposed my proceeding." And when Hermogenes answered, "You tell a marvellous tale," "Do you regard it as marvellous," asked Socrates, "that the Deity thinks it better for me that I should now bring my life to a close?" Then Socrates gives several reasons why it might be better for him to die than than prolong his life to old age, during which he assumed that thus far his life had been virtuous, satisfactory and happy.

The historian also relates of him, that when praying to the gods, he generalized his askings, simply praying "that they would grant him good gifts," saying that they knew what was best for him, and therefore that it was wrong for him to particularize.

Xenophon further remarked of him "that when he was convinced that he had received some intimation from the gods, he would no more have been persuaded to act contrary to such intimation than any one could have induced him to take a blind man as a guide on a journey, or one who did not know the road, in preference to one who could see, and was acquainted with it. And he condemned the folly of others, who, by disregarding the intimations of the gods, sought to avoid the bad opinion of men. As for himself he held all human behests as not worth a thought in comparison with the counsel of the gods."

From these glimpses the true understanding of the life of this great man can be obtained with some degree of certainty. It is true that some of the accounts of him given by Plato tend to humanize him so soon as man begins to deify him, such as his valuing himself on his ability to drink wine amongst rioters till all but himself were completely overcome, and then, after thus having had a *night of it*, unlike the rest, to be able to go on with his business the next day as if he had been taking his regular sleep.

That is, his life, as a whole, will not compare with that of Jesus Christ, nor yet with that of any of His true imitators; nevertheless, to our mind, it is the nearest approach thereto, outside the kingdom of heaven, which we know of.

And we unhesitatingly say that this

fact is owing to his cultivation of the kingdom of God within; that is, attaching, as he did, *more* importance to the intimations from this source than to those from any other.

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### CONFUCIUS.

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We commenced the study of the teachings of this philosopher and foremost Chinese sage, with the expectation of consuming much time on them, but found that our researches were brought to a conclusion almost as soon as commenced, for the simple reason that we not only found in them no cultivation of the spiritual element of man, but a distinct ignoring of the whole subject.

Confucianism is built on a morality which is distinctly atheistic throughout. Confucius does not antagonize spirituality, but pronounces its cultivation dangerous, and therefore to be avoided. He was the Dr. Steele of his generation, in this respect. His numerous precepts and proverbs, therefore, all have respect to men in their relations, the one with the other. As it is not our desire or appointed work to compare human moralities to learn of their relative importance, we at once closed the volume of the teachings of this ancient sage as containing nothing to capture our attention.

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### THE DIVINITY OF CHRIST.

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As He was, so are we in His world. We believe this literally. We believe that He was the first man who discovered the secret of how to do the will of God continuously as angels do it in heaven. Enoch had approached it by his 300 years' walk.

We believe that Jesus was the first man who fought out to the end the spiritual conflict without flinching.

That He differed from the men who associated with Him is apparent. Peter denied Him with oaths and curses. That the difference was owing to His baptism by the Holy Ghost is not generally admitted. There is a divinity attributed

to Jesus that is full of mysticism. The immaculate conception is tenaciously held to by all the sects.

We believe Jesus had for His spiritual father the Holy Ghost. We believe he had for His natural mother the Virgin Mary. We believe He was born again Himself, just as He taught Nicodemus that he must be. He was born of the Spirit. We don't believe He was twice born of the Spirit. We believe it possible Matthew, Mark and Luke could get the facts concerning the two births mixed. If Peter could err to such an extent as to deny Christ with oaths and curses, if all could forsake Him and flee, if Paul and Barnabas could have sharp contention, might not Matthew and Mark and Luke get the facts about the two births of Jesus mixed? If one of the disciples, Judas, could become an apostate, is it not possible that some of the other disciples might get the facts concerning the natural and spiritual birth of Jesus mixed? That Jesus was born of the Spirit no one will attempt to deny. That His birth refers to His spiritual rather than His natural birth the consensus of Scripture teaching endorses.

He was the "firstborn among many brethren," says Paul. We believe this was not in the manner of His natural birth, but the manner of His spiritual birth, in the manner of His death, in the manner of His persecution and life. We have to lose our life to find it. The servant, in the matter of persecution, cannot be greater than his lord. We have nothing at this stage to say about the miraculous doings of Jesus, the disciples Luke and Paul. We are discoursing about the divinity of Christ.

We believe His divinity, outside of the Holy Ghost coming upon Him when He went to be baptized of John in the river Jordan, to be a mere myth. We believe He was surrounded with men who made errors as errors are made now-a-days. Is it not possible that the immaculate conception of Jesus may have been an error? We believe the disciples recorded what they believed. We are not certain as to their having recorded this conception of Jesus. It may be one of the addenda. In the estimation of some there are no addenda to the Scriptures.

Jesus was the Son of God just as those in this generation. Who are born of the Spirit are sons of God. For as many as are led by the Spirit of God they are the sons of God. Only sons can be heirs of God—only heirs of God can be joint heirs with Christ.

In no sense was Jesus' humanity less than our humanity. In no sense did Jesus' divinity surpass the divinity of those who are under law to the Spirit. We are dealing with eternal realities. We know the grave nature of our utterances. We know we take our life in our hand in thus uttering. In just this connection Paul declares, "Woe is unto me if I preach not the Gospel."

Because the gauzy, filmy thing called Christ's divinity is stripped from Him, it does not follow that we can love Him any the less. It is the man Christ Jesus that we now love. And because we love Him the more, it does not follow that we love God the less. We have solved with Jesus the "secret of a happy life."

We have discovered that there is "Spiritual law in the natural world," as Professor Drummond holds there is "Natural law in the spiritual world." We follow in the footsteps of Jesus in this respect, as He was a natural man under law to the Spirit. It was thus that He did the will of His Father. This generation would be the better of more Gethsemanes and less conferences of flesh and blood. We believe Jesus when He said, "Greater things shall ye do than I have done." We don't think all these greater things have yet been done. We believe that growth in grace cannot be stopped. God has arranged for this, without interfering with man's free will, either. How beautifully the grand plan of salvation for man develops when the shackles of tradition are broken. To the cry, "What shall separate us from the love of Christ," many might answer truthfully, the Bible—the Scriptures of the Old and New Testament.

There is no doubt but that tradition in olden time had the same power that it has now. This or that form of baptism is right because our fathers believed it. This or that form of church government is right because we are the descendants of those who were thus

governed. What men lacked in experience in the early times, they made up by traditions. It was as easy for tradition to creep into the New Testament as for our secular histories to be tinged with the ignorance or prejudice of the writers thereof. And it is possible that the disciples, even if they wrote all that is attributed to them, imagined they did God service. Mighty problems that God alone can solve hinge upon what we are writing, not the least of which is the relation of Christianity to the heathen world. This problem we don't propose grappling with in this article.

In conclusion, we submit that the divinity of Christ is but another of the many substitutes for the Holy Ghost. We may have something to say regarding Christ's resurrection and miracles in another article. We desire to state that we hold no one responsible for our opinions, neither do we reject as heretical any who do not accept our statements on this divinity of Christ matter. We grant the same large liberty here that we take to ourselves. We realize the force as never before of the statement made in olden time, "They shall all be taught of God."  
H. DICKENSON.

#### HOW DO WE KNOW THAT WE WILL BE RAISED FROM THE DEAD?

Jesus promised His followers that they would be raised from the dead, it is true, but, were they to rest their belief in this fact on His simple statement? We think not.

Jesus promised, to all who should come to Him, rest of soul, and yet when the Peters and Johns came to Him, He did not give them His rest at once, but intimated that they must needs wait till Pentecost, when, by accepting the Holy Ghost as He had done, they would know this soul rest as the result of their obedience to the Almighty Spirit.

Just so He implied that the result of obedience to the Holy Ghost would be the knowledge of their immortality—a knowledge, not simply founded on their confidence in His words, but the result

of personal revelation from God to every separate individual.

And in this respect we are made like Jesus Himself—the firstborn amongst many brethren. For it must have been by a personal, definite revelation that He received His positive knowledge concerning His own individual resurrection, and hence we argue that it must have been distinctly connected with His walk in the Spirit, a natural, necessary result.

And thus He could promise to all who would imitate Him by walking in the Spirit, that they too would know, as a distinct personal revelation from God, that they had eternal life, and that none could pluck them out of the Father's hand.

It is after this pattern that we to-day can promise to all, the personal blessings spoken of by Jesus. Righteousness, peace, joy and immortality are the gifts of God, and we proclaim to all mankind that they who accept the Holy Spirit, to obey Him as Jesus did, shall have conscious possession of all these things just as He had.

And, moreover, it is also true that none else can so possess them. For to all others a resurrection life is not a conscious, intuitional knowledge, but is at best the result of a reasoning process.

The Christian who does not walk in the Spirit may so examine the credentials of Jesus Christ as to have no doubt of their genuineness, and then assume that he will be raised from the dead because Jesus said so. But this, his confidence, is exactly on the same plane as that of the Mahomedan or Buddhist—it is reliance on human authority, *i.e.*, human testimony concerning divine authority.

It may be, and really is, a good thing, and decidedly the best of all on that plane of testimony; nevertheless, it is far short of the conscious immortality which Jesus promised to His true followers, His real imitators.

So also, we remark here, that when any of the true followers of Jesus Christ invite their fellowmen to partake of the blessings promised by their Master, there is a similarity of meaning between the words of invitation used by all, which is somewhat startling when first

considered. "Come unto Me and I will give you rest," when uttered by Jesus, after all, meant, "Obey the Holy Spirit as I do, and you will have My rest of soul, and after precisely the same manner." So Paul could say, "Follow me as I follow Christ," and might have added, "And you shall find, by obeying the Holy Ghost, the same rest which we both have, and after the same manner of obtainment." And so, likewise, all the followers of Jesus Christ in His obedient walk in the Spirit, may proclaim to the ends of the earth, "Obey the Spirit as we do and you all shall have *the peace of God*, which passeth all understanding."

From all of which, and much more that might be added, we maintain that the conscious immortality, which includes a resurrection from the grave, as well as all other infinite, spiritual gifts of God to the soul of man, are a personal revelation to the spiritual, and can only thus be fully known.

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## SERMON.

2 Cor. xiii. 14.

My text is the last clause of this verse. The verse as a whole is as follows: "The grace of the Lord Jesus Christ, and the love of GOD, and the communion of the Holy Ghost, be with you all." This will at once be recognized by everyone as the benediction, which is pronounced by hundreds of thousands of persons who conduct public and social worship throughout all Christendom, generally at the close of the service. No change in the wording was made by the revisers of the Bible.

I am safe in the assertion, that if in the tenth part of the instances in which these words are uttered, there should be such an understanding of the meaning, and such a believing utterance as the importance of the matter and the promises that God has given concerning prayer demand and justify, the Church of Christ would be tenfold mightier than she is, and the world would, in one year, be brought nearer to the millennial condition than a century of her present state is likely to bring her.



In this benediction verse, there is a distinct recognition of the threefold manifestation of God which is peculiar to the Christian system, distinguishing Christianity from Paganism, Mohanmedanism, Judaism, and almost all philosophic systems of religious opinion. For by the express order of the Founder of Christianity, every convert to Him is to be baptized "into the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii. 19.) What can such words, used in connection with the outward act of initiation into the body of Christian believers, mean but that the individual who is baptized shall henceforth recognize his God as a Trinity, dropping the many fancied deities of polytheism, if he has been a pagan, and if he has been a Jew, adding to his former thought of the unity of Jehovah the new and interesting manifestation of Him as the Three in One?

"The grace of the Lord Jesus Christ" is shown in the wondrous and unequalled act and process of redemption. "Ye know the grace of our Lord Jesus Christ, that though He was rich, for your sakes He became poor, that ye through His poverty might be rich." Think of Christ's incarnation, and what followed it, His humble life, His death of self-sacrifice, His resurrection, His ascension, His pouring out of the Spirit, His constant intercession for His people, His Divine-human sympathy with man, and you can preach a sermon to yourself on "the grace of our Lord Jesus Christ." "The love of GOD," which, in this connection, is God the Father, as manifested in the gift of His only begotten Son for us and to us. "God commendeth His love toward us in that while we were yet sinners Christ died for us." "God so loved the world that He gave His only begotten Son." "Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins." God the Father is our Providence, and the great, the central, the all-including act of His fatherly love is the gift of His Son, followed by the pouring out of His Spirit. "He that spared not His own Son but delivered Him up for us all, how shall He not with Him freely give us all things."

Think of the Father as identified with every act of Christ in His redeeming work for man, and preach a sermon to yourself on "the love of God." It will brighten every hour of your experience to realize it. It will put a silver lining on every cloud of apparent misfortune that casts its shadow on your path, it will make you wonder that you were ever unwilling to serve Him, or that you ever found His service to be anything but joy and triumph.

But "the communion of the Holy Ghost" now awaits consideration. What, who, is the Holy Ghost? Our first answer is, He is a true *Person*. He is not to be thought of as an influence, a bundle of influences, as a mere rhetorical personification of the energy of God. Jesus, knowing that the personality of the Spirit would be in danger of being ignored or forgotten, because the Spirit would not be incarnated in a *visible* person, never speaks of Him but with a personal designation, or a personal pronoun. Thirteen verses of the New Testament include all that He said about the Spirit when He was preparing the minds of His disciples for the Pentecostal manifestation, and in those few verses, either a personal name, or a personal pronoun, as applied to Him, occurs no less than twenty-three times. The fashion of applying the neuter pronoun to Him, which has been so prevalent, could not exist, if His true personality were generally recognized, and that personality will be recognized and accepted when believers generally see that the salvation that Christ gives includes the definite reception of HIM in Pentecostal fulness.

What kind of person is the Holy Ghost? He is a person who is equal in dignity of nature to the Son, for the Son departs from visibility on earth in order that He, the Spirit, may take His place as Teacher and Guide of men. "I have many things to say unto you, but ye cannot bear them now, howbeit, when He, the Spirit of Truth, is come, He will guide you into all truth. It is expedient for you that I go away, for if I go not away the Spirit will not come." He is omniscient, He is omnipresent, He is omnipotent. He sees every soul that

is willing to be led, He is present wherever there is a hunger and thirst after righteousness, He is competent to produce a real and complete overthrow of sinful tendency in every heart that receives Him. His equality with the Father and the Son, as well as His personality, is proved by the words of Peter, uttered in connection with the case of Ananias and Sapphira, who declares, first, that these persons had lied unto the Holy Ghost, and immediately afterwards that they had not lied unto man but unto God; also, by the association of the Holy Ghost with the Father and the Son in the formula of baptism, which is to be used universally, showing that every Christian is expected to recognize His equal dignity with them as the true God. He who fully fills the place that Jesus filled is His equal as a person. The Son made atonement for the sin of the world. The Spirit convicts the world of sin. He who teaches all things must be all-wise, He who guides into all truth must know all truth and be as infallible as Jesus Himself was. A conception of Him has prevailed, which is not that of His true divine personality, which has lowered the standard of Christian living, limited the benefits which He would fain bestow, and dishonoured God, in that it has dishonoured Him. The Church sighing for a restored Pentecost, sings

"Haste again ye days of grace,  
When assembled in one place,  
Signs and wonders marked the hour,  
All were filled and spake with power."

These days will again gladden and strengthen the sacramental hosts of God's elect, when the Church recognizes the true dignity of the Holy Ghost, and, like the one hundred and twenty at Jerusalem, puts itself into an attitude of surrender and trust, in order to be filled with the Holy Ghost.

What is meant by "the communion of the Holy Ghost?" Webster defines communion as 'fellowship, intercourse between two persons or more, interchange of transactions or offices, a state of giving and receiving, agreement, concord.' Fellows are persons whose privileges and relations are on equality, the

one to and with the other, and the Divine Spirit, proceeding from the Father and the Son, welcomes the spirit of the believer, who has been freed from the sores and fetters of sin by the full pardon granted by the Father, into His "fellowship." The Creator Spirit greets the creature spirit, both being, in their respective ways, the breath of God, and the human spirit, like a long-lost prodigal returned, leaps gladly out of the loneliness and nakedness and cold despair of its former life into the embrace of the divine; into boundless love and wealth because it now enjoys the "communion of the Holy Ghost." I speak to some, mayhap to many, who remember the moment when first your eager and penitent spirit came into conscious and welcome contact with Him, and you felt yourself beautifully at home with Him, when "the Spirit answered to the blood, and told you you were born of GOD."

But communion implies, according to Webster, "intercourse, interchange of transactions, giving and receiving," as well as fellows<sup>h</sup>. Is intercourse and interchange with God a new thing in human privilege; or is the giving and receiving only a fancy or a figure? No! God spoke to Adam and Eve, and Adam to God; to Cain, and Cain replied. In one interview God spoke to Abraham seven times, and Abraham to God six times; Jacob at Peniel three times, God four times; Moses in Median three times, God four times; to the boy Samuel God spoke three times, Samuel to God once. Go to Horeb and listen to the colloquy between God and Elijah, to Keilah and find David receiving three replies to three distinct requests, to Hakkuk in his watch-tower, watching to see what God would say unto him, and having heard Him, exclaiming, "O Lord, I have heard thy speech, O Lord, revive thy work." God says in Isaiah's hearing, "Whom shall I send, and who will go for us?" Isaiah replies, "Here am I, send me," and God said, "Go, and tell this people." All along the ages, whenever man would speak to God, in true submission and faith, God was always ready to speak to man. Passing by the ceremonies and the vestments of dead for-

mality, and hating the Mammon and the passion, and the ambition of average life, pressing his way to where God's speech can be heard, see the earnest soul looking up and listening for a response to its earnest cry for recognition and help. Will God answer? The experience of millions endorses the word of the Master when He says, "For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." So it was in the age before the death and resurrection of Christ, before His ascension and the pouring out of His royal gifts at Pentecost. What is the condition of human privilege now? Why, it is this: the veil of the temple is rent in twain, and all may enter where only the High Priest had the privilege to go; the rent has never been repaired, and access is free for every day to Him whom the High Priest could only see once in a year. Now, the Spirit is poured out on all flesh, so that the audience granted to the Jacobs and Elijahs in the solitudes of streams and mountains, and the communion enjoyed by Samuel and Isaiah in the courts of the Lord's house, is now granted to "all that are afar off, unto all whom the Lord our God shall call unto Him." All the privileges of the kingdom are open now to "whosoever will."

Communion implies "giving and receiving." What does the Holy Ghost give, and what does the believer receive?

1. The mind of God concerning our whole life-work. The believer who enjoys the communion of the Holy Ghost is never at a loss to know God's will. No doubts can live when He speaks, no perplexities annoy in His presence no heresies can flourish where believers live in His light, no sin can stand His fires. "The righteousness of the law is fulfilled in us who walk not after the flesh but after the Spirit." He gives the final teaching as to what is sin, and what is holiness, moment after moment. The so-called science of casuistry, in which theologians of past ages delighted to exercise their analytic powers, is, to the believer who enjoys the communion of the Holy Ghost, no

better than a set of rules for the performance of a dumb-bell exercise. "Ethics" are just the merest, crudest notions of what is wrong or right conceived in the absence, and without reference to the teaching, of HIM who is the Author of all ethical relations.

2. The power of God enabling us to do our life-work. The believer who enjoys the communion of the Holy Ghost is never lacking in sufficient power to do what it is best for him to do moment after moment. "The kingdom of God is not in word but in power." "Ye shall receive power when the Holy Ghost is come upon you, and ye shall be witnesses unto me." We will grow strong by exercise, is what we are told by some. Exercise does not give strength, it calls forth and uses up strength. Strength must be in the subject, in the person intrinsically, or there will be nothir; that can be exercised. And as in the absence of the Holy Ghost, man has no power to do what is required of him, that is, to witness for Christ; therefore that power must come to him from without. The Master's promise completely fits this position of things—"Ye shall RECEIVE power." O how many have been tried for the purpose of producing power! Anything at all but the humbling of the will to acknowledge utter weakness, and the opening the soul's door to "receive." Pardon of sin is not developed, it is received. Power to live the righteousness of the kingdom of God is not developed, it is also received. The Protestantism of modern times has generally accepted the truth concerning forgiveness; when it as heartily accepts the truth concerning holiness, it will cease leaning on learning and talent and organization and gold, and the prophecy of Zechariah shall be realized, that "the feeble among them shall be as David, and the house of David shall be as God, as the angel of the Lord before them." Then, "five of you shall chase an hundred, and a hundred of you shall put ten thousand to flight, and your enemies shall fall before you by the sword." (Lev. xxvi. 8)

What more? Jesus said, "He shall take of mine and show it unto you."

Disciples had seen the physical form of Jesus so long that every feature was indelibly stamped on their memories. And with keen interest they had listened to His wonderful words, and some of those words He had Himself explained to them privately, but many other words of His were still a mystery and an enigma to them. They needed the inward illumination, the true adjustment of the soul, stand-point changed, and light increased, so that truth otherwise distorted or hidden should define itself before the knowing power of the man. This, the great "Central Intellect" would do for them by His indwelling. You have had an acquaintance, you can tell his name, you know where he resides, you have frequently heard him speak on ordinary matters, you are able to report much concerning him. But some day your needs and desires come in close relation with his, and his real character reveals itself. If he is a bad man, he exhibits his meanness; if he is a good man, he shows his nobleness, for you have now seen his real character in ways that have touched yourself. So in the many, the multifarious, never-ending, momentary needs of the believer, the ever-present Spirit reveals the things of Christ for supply, He "shows" them unto him. He shows how the incarnation of Christ was a divine and a human necessity, that the miracles were inevitable to the career of incarnate God, that the teaching was indispensable; that Gethsemane and Calvary were for us men, and for our salvation; shows how the resurrection of Christ is my victory as well as His. And as we gaze like the eleven at His ascending form, He gives the assurance that

"Made like Him, like Him we rise,  
Ours the cross, the grave, the skies."

And by the fact of His indwelling and showing work, He shows that Christ's programme of salvation on earth is only completed when He, the Shower or Revealer, is present, making all Christian things plain, certain, final, and triumphantly true.

You desire to know Jesus Christ, your Saviour and Judge, my brother? Accept definitely the Spirit of Truth to dwell and reign in your heart, and He will

give, and you will receive, these priceless and matchless benefits—fellowship with God, perfect moral light, perfect moral power, an ever-present and infallible Guide, a Revealer of the treasures hid in Christ. By actual possession you will then know what the communion of the Holy Ghost is.

"Be with you all," prays the Apostle—glory to our Jesus who hath "opened the kingdom of heaven to all believers!"

B. SHERLOCK.

### MUST BE STRAIGHT ON DOCTRINE.

It is rumoured that the Christian Alliance is beginning to exercise its functions as a sect after the orthodox pattern, and require all its members to think alike on doctrine. It is even asserted that one of its prominent leaders was recently requested to step down and out, because of unorthodox views held concerning restitutionism, and that something like a dead-lock occurred because of refusal to accept this Japanese mode of execution.

Of course, we do not vouch for all this as a fact. But, something like it is so certain to occur in the history of this new denomination, that it is only a simple question of time to see some machinery in its organism for the trial and expulsion of heretics.

Nor need there be the blush of shame for the presence of such machinery, and indeed, there would not be the desire to conceal the fact of such efforts at purification, if the *health* of the new sect was as well established as the members of it are required to assert concerning their individual bodily health.

We account for the first efforts in the direction of expulsion for difference in doctrine being slow, cautious and of a fearful character, by the fact that each new sect presumes that they are the veritable Church of Christ, and "heathen all be-side." Hence, to expel from its fold is almost equal in their estimation to pronouncing the everlasting doom of the finally impenitent, with all the attendant mediæval honours which still cluster around the subject.


Moreover, it is this spirit in all denominations which looks askance at our Association, because heterodoxy with us is boldly proclaimed to be no barrier whatever to membership in the Association, or, at all events, to the experience emphasized by the Association.

And this reminds us that we have one rule of faith which, as a relic of the past, links us to all denominations. We refer to the rule which requires that a person be a member of some denomination to be eligible to membership in the Association.

This rule was made at the organization of the Association and served its temporary purpose well. But, it is evident, from the repeated efforts during the last few years to remodel it, that in some way it has survived its usefulness, or, at all events, appears now to be in some way incongruous. It is waxing old and like a worn-out garment will, in all likelihood, be soon put in its grave.

The fact is that, as we all had our birth and being in denominational life, it was but natural that we should, at the beginning, think and act along denominational lines. Confidence in the Holy Spirit has been of slow growth. But as we have looked on and realized how He can purge the body of Christ, gradually the uselessness of any such rule is being realized. Already it is a dead letter, and when it is formally crossed off the books, will not affect the Association, as a whole, or its individual members, as much as the falling of a hair.

The kingdom of heaven cannot be protected by walling it about with notices mountains high, such as, "No Restitutionist, or Unitarian, or non-church members need apply." And when any officer or committee finds it necessary to ask any member to step down and out because of heterodoxy, then will the Association have ceased to be what it is, it will have become a sect.

 PAMPHLETS.—We have the substance of the November number bound in pamphlet form, with neat covers, price 5 cents each. Without covers, at the rate of \$2.00 per hundred in quantities of five and upwards.

## THE HUMANITY OF CHRIST.

"Ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so I would have told you, for I go to prepare a place for you . . . and whither I go ye know the way. Thomas said, How know we the way? Jesus said, I am the way . . . no one cometh unto the Father but by Me. Philip saith, Shew us the Father? Jesus saith, He that hath seen Me hath seen the Father . . . it is the Father abiding in Me, He doeth the works." Then Jesus went on to say: "Greater works shall ye do because I go to My Father." He repeats twice, as though once was not sufficient: "If ye ask anything in My name, that will I do." Then He promises to "pray" Himself that the Father would give them "another Comforter" to "abide" forever, "whom the world cannot receive because it knoweth Him not. But ye know Him, for He abideth with you and shall be in you."

A wonderful dialogue. Jesus believed in God. As His belief was, so must our belief be—a positive thing. He believed in the Father. He knew the Comforter would come. In fact, both were then present with the disciples, for did not Jesus declare that the "Father abideth in Me," and "the Comforter abideth with you"?—two positive statements, the Father in Jesus, and Jesus the Comforter. Then it follows of necessity that if "we are as Jesus was" in the world, the Father is in us, and we are Comforters.

John says, all that is necessary is to "confess that Jesus is the Son of God;" then it is that "God abideth in Him and He in God." Is your belief in God, such that you can confess, and not only that you can, but that you do, confess that Jesus is the Son of God? Of course we do, says one; but it is your disturbing writers in the EXPOSITOR that deny the divinity of Christ. I did not ask anything about the divinity of Christ. John said nothing about the divinity of Christ. He said Jesus was a "Son." Do you say so? If so are you a "son," His brother, as He was the "firstborn among many brethren."

We absolutely refuse to mystify.

Though we are quite willing to be misunderstood, we propose to aim at making ourselves understood in this "divinity and humanity of Christ matter." If we are joint heirs with Christ, if we are among the brethren that Jesus was the firstborn of, if we are sons, it must be just as He was. There must be absolutely no difference. If we are to be cities set on a hill—salt of the earth—little Christs—made after His image, "conformed to the image of His Son, not having His head veiled forasmuch as He is the image of God," Jesus who is the image of the invisible God, the firstborn; if we have put on the new man after the image of Him that created us; if Jesus was the impress of God's substance, and we are as He was, then it follows necessarily that we must in very deed and truth be Christ's saviours, not anti-Christ's or reflectors.

We must be just what He was. If He was divine, then must we be divine; if He was human, then must we be human. We care not whether we be considered divine or human, wise or foolish, as wresting the Scriptures to our own destruction or not, as long as we are as He was—as long as we are among those that He was the firstborn of.

It is absolutely impossible that Christ could be tempted in all points as we are if He was not as we are—bone of our bone, flesh of our flesh. I care not whether it be to pull Christ down or to exalt myself up, as long as it be considered true that Christ prayed that we may all be one, even as He and the Father were One. "I in them and thou in Me, that they may be perfected into one." Did Jesus pray this prayer or not? Did Jesus ever pray a prayer that was not answered? He prayed that the thief on the cross might be with Him the same day in Paradise. That this prayer was answered is universally admitted throughout Christendom. The battle is not concluded about what He prayed that the will of God should be done on earth as angels do it in heaven. And it is questionable whether Christendom has attempted yet to approach the union that Christ prayed for about all being one, except as they are one under the thralldom of the "Pope," Plymouth

"brethren" in their little upper rooms, or as "Booth" dreams of universal empire. With all others, union is simply an aspiration.

One in aim, one in purpose, one in work, one in prayer, one in liberty, one in bondage, one in joy, one in sorrow, I pray that they all may be one. Belief in God is the foundation of all this oneness. Just as Jesus believed in God—not with a theoretic belief, as the disciples then had, that would ask, "Shew us the Father?" and after that we will believe, but with the faith "which is the assurance of things hoped for, the proving of things not seen."

With many people Jesus is simply a hero to be worshipped. But when it comes to being bone of His bone as He was bone of our bone, when it comes to being tempted as He was, *i.e.*, in the way in which He was tempted, yet without sin, when it comes to being His brother in suffering as He was our brother, when it is being scoffed at and jeered at as He was for us, when it comes to the Gethsemane and the crucifixion on our part, as He was crucified for us, when it comes to walking as He walked, how much of Christendom is there that does not shrink? It is quite true that Jesus shrank from suffering. It is just as true that He came to the conclusion, "not My will but Thine be done."

Greater things shall ye do because I go to the Father, declared Jesus, but how many do as great? How many come up to the standard of doing the will, of not only saying and praying "not My will but Thine be done," but of actually doing the will of the Father as He did it? We believe Jesus had every temptation flesh is heir to. We believe that as He was the first man to do the will, He had no example of the whole will of God being done previously. We believe that He could have stumbled; we believe that His garden wrestle till the blood came was just such a wrestle as man to-day goes through when brought face to face with the Divine standard.

The difference between Jesus and the generality of men now is that Jesus shrank, and went forward; men now shrink and backslide. While He shrank but came up to the standard of doing

the will, men now-a-days shrink and fail to come up to the standard of doing the will.

Jesus believed God. In the same way He asks us to believe God. Ye believe in God. Prove that belief by believing in Jesus. How can men believe Jesus without believing what He says, and when He says I will pray the Father to send another Comforter to guide in all truth and teach all things, so that we will need no more that any man teach us, it devolves upon us to believe in Him as He believed in God.

Jesus was a man. We are men. As He believed God and did the will of the Father, with no forerunner but John, surely it is possible, with His example, that we believe God and do the will of the Father. In the sense that He did the will of the Father, He was Divine, and in no other. He was Divine because He did the will of the Father. He proved His divinity not so much by His miracles or by His resurrection as by doing the will. He had no divinity that you and I cannot possess.

If it is the will of the Father that we should raise the dead, the dead will be raised if we do the Father's will. If it is the will of the Father that we should feed the five thousand with the loaves and fishes, it will be done. If it is His will that the sick should be healed, then we will be divine healers, even as He was the firstborn among many healers. As one star differeth from another star, as one leaf differeth from another leaf, as there is no uniformity in nature, neither is there in grace. But just as it is the province of the star to shine as the sun, so it is the province of the leaf to grow, the city to grow, all nature to grow, "stones to grow, vegetables to grow and live, animals to grow, live and feel," so is it the province for man to believe God, to do the will even as Jesus believed God and did the will, and it don't matter one iota what the will is, it is the province of the Holy Ghost to make known that will to us just as He did to the man Christ Jesus. He convinces us just as He convinced Jesus as to what was right and what was wrong. He convinced Jesus that it was wrong not to do the will of the Father, that it

was right to do it, and in the great contest which was no greater for Him than it is, and will be, for us, except so far as He was the firstborn—as this contest goes on, we will have our Gethsemanes, and it may be our crucifixion. "The time shall come when men will think they do God service if they shall kill you."

As I do the will and write these strong, and, in the eyes of some, heretical, things, I realize I arouse this desire to kill in many quarters. And this temptation to kill is not so much confined to the world outside of the Church, or the rank and file within the Church, as it is, and will be more, apparent among the chief priests and rulers. And the world has such, both in the Church and holiness associations, not excepting the Canada Holiness Association.

There are those whose names are on the roll of the latter, who are this moment gnashing with their teeth on this aspect of the divinity and humanity of Christ, which we are unfolding, not so much for others to accept as a protest for individual liberty in the Spirit, on our part.


There are those within what they at least consider the bounds of the Canada Holiness Association, to say nothing of the Churches who want and insist on having, and who are determined to have, no difference in the stars, in the leaves, in the blades of grass. There must be uniformity of belief and of doctrine, say such. All the uniformity Christ asked for was, as they believed in God so were they to believe in Him.

He knew the dispensation was changing, He knew He was fighting the battle that was to create Him the firstborn among many brethren. About the close of this battle He asked the disciples not to believe in His divinity, not to believe on this or that doctrine, on this or that form of church government, not even to believe on the Bible, the New Testament part of which had not yet been written. All He requested of them was to believe in Him, even as they already believed in God. He knew what the treading of the wine-press alone meant by this time. He knew what it was to come off victor after the forty days' temptation. He

knew how He had been enabled to overcome every temptation during the three years of His ministry, at least. He knew that God gave authority over both man and nature to those who were willing to endure to the end. Disease and demons, the winds and the waves obeyed Him. Even the dead according to the will of God obeyed His voice and came to life. He knew how to serve, though having the power to reign. He served God according to God's mind as made manifest by the Holy Ghost. He knew by this time that the fight meant Calvary. His experience convinced Him of this. No wonder then that He pleaded with His disciples to believe in Him, to let their belief in God broaden out sufficiently wide to take Him in. He knew that as He did the will so must they do the will. And to prevent their failure He declared He would pray the Father that He might send them another Comforter. He knew they were powerless to do the whole will of God without this "other." He knew that He Himself would have failed had He not been baptized with the Holy Ghost. He knew they had failed time and again in their efforts to be true to Him and His Father's interests. He doubtless remembered the time when they "all forsook Him and fled." He wanted no more such cowardly performances, so He urged them once more to believe in Him, in His methods, in His word, in His humanity, in His divinity, which latter consisted only in His accepting the Holy Ghost as Guide and Teacher.

H. DICKENSON.

#### NOTICE.

 In offering to send "Divine Guidance" and the EXPOSITOR for one year for \$1, we did not refer to present subscribers. We are not in a position, financially, to send the book to all subscribers. We would certainly like to send it if it was in our power so to do. The offer is simply to secure the circulation of the EXPOSITOR where otherwise it would not be taken.

#### THE TEACHINGS OF MOSES.


Is it not just possible that the entire trend of these teachings may have been lost sight of, just as the real meaning of Christ's teachings have been lost in legalistic device?

We are looking on whilst modern learning, coupled with exhaustive criticism, is employed in the re-examination of Old Testament Scriptures, not as trembling for the Ark, but with the pleased expectation to profit by these laboured researches.

The fact that the spiritual teaching of Jesus Christ could be buried in a century or two, in the legalistic devices of the Christian fathers, is suggestive of the possibility of a like feat having been accomplished in the history of the Jewish Church.

We should not be surprised, therefore, to see the fact established of Moses' intimate communings with Jehovah, not being primarily intended to give authority to his utterances, but as rather intended as an illustration of the privileges and possibilities of all; in short, that the intention was to exalt the spiritual rather than the legalistic instinct of men.

We simply throw out the thought for the future consideration of others as well as ourself. We will, in all likelihood, return to it, unless, in the meantime, others with greater facilities for treating the subject exhaustively, shall, by their writings, render such labour on our part unnecessary.

 In sending for the pamphlet, parties desiring more than one to the same address, will send 5 cents for each dozen, to pay postage. Will explain next number.

"IT WAS JESUS CALLING."—A young English officer in the Soudan campaign was mortally wounded in an engagement with the Arabs. As he lay dying on the sands, the Scripture reader came up and placing his hand upon his head, said, "Sir, it must be Jesus calling you now." A smile passed over the face of the dying man as he faintly whispered, "It was Jesus years ago, and it is Jesus now."



## EXPULSION FOR HERESY.

Why is such a tangle produced when a heresy trial is on the *tapis*? The answer is not difficult, and yet seemingly very few know it.

There is no trouble about the trial and expulsion of a member from any organization, other than a Christian denomination. For example, if one breaks the rules of a temperance or Odd-fellows lodge, the matter is settled in a matter-of-course way, and neither the religious nor political world is agitated by the act, though it should be repeated a thousand times.

All organizations have the acknowledged right to make their own creeds, and have it a condition of membership to subscribe to them, and, when this condition of membership is broken, to vindicate their creeds in some formal manner.

It matters not how trivial be the matter in dispute, still if it is specified in the rules of the organization, no one finds fault if the rule is respected and the delinquent cut off. Indeed, it is seldom that an offending party will challenge such notoriety. As a rule, he looks upon his breach of the rule as tantamount to his formal withdrawal from the organization.

If church organizations were placed, by their members, in the same category as secular denominations, there would be nothing more sensational in a church trial than in a lodge investigation.

But it is because some lingering, mediæval superstition prevents church members from looking at the visible church with clarified vision, that a distinction is presumed on where no real difference exists. This superstitious reverence clothes the deliverances of church organizations with a species of oracular infallibility, and makes their anathema attach some stigma upon expelled ones which clings to them for all time, and is expected, in some way, to bias the mind of the Eternal Judge when pronouncing His final sentences. Hence, church anathemas reach as far as these fears and superstitions go.

In spite of the platitudes of the few, the bulk of the denomination believes

that the chances of reaching heaven are lessened to everyone who is ruled out of their sect.

Of course, as long as this superstition rules the mind of Christians, heresy trials will be the sensation of the passing hour, and the flavour of heresy will give a notoriety to any preacher that even preaching ability will not.

This superstitious reverence for the *church* prevents a denomination gathering together and revising its rules along the line of simple expediency, and by a majority vote, simply because it is a superstitious reverence.

There is something of the awe-inspiring about superstition which prevents men dealing with it in a common-sense manner, and so it must needs abide. Hence, in alluding to the matter it is with but little hope of seeing heresy trials ceasing to be sensational in our day.

## SUNDAY MEDITATIONS.

SUNDAY MORNING, Nov. 6th, 1892.

Well, here you are in bed, at 7.30. No breakfast to get; nobody to bother about or to bother you. Nothing to do but lie here and think. What were you thinking of when you awoke? You can't remember. What were you thinking of when you went to sleep? You don't know. This is a new state of things. What is the matter?

Christ and His wonderful salvation used to be your last and first thoughts. Yes, you would hardly allow yourself to sleep for fear of losing some sweet communion with Him. You would have been greatly alarmed if you had wakened thinking of worldly things. You were in love with Christ. He engrossed all your thoughts not long ago.

Go, then, to a place of amusement! No, such things had lost all charm for you. Join in a hand of cards to help a friend entertain her company! No, you would rather take up a burning coal than lift a card that had fallen from the hand of a player. And so, for fear of being a wet blanket to the company, you would slip away, and with your Bible or some precious book, in a

corner you would have a good time with Jesus, and pray for those poor people who could take pleasure in such worthless toys.

You were becoming thin and saint-like. You dressed straight, without feather or frill. You "kept the body under." You fasted that you might receive greater blessings at meetings. You just lived on those blessed meetings. You would rather go to a meeting any day than take your dinner, and you would not have been all right if you had not had that preference. You went generally six times a week and four times on Sunday. You were happy as a lark; you made the house ring with your hallelujahs. You wakened the others in the middle of the night by your pious nightmares, and in all ways conducted yourself as a subject fit for a holiness asylum.

Whence this change? You seem to have gone back to the state of nature. You are not particular where you go or what you say or do. You have ceased to imitate Jesus and the saints who followed Him here below. He is no more your teacher and guide than Satan is your tormentor and destroyer. Who, then, is Jesus, that dear friend we love so well?

He is our Elder Brother, who hath bought back our inheritance which our father forfeited. He came to do the work that was appointed Him to do. He fulfilled perfectly the whole will and purpose for which He was born, and, by putting sin out of the way, made it possible for us to do the same. He is now entered into His rest, His work complete, and a complete victory. So may ours be by the same Spirit that dwelleth in Him and us.

The expression, "He ever liveth to make intercession for us, and He appeareth in the presence of God for us," simply means that His being there proves that His mission has been successfully accomplished. He hath abolished death and opened the gates of everlasting life to all believers, and believers are those who accept the work of propitiation complete, and, as free-born children, step into all the privileges of the sons of God. This we do by accepting the Spirit of

the family; that is, our initiation act—just recognizing the Holy Spirit sent of our God to be the Teacher instead of Christ, to be the Director and Guide of every thought, word, and action. Let Him look after our conduct; He is able, He is willing—that is His mission. Then our life will be always victory, although it may look like defeat. Trust that to Him.

Well, it does seem like defeat, but it is all right. Thou, blessed Spirit, art in me and I am in thee. "Thou dost control the whole." God is glorified in me, although I may not see it. I know it cannot but be true.

Well, you had better get up. Go and see how you can teach a Sunday School class in the Holy Ghost. The boys behaved no better, nor seemed more impressed than formerly. But I spoke the Word of the Lord as given me by the Holy Ghost. The work was His, and He always does a good work. Went to church in the same spirit; enjoyed singing the praises of God.

In the afternoon I took my lonely way to the little room on Parliament Street. The streets were full of people, as when they cried, Hosanna to the Son of David.

For a while I walked with the crowd; then I was one facing against a multitude. Is this what you mean by a walk with God? Are you alone a servant of the Lord, and all these the servants of sin? Not necessarily, no more than if they were crowning Christ with garlands, and spreading their garments under His feet, or if they really expected to hear Jesus preach at the Pavilion.

But if Jesus were preaching at the Pavilion, would you not turn and go with them? No; I am on my way to the Parliament Street meeting; I expect to hear Mr. Burns speak. What! Prefer Mr. Burns to the Lord Jesus! No; I have no preference. Perhaps you will find that Mr. Burns has gone to hear the Lord Jesus. I hear the voice of the Spirit say, "What is that to thee? follow thou Me." Neither hearing the voice of the One or the other will make my acceptance with God, but only as I walk in the Spirit who leads unerring to unknown lands. He is my truth, my law,

making me free, and yet keeping me bound by a chain I would not break; so all I do is right and well pleasing to God.

When you were in a temper the other night, was that walking in the Spirit and well pleasing to God? Oh! I was not in a temper; only a little ruffled. Yes, you were ruffled; I do not say you had not ample reason. Some people would have been angry. Well, what if I had been angry? If I am controlled by God's Spirit, and am angry, I have a right to be angry, and to say just what I did, or to use stronger language if necessary. Jesus would not have been ruffled and have talked as you did. No. When He said, "Woe . . . ye generation of vipers . . . ye destroy widows' houses," would His voice be as low and as sweet as when He said, "I love them that love Me"? But He was defending the oppressed, not for Himself, when He thus spoke. Who was He speaking for when He said, "Go and tell that fox"? Besides, we do not know the half of what Jesus said and did. There is a thing or two that He did say: "Give to him that asketh of thee, and from Him that would borrow of thee, turn thou not away. If one take away thy cloak, forbid him not to take thy coat also." Well, although I am aggravated with the woman, yet if the Spirit should say, "Open the rest of your boxes and give her all she can desire, I say, yea, Lord. You know that has been my manner of life aforetime, when I knew not the walk in the Spirit. I followed Jesus as St. Paul followed the law of Moses, and I can challenge Christendom to produce one who has served God more zealously than I have done. And yet I was all wrong, because I was imitating Jesus rather than being actuated by the Holy Ghost, through whom alone He could say, "I do always the things that please Him."

I am not constituted like Jesus, as I have not His work to do, but I have my own to do, and I am united to it, and I have as much right to my identity as Jesus had to His, although I have been trying to destroy it and to mould it after His. I am building my own little niche in the great building which He commenced. It is the Spirit's work all

through, and my part may be as perfect as His by the same Spirit that worketh in us.

MARY SHIELDS.

### APPROACHING NEARER AND NEARER.

We clip the following from a newspaper account of one of the sessions of the Toronto Ministerial Association:

"Rev. W. S. Blackstock read a paper on 'The Bible, the Church, and Reason, Three Great Functions of Authority,' which was of the nature of a critique on the utterances of Rev. Dr. Briggs, which are causing so much feeling in the Presbyterian Church.

"Rev. Prof. Maclaren, discussing the paper, said that one or two positions taken by Dr. Briggs, he thought, should not be maintained, such as the errancy of the Scriptures, consistent with subscription to the Westminster Confession of Faith. He was glad to learn, from what Mr. Blackstock said, that Dr. Briggs did not hold that the Bible, the Church, and Reason, were in a position co-ordinate. He urged that the Bible must be looked upon as a supernatural revelation to mankind and infallible. Roman Catholics put the Church ahead of the Bible. The Protestant view should be that the Bible was the source of the Church's authority.

"Rev. D. J. Macdonnell said that Dr. Maclaren had spoken of the Church as leading men to the fountain, but it was not the fountain. Was the Bible the fountain to which the Church led man? He did not think so. The fountain of spiritual life was Jesus Christ. The Church led men to Christ, and the Bible did the very same thing. The Church existed before the Bible. Before there was a Bible a living Church had access to divine life. So the existence of the Church could not be dependent on the Bible. There was a distinction between the Bible as the infallible rule of faith and morals, and its being inerrant in chronology, history, natural science, etc."

It is refreshing to know that such dogmatic utterances as those of Rev. Prof. Maclaren do not now pass without challenge;

The words of Rev. D. J. Macdonnell show the true trend of the age, and are on the side of liberty of investigation.

In short, in this little episode we have epitomized the present conflict between mediævalism and nineteenth centuryism.

### THE EMOTIONAL IN RELIGION.

With many people religion never passes the emotional point. They love God with a supreme love. They may even lay claim to "perfect love." They reverence God. They manifest joy. They shout. They are prostrated. The action of the mind affects the body. The body under the action of the mind may pass into various states. With some the body becomes rigid. With others it becomes intensely excited.

Emotion is a moving of the soul or excitement of the mind. It can be real or simulated. In periods of religious excitement, both the real and the simulated are generally present. The real may be produced by either God or the devil, the simulated always has the latter for its author.

The question arises, Can the Holy Ghost absolutely control the emotions in times of religious awakening? We unhesitatingly answer, He can. And we have no declaration to make, or law to lay down, as to what should be the outcome of that control. It will invariably be right. Everything will be done decently and in order, not necessarily so after the human understanding, but according to the divine mind.

The emotional in religion may take such strong shape as to be uncontrollable. It may become a passion. Men can get drunk with emotion. It can become a disease. And we are not prepared to say that it may not become an infectious disease also. Prostrations, jerks, the peculiar movements of the Shakers, etc., can be readily traced to uncontrolled and unregulated emotion. But is all this necessary in religion? The Lord Jesus Christ did not say so. We presume that when the Spirit was sent on His guiding mission, it was to guide the emotions. The emotions certainly need controlling and guiding. We don't be-

lieve that the Spirit undertook guiding control, at Pentecost, of everything but the emotions.

We have perfect confidence in the power of the Holy Ghost to control the emotions. He will guide us into just enough "Amens" and "Hallelujahs." This is a portion of "all the truth" that He will guide into. And He cannot guide where He is not trusted. Why should the emotions be reserved from the control of the Holy Ghost? And has religion aught else in it than emotion? Must the religionist necessarily be a stoic?

We believe that there can be an emotional faith without works, just as there can be emotional works without faith. Emotional religion is essentially selfish. Joy and excitement take the place of good works. While there is joy accompanying good works, there can be a sensuous joy without the good works. Where the Holy Ghost has supreme control, the joy and the excitement, and the emotional in religion must be just right, just according to the mind of God.

H. DICKENSON.

### THE WORD SHE REMEMBERED.

"You remember the sermon you heard, my dear?"

The little one blushed, and dropped her eyes,  
Then lifted them bravely, with look of cheer,

Eyes that were blue as the summer skies.

"I'm afraid I forgot what the minister said,  
He said so much to the grown-up men,  
And the pulpit was 'way over my head;  
But I told mamma that he said, 'Amen.'

"And 'Amen,' you know, means 'Let it be,'  
Whatever our Lord may please to do;  
And that is sermon enough for me,  
If I mind and feel so, the whole week through."

I took the little one's word to heart;  
I wish I could carry it all day long,  
The "Amen" spirit which hides the art  
To meet each cross with a happy song.

--M. E. Sangster.

## LEAVING THE CHURCHES.

Rev. Dr. Reddy gives in another column his view of the question of withdrawal from the churches on account of the persecuting spirit. The *Witness* has always taken the ground that the holiness people should leave the churches for no small provocation, especially for the reason that there will generally be only a few in each community, and it would be difficult to maintain church privileges by themselves. Our advice is, act with moderation and under the direct leadings of Divine Providence. Circumstances sometimes lead good Christians to change their church relation from one church to another. No one can be accused of schism who does this. Circumstances also lead good Christians to step out of existing denominations in order that they may worship God according to the dictates of their own consciences. Before we criticise such, we should study the history of religious progress in the light of the careers of such men as Luther, Wesley, George Fox and Roger Williams. Some are expelled for the maintenance of conscience. Such should organize as independents. Some must withdraw from the church for fellowship and liberty. Let every one be fully persuaded in his own mind.—*The Christian Witness*.

## REMARKS.

How rapidly changes in opinion do take place! Here we have a deliverance which ten short years ago could not have found its way into any eastern holiness periodical.

We remember an incident which took place at the Chicago Holiness Convention, considerably within the last decade, which showed how foreign was such a thought as is here expressed to the mind of eastern holiness editors at that time.

At this convention, a group of independent churches, churches which, by the way, were the outcome of just such circumstances as according to this article justified their existence, had sent a fraternal letter of Christian greetings to the Convention—a harmless missive to

all appearance, its only peculiarity being that it was from *come-outers*.

But the Convention was almost broken up by its advent, and the expressed desire on the part of the convener of the Convention to have it read publicly.

This was resisted by the President of the Convention, who was editor of one of the leading eastern holiness periodicals, and the majority of the assembly. Indeed, so great was the feeling engendered by the discussion that the writer, with presumably others, voted against its being read, not as voting on a principle, but simply and only to preserve the Convention from an untimely end. The President had even decided to resign and start for home by the next train should the fraternal salutation from an independent holiness church have been received in a spirit similar to that in which it was written.

But here we have the principle on which these come-out, independent holiness churches are founded endorsed.

We are not criticising this deliverance as finding fault therewith. The right to found churches exists with all men; neither Paul, Luther, Calvin, nor Knox, or all combined, had a monopoly of such privilege.

Churches are not prisons or asylums. Therefore, it is not to be supposed that when any leave them that it is necessarily to the injury of mankind, like as when criminals or lunatics are turned loose on society.

No one compromises himself who acts the gentleman towards even Prince Michael and his followers, for he, as far as starting an independent church is concerned, has rights equally as good as Luther or Wesley ever had.

Hence the postulates of Rev. Mr. McDonald in this article must be accepted on the grounds of equal rights to all. The law of expediency alone can be appealed to in using those rights, as is by him indicated.

We gave it as our opinion, several years ago, that the holiness creed movement tended towards the establishment of one or more additional denominations. We still think such must be the outcome of the movement, generally speaking, and this editorial from the organ of the

National Holiness Camp-meeting Association in no way *weakens* our opinion. However, this inevitable tendency does not in the least influence our estimate of the movement. The fact that it is a mother of sects does by no means prove it to be better or worse because of such results.

Who can prove that the multiplication of sects is an unmixed evil? It is true that many assert it to be so, but their proofs begin and end in assertions. Who can declare with oracular certainty that the aggregation of sects would not be a serious menace to the liberty of the nation? Is it not thinkable that a multiplicity of sects in the early centuries would have preserved the liberties of the people from the despotism of the Roman Catholic sect?

But are we, in pursuing these thoughts, preparing the way for a Canada Holiness Association sect, precisely after the style of the editorial under which we make these observations?

Now, whilst we think not, still we are comparatively indifferent as to such a result, should that be the outcome of this movement. Nevertheless, as we have shown in former articles, this movement could not take the form of a denomination after the pattern of other sects without ceasing altogether to be the spiritual movement it now is.

To organize for discipline or for the administration of the sacraments, as if to secure something essential to salvation or even of advantage to the spiritual welfare of the members of the movement, can only occur when the spiritual character of the movement is lost sight of, and legalism rules where once spirituality existed.

Further than this we cannot see, nor have we curiosity enough to seriously speculate concerning what would be the future of this movement if the leaven of legalism—which, as the mystery of iniquity, has all along been working in the Association, and still lurks in many a nook and corner ready at the slightest encouragement again to strive for mastery—should permeate the whole. Whether it then would become one or many sects, or be absorbed by the others, as a part of themselves, is a matter of small importance.

## THE PRESENT ISSUE.

The present issue undoubtedly is "How to keep converted." While it is true that the Scriptural meaning of the term converted is in some quarters but little understood, still where it is understood there is undoubtedly enquiry going on as to "how to keep converted."

In Paul's time this issue took shape in the Ephesian Christian being asked, "Have ye received the Holy Ghost since ye believed?" In Luther's time the supreme question was "justification by faith." In Wesley's time, "Have you received perfect love?" In modern holiness creed circles the people are supposed to receive a clean heart—to be sanctified—to be delivered from inbred sin.

Now the issue is not how to convert men, but how can they be kept converted—not what have they received so much as have they kept what they did receive?

Many receive the Holy Ghost, or a clean heart, or perfect love. Few retain these gifts. Many are justified. Few stay justified. How much teaching did Jesus do about sanctification, perfection, perfect love, holiness, clean heart, inbred sin? Paul did considerable, we admit. But the dispensation did not change with Paul any more than it is likely to change again with us. We like simplicity. Jesus was simple. We hate terminology. We hate contention for doctrine when it takes the place of contention for the faith once delivered to the saints.

Can we improve upon Jesus? He taught that "except ye be converted," "when thou art converted, strengthen thy brethren," "lest haply they should be converted." Did He intend that they should keep converted? If so, for how long and how should they keep converted? When converted, had they entered upon that life that moderns call holy?

We confess to an absolute distaste, not to use a stronger term, for the word holy. It has become so hackneyed. It means so many things in the minds of so many different people. Every professor of holiness has his or her own standard of holy living. We have therefore sancti-

fied holy people, the clean heart type, the perfect love type, and a long list of other types.

The present issue is a simplifying one. It is a getting away from our own terminology, or that of the creeds, to the terminology of Christ. Many people profess to be converted to Christ, who won't allow their terminology to go through the same operation. They won't have their favourite terms converted. They hold on to them as the heathen holds on to his gods. They will not let the terms go, and come unto Jesus that they may have life, and have it more abundantly.

How to keep converted—the present issue! One won't keep converted because he has had two works, and he wants to make a law that everybody else must undergo the same operations as himself. He was converted. He did not keep converted. He invents an excuse, or adopts one, which amounts to the same thing, and imagines he had some kind of a surgical operation performed upon himself by which inbred sin was removed, and thus he stays converted. The conversion of the thief upon the cross was a continuous one. "To-day shalt thou be with Me in Paradise," said Christ, when asked by the poor penitent thief to remember him. Not much time for inbred sin to be removed here. He had repented. He confessed with his mouth that justice was being meted out to him for his sin. He also saw that Christ had done nothing amiss. No record of anything of the nature of a surgical operation appears in the thief's case, except the crucifixion. Again we ask, can we improve upon Jesus? We can imitate. How? To imitate Him we must be led of the Spirit. He was led of the Spirit. He did the will of the Father. We must do the will of the Father. How can we know what the will of the Father is except the Holy Ghost teach us? How can the Holy Ghost teach us except we be converted? If we have been converted or turned to God, the Holy Ghost, as a teacher, it must have been with inbred sin in, if there is any to take out by the surgical or other operation afterwards.

We believe that just as conversion

may be a momentary act, just as we can turn to God in a moment, so can we turn from Him in a moment—just so the third moment can we turn back to God again. We never lose our free will. We can choose this moment, and every moment, whom we will serve. The moment we turn to the devil and sin, the moment we yield to temptation, that moment we have ceased to be converted to God.

We cannot serve God and Mammon. We are in complete and perfect harmony with all those, either in or out of the evangelical churches, who acknowledge the possibility of man turning to God. We are in a state of complete and positive separation from those who deny the possibility of man staying turned. To turn means to turn. To stay turned means to stay turned. Christ, who said, "Except ye turn ye shall not enter the kingdom," certainly intended all who turned to stay turned, or else He would not have said, "He that endureth to the end shall be saved." To endure to the end is to stay turned, to keep converted. Is not this the Church's great lack? We have lots of converts. We have few who stay converted. We say advisedly that we find ourselves more in harmony with real first work, than with much of the fictitious second work. The second work in every case is a repetition of the first. It can be nothing more, nothing less, than a turning to God if it be a work at all. We have been through the modern gospel mill in this matter. We know whereof we affirm in this connection. We were converted as a first work. Then we accepted of the Holy Ghost as the key-stone of the arch of our Christian experience. Call this a second work if you like, but we call it a staying turned. We now see that we need not of necessity have had any interval. When we first turned to God we were safe for heaven. We knew it then, we know it now. All that was requisite then was to have stayed turned. We did not stay turned. We strayed because we had not recognized the Guide as we afterwards recognized Him. Our error was one of ignorance, and God will no more punish our unconscious ignorance than He will punish the heathen or infants. Oh, yes,

the heathen problem is on us again. Why, then, send the Gospel to the heathen? Don't send it if you can do the will of God without. The will only must be done in this matter, as in all others. And the will of the same God who is omnipresent, must be done by the heathen in accepting any additional knowledge of Him, as by you and me in sending the Gospel. It is nothing but the will that God requires. He insists on His will being done, nothing more, nothing less; the heathen and the Christian will be judged by the same law.

We might have accepted the guide and been guided aright, instead of turning from God into bypaths of sin, and that from the moment when what is properly called the first work was performed in us. What we are writing is simply a continuation of the old Gospel. We write as the voice of "one crying in the wilderness, prepare ye the way of the Lord (the Holy Ghost), make His paths straight."

H. DICKENSON.

#### DECEMBER AND NOVEMBER NUMBERS COMPARED.

When we issued the last December number of the EXPOSITOR, we naturally thought that its mission was to the churches rather than to the Association. But the event proved that its chief work was with the members of the Association.

To us it has been no little surprise that so many of the members have stumbled over it, for there was no sentiment or truth emphasized in it which had not again and again been brought out in the pages of the EXPOSITOR, or uttered in the public gatherings of the Association.

It seems, however, that some had not, thus far, understood what they had, by their presence and testimonies at our meetings, apparently sanctioned. And so it was necessary to have the same truths put in more startling form, that they might learn their true bearings.

Now, we have no word of reproach for all such. We simply congratulate

them on the discovery they made, through the December number of the EXPOSITOR OF HOLINESS.

If, on further and maturer consideration, they realize that this discovery, made by their reading that copy of the EXPOSITOR, is still a true one, and they are really and truly not of the movement which it truthfully indexed, why should they be troubled concerning this fact? If they are right, or even believe they are right, why not accept the fact of their differing from the majority of the Association as a fact, and go on their way rejoicing?

But if they even imagine that the others would be the better for differing with them, they, in that thought, prove themselves to be wrong, and then their concern, or even consternation, over the publication of the articles in that number is explained to them, if they will but let themselves carefully consider the whole matter.

In that case their work is clear, viz., to calmly wait upon God for the light, which He denies to no honest truth seeker. But they cannot thus wait on God if, in the meantime, they look for human sympathy, or even if they show any desire to go to other members of the Association to talk over the matter. Such an act we hesitate not to pronounce on as playing into the hands of the devil, and will certainly ruin both soul and body if persisted in. Nay, if it has been indulged in to the least extent, it must be confessed as a sin, repented of and forsaken to obtain the mercy of God. To profess to walk in the Spirit and act thus, is rank hypocrisy.

Let legalists pursue such a course till, scourged by their legalistic lash, they are driven to Christ for light and knowledge, but let the professedly spiritual who act thus know that they are dead whilst thus professing to live, and that their works are the most deadly of all against the spread of the kingdom of heaven. Moreover, let the truly spiritual also take knowledge of such, that their deeds are evil. Such are the ones who unite the closest with Satan to the destruction of this spiritual movement.

Indeed, so deadly are all such works, that it behooves us to let not friendships



the most sacred known on earth stand in the way of our judging righteous judgments concerning them. In no other way can *we* let the Word of the Lord have free course, run, and be glorified. Amen.

### WOODSTOCK CONVENTION.

This gathering took place as announced, and like all its predecessors was unlike every other one, in many respects. And yet, like as with all our Association conventions, the principal work done was with members of the Association.

In one important respect it was like the annual camp-meeting—there was a completeness, a finish, about the work done, which won our admiration and gave us vividly to realize that God was with us of a truth. To us it is an increasing source of surprise that such strong work has to be done in order to have individuals realize the fact, when it is a fact, that they are not in harmony with this spiritual movement.

One would naturally think that simply calling attention to the fact would be sufficient, and that all parties concerned would be eager to consider the matter with the determination to arrive at a correct conclusion, no matter what that conclusion might be.

When one is not a true representative of this movement, his chief desire should be to become aware of that fact, and all who are instrumental in making it evident to him should awaken the sentiment of deep gratitude on his part.

And even if on careful examination he should discover that those who called for the examination were mistaken in their judgment, still in a healthy mind there could be no other feeling than gratitude towards them for the solicitude displayed in their case.

Hence, we maintain that, every way considered, criticism of one another, and that of the most searching kind, should be encouraged by us all, and in place of it earning reprobation, it should, without exception, awaken thankfulness.

We, who are members of the Canada Holiness Association, have set out to be

right with God and man at any and all costs, and, therefore, this very attitude on our part is a strong demand to one another for righteous judgment from all.

Where this spirit does not exist in any member of the Association, then it is in the interests of all that such should be exposed that all may see it.

Any member of the Association, therefore, who is conscious of the least trace of reluctance to attend Association gatherings for fear of being publicly or privately criticised, in their case the act of staying away from one or more gatherings, or in planning to miss one or more of a series, because of such heart-feeling, is proof positive of their being out of harmony with the movement, and they should acknowledge this fact to themselves and God as the first step towards getting right. Any other course is acting a lie, and subjecting them to the awful possibility of coming under strong delusion—"Because they receive not the truth in the love of it, for this cause God shall send upon them strong delusion, that they might believe a lie."

A larger number of delegates from a distance attended than at the last Woodstock convention, but the number of towns-people was, if anything, smaller.

The convention proper closed on Saturday evening, but a parlour meeting was held on Sunday afternoon at the home of Bro. Dickenson.

CONVENTION AT SUMMERVILLE.—An informal convention was held here the week following.

A number of the friends from Otterville circuit came to Woodstock, especially on Saturday, and constituted themselves, unwittingly, into a deputation to invite several of the delegates to their meetings. Accordingly Bros. Dickenson and Bousfield and Sister McMahon joined forces with us as a deputation for this purpose.

On Monday evening, we visited the Otterville meeting; on Tuesday, Wednesday and Sunday, we held meetings in the home of Bro. E. ris, at Summerville; on Friday, at Hawtrey; on Saturday at the home of Miss Gregory; and on Monday at Bro. Cooper's, near Little Lake church.

We found that the December number

of the EXPOSITOR had made evident a division in the work in this region which had not been suspected to exist. Some had become fearful for the second blessing *ark* and some for the divinity *ark*, indeed a whole fleet of arks might be named, for so soon as one takes his eye off Christ, and ceases to have perfect confidence in His words concerning the Holy Ghost, arks bob up in every direction as if upon troubled waters, and it does seem to him the most reasonable thing in the world to rush for one of them, as to an ark of safety, and then defend it against all comers. Everybody who fails to walk in the Spirit in the absolute sense must have his ark of safety, for he is *at sea*.

Our chief business then was to bring the hidden things of darkness to light that all might take their true bearings, and it required very strong work to accomplish this result.

But who knows of failure when backed by Omnipotence! Some got out of their refuge places, and as soon as they recovered their confidence in the Holy Spirit, they could let their arks drift as they listed.

However, we had to leave before all had taken this sensible course, and so we grieve over some who are still clinging to refuges of lies, being object lessons to the spiritual of how unrest of soul is ever connected with such a course.

The last meeting at Summerville was a grand display of the power of the Most High. For when those, who had had a fight of faith over these things, and who had finally come off victorious, had told of their completed victory, then those who had not trembled for the Ark, of whom there was a goodly number, for the first time now broke their silence and glorified God for the work done, and so we could, as a united company of believers, united in the Spirit and by the Spirit, rejoice together, even when we knew that some present who formerly seemed to be one in the Spirit with us, now were not.

How the history of the work on Otterville circuit testifies to the wisdom of being true to the Holy Spirit at all costs!

We met the new pastor of the circuit

and had a short, friendly talk. We could see that he had determined to maintain a neutral position as between the parties in his church. We were the means of testing this attitude fully, for on Sabbath we joined his congregation during the singing of the anthem, and remained to the end of the preaching service. At the close he invited us to close the service, thus proving to the public that he had not, like his predecessors, taken sides with either party.

We predict that if he continues true to this wise decision, and continues to act as pastor of a people, and not a section of them, unlike the others, he will have merited success in every direction.

At Bro. Cooper's we had a full house. But here the work was with those outside the Association, and so the deputation was simply called on to present our teaching before outsiders in a way calculated to destroy prejudice and correct one-sided reports.

Here, too, the pastor had vindicated his position of doing justice to all parties alike, for Bro. Cooper, having requested him to announce the meeting in the church, he did so without objection.

All the members of the church have equal rights, and he only is a true pastor who respects those rights unhesitatingly.

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## CROSSHILL.

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DEAR BROTHER BURNS,—We are all well, enjoying God's blessing. As I have a desire to let you know how God is working in our midst, for working He is, I will pen you a sketch, which if you can use any part to His honour and glory, well; if not, to the scrap basket with it.

As I am one in the midst of this great battle that is being fought out to-day, I will let you know how the battle is in Crosshill. Our meetings are not largely attended, neither have we great or learned men to expound their views, still we find sinners coming in and being convinced of sin and of their need of a Saviour, likewise having no trouble to find a clear path to repentance and into the fountain for all sin and uncleanness,

and to realize their sins forgiven; also at the same time to be able to believe God and claim His promises for themselves that He will lead *them into all truth* so as to please Him in all things whatsoever they do.

This also is the experience of some who have been trying to be Christians for a long time, but in their own words now say "this is what we have been searching after, we were never satisfied before, yet believing there was something better, but we now have that something better in the person of the Holy Ghost, who supplies all wants. Once we were afraid to come with you, hearing such strange things about you, but now we rejoice with you in perfect freedom and liberty." Praise God, is this not like His work? Whom He sets free is free indeed.

This to me is evidence enough, for who but God can do this? Did He not in olden times give His children victory whenever they obeyed Him? And on the other side, when they rebelled (or sinned) were they not defeated?"

Now we have this word fulfilled here: "If these things be in you and abound, they will make you that you will be neither barren nor unfruitful." Yet in the face of these facts there are still those who are fighting against God as He works in this way; for is not this God's work? Who can set free, souls bound by sin, but God? Will God be with those who are serving the devil, or leading people astray, or teaching wrong doctrine? No, no; if the blind lead the blind, they will all fall into the ditch.

We do not want for witnesses concerning the work here, for it is not going on in a corner, nor in darkness, but all can behold it as it is, for those of whom I speak can be heard testifying of God's mighty power, not in fits and starts, but a continual flow of grace sufficient at all times.

I think we have some of the same religionists to-day that were of old, for when they beheld the blind man with opened eyes, they could not deny that a miracle had been wrought, and yet opposed the work of Jesus. This seems to be the trouble now, for we have some learned men warning their flocks to be-

ware of us, and in some cases they have obeyed and went from us, and are now to be found in sin and wickedness. Will they not have to give an account of this?

We do not teach men to sin, nor do we sell them indulgences, or teach them to break any of God's commandments by the day or by the year. We are God's witnesses, and so is the Holy Ghost. We tell how God has delivered us, and how the Holy Ghost leads us, and what a complete victory we have over all sin, showing this to be scriptural God-honouring, and what Jesus sent the Comforter for. We also preach that what He has done for one He will do for all who will believe and obey.

When unsatisfied men hear and believe this, they begin hungering and thirsting for like experience. Now God's promise to such is "you shall be filled," and as He cannot lie, so all may be filled, that is, walk in the Spirit and so be filled with all the fulness of God.

Yours,

WM. PETCH.

#### THE PAMPHLET.

The notices given in the November number of the EXPOSITOR, concerning the distribution of the extra 10,000, we trust are sufficiently clear and minute, and hence in this article we simply call attention to them.

We hope a goodly number of our friends of the EXPOSITOR will not only assist in placing these extra copies, by sending for a number of them for local distribution, and by sending post office addresses of parties to whom they wish them sent, but also, and more particularly, by acting as agents in securing subscribers for the EXPOSITOR and "Divine Guidance."

In clubbing "Divine Guidance" with the EXPOSITOR, and sending both for \$1.00, it is scarcely necessary to say that they are sent at about cost, so there is no margin from which to offer inducements to agents, and yet, in the face of this fact, we now offer to send an extra copy of the EXPOSITOR for one year, together with "Divine Guidance," to

anyone who will send *four* subscribers for the EXPOSITOR and "Divine Guidance" and \$4.00.

We will mail all five EXPOSITORS and books to any one address, or to the five separately, free of any additional charge for postage.

#### TO AGENTS

We would say, Circulate the November number freely, and let it be read and talked of generally before you begin your canvass. In so doing you will awaken a deep interest in the all-important question which it discusses. Then, to retain and deepen this interest, do what you can to have the EXPOSITOR and "Divine Guidance" come to as many homes as possible.

If you are able to place more than four, drop us a card of inquiry for further particulars.

There need be no apology to anyone for drawing attention to the question, *How to keep converted*. It does interest deeply all sincere Christians, and should awaken the serious attention of all others.

Be patient and persevering in the matter, and make all due allowance for the indifference of many and the active opposition of some. For, hitherto, all promises of permanency in revival work, that is, in continuance in converting grace, have failed. Men gradually get skeptical about anything after such uniform disappointment.

#### ITEMS OF INTEREST.

✍ Agents may inform intending subscribers that much more space will be given in the EXPOSITOR to the subject of initial justification than in former numbers, for reasons which will suggest themselves to some, and which will be named later on.

✍ Will subscribers continue to help us place the pamphlet where it will do the most good, by sending us lists of names or by sending for a package for distribution in their neighbourhoods. We have already distributed about half of the 10,000, and expect to send off the remainder as soon as possible.

STEREOTYPED.—We had the November number, that is, the pamphlet, *How to Keep Converted*, stereotyped, so that if needful we can print any additional copies up to 50,000, at a reasonable cost.

POSSIBLE DELAYS.—Parties who undertake to distribute the pamphlet, or who write for individual copies, will kindly bear with us if there chances to be delay in their case. We cannot mail every day, nor even every week, without going to an expense beyond our present means. But in due course all will be served.

OUR HEALTH.—To inquiring friends we can say that, according to present appearances, our health is restored. We can hardly say that we have the strength of muscle we had last year, but if the same ability to move about and wield the pen is continued to us that has been experienced the last couple of weeks, we shall no longer write ourself down an invalid.

RECOVERED.—We are happy to report Bro. Linscott as virtually recovered from his serious illness. We had the great pleasure of a few days' visit from him, and rejoiced at his restoration to health. We should not be surprised if he would take the readers of the EXPOSITOR into his confidence to the extent of relating his Christian experience during his sickness.

A DISPENSATION OF PROVIDENCE.—Our brother, J. K. Cranston, and family, of Galt, have been passing through a severe affliction. Their little boy, Russel, for some time was at the point of death, but, to the surprise of his physician, has recovered. We both sorrow and rejoice with our Galt friends in this severe trial, whilst we have no doubt it all will tend to the furtherance of this Gospel.

THE man who got the pearl of great price had to sell out his all to obtain it, and he could not talk much of anything but pearls after that.

It would seem uncharitable to say that some are praying to be holy who are not really willing to be holy. But I believe it is even so.

## SCHISM AND HERESY.

The trial of Dr. Briggs for heresy begins this week; the trial of Dr. Smith (of Lane Theological Seminary) is now pending; in both cases the charge is, not that the defendants are immoral men, or are disloyal to Christ, or have failed in their Christian consecration, but that they do not agree with the prosecutors—and, as the prosecutors hope to show, with the majority in the Presbyterian Church—in their construction of a doubtful creed. In the Congregational Church the same spirit, in the Prudential Committee of the American Board, excludes from missionary service men and women, not because they lack either in Christian love and faith or inability to teach, but because they do not agree with the theories which the Prudential Committee entertain concerning the future of those heathen who have never heard of Christ. In the Episcopal Church the same spirit shows itself in the charge brought by one bishop against another bishop, that the latter is “immoral”—in a Pickwickian sense—because he does not agree with the former’s interpretation of the canons and liturgy of the Church, and nevertheless accepts the office of bishop. In all these and kindred cases the spirit is the same—it is the spirit of schism.

Christ taught nothing more clearly than that His Church was to be one—not a set of *disjecta membra*, but a true spiritual organism: a vine with branches, a body with head and arms and feet, a husband and wife joined together in a mystical unity—these are the figures by which the New Testament represents the Church of Christ. And Paul makes clear in more than one passage how this unity is to be maintained. There is, he says, one body though many members; and all members one, because joined together perfectly in Christ as their head. Loyalty to Christ is the bond, and the only bond, of union which he recognizes. And he bids the Christian believers be perfectly joined together in the same mind or purpose, and in the same judgment or thought. The polemical spirit endeavours to secure this unity by a very simple process. It says: “We

have the truth. If you do not think as we think, you must leave the Church. Then the Church will be of one mind, because every one who is of a different mind will have left it.” This method divides and subdivides the Church of Christ until only a fragment of a fragment is left. It divides the Church by driving out from it all who do not accept, besides the supremacy of Christ, the supremacy of the Pope; then it subdivides the Protestant Church by a doctrinal cleavage into Calvinistic and Arminian, and by an ecclesiastical cleavage into Episcopal, Presbyterian, and Congregational; and finally it divides each of these bodies into High Church and Low Church and Broad Church, into Liberal, Conservative, and Reactionary. And so the process of division goes on, until we have, according to the secular newspapers, two sects of Dunkards in Pennsylvania—the one-button sect and the two-button sect, one holding that it is worldly to wear more than one row of buttons on the coat, and the other allowing a Christian liberty of two.

The Apostolic method of securing unity is very different from this divisive method, as the Apostolic spirit is very different from this egotistical spirit. The Apostolic spirit begins by declaring, “We know in part and we prophesy in part.” It believes that truth is so large that no man can see or interpret more than a fragment of it. It honours both Calvin and Wesley—and follows neither. It desires to see in the Church both unity and liberty, and would not sacrifice either one to the other. When a Dr. Briggs, a Dr. Smith, a Bishop Brooks, or a Professor Smyth teaches some new phase of doctrine, it neither abandons the old to follow the new, nor shuts eyes and ears to the new because of the old. It says: “This man doubtless sees only a part of truth; that is all anyone sees. He sees it imperfectly, as we all see through a glass, darkly. But he sees something which perhaps I have not seen; contributes something which I have not contributed; has a message which has not been given to me. In so far as his message is imperfect, other prophets will supplement it; in so far as it is dimmed and darkened, time and

liberty of utterance will clarify it; in so far as it is intermixed with error, friendly discussion will sift out the truth from the error." It does not merely tolerate, it welcomes. It is not oblivious of truth nor indifferent to error; but it is catholic because it is humble, because it believes that in all human utterance of truth is some error, and in most human utterance of error there is some truth. It asks of every prophet only one question, "Do you accept Jesus Christ as Lord and Master?—not my interpretation of Jesus Christ, but Jesus Christ Himself, as you understand Him. Are you one with us in the sincere desire to apply to all problems, personal and social, intellectual, spiritual, and practical, His instructions, and to pour into all forms of thought and activity His spiritual life?" If so, it welcomes the prophet and works in fellowship with him, not because it cares not for error, but because it believes that liberty of vision and of prophesying is God's way to fulness of truth. It says to Dr. Briggs, There is room in the Church of Christ for both your view of the Bible and for Dr. Green's; to Bishop Brooks, There is room both for your view of the Church and for that of Bishop Seymour.

When a great phenomenon—as the transit of Venus—is about to take place, the astronomers divide the continent, and each group of astronomers takes an observation from a different point. And at each point of observation are different men, who take account of their respective personalities in estimating the results of their respective observations. When all the observations are taken, the results are compared; allowance is made for the personal equation of each observer; allowance also for the latitude and longitude of each point of observation—and the net result is accepted by all as truth. The Christian Church might learn a lesson of Christian unity from the astronomers. The spirit which insists that every man shall see what every other man sees, and shall teach what every other man teaches—no more, no less, no different—is the spirit of schism. It is un-Christian and anti-Christian, because it is a spirit of self-conceit. It belittles truth; it divides

and subdivides the Christian Church. It never has promoted Christian unity, and it never can. Those who accuse their brethren of heresy and would, if they could, drive them from the Church, we put on trial as schismatics, who divide and disintegrate the body of Christ. There is room in the Church of Christ—though not in some of the sects—for both Paul and James, for both Isaiah and Jeremiah, for the prophet of faith and the prophet of works, the prophet of hope and the prophet of warning. The Christian spirit counts truth as larger than any definition, welcomes every new vision and every new seer, and honours all men as brethren who honour Christ as Master.

#### REMARKS.

This article is a fair exhibit of the creed of the editors of the excellent periodical, *The Christian Union*, from which it is taken.

Do we fully subscribe to its postulates? Scarcely. However, if its writers are true to their creed, they cannot object to us thus taking exception to its platform. We are inclined to think that there is in it a tendency to give a fictitious value to the *visible* Church, else, why deplore the number and variety of denominations? Could not the cause of truth, *i.e.*, of true Christianity, be as well conserved in a thousand sects as in one? If Christ's Church—the true *kingdom of heaven*—is spiritual, and the visible Church, a mere human organization, instituted for the convenience of its members, then the multiplication of sects does not necessarily affect this kingdom. That which acts or reacts on this spiritual realm is something deeper than all these isms, and independent of every one of them.

Sectism, as a spirit, may be deplored, and yet sects be accepted as a positive good or a positive evil without in the discussion touching the subject of the Church of Christ, just as the multiplication or absorption of nationalities may be so discussed.

It is as innocent a matter to found a sect on "two rows of buttons," as on the dogma of Apostolic succession, or the

doctrine of the Trinity, for in all three cases it is but herding men together "in the same mind or purpose, and in the same judgment or thought."

Even to found a *visible* Church on the creed given by this writer as a substitute for all other creeds, would create a sect with all the presumed disabilities of every other sect.

For such a creed could not be put forth without some definition tacked to it, which, in its narrow sectism, would exclude some from its pale for conscience sake. For example, would it admit the Unitarian who will accept every utterance of Jesus Christ as true to truth, and yet extract every atom of the divine, that which alone can clothe him with the qualities of *Master*? If so, then it is evident this creed is too narrow to embrace all who can answer affirmatively the question, "Do you accept Jesus Christ as Lord and Master?"

However, we but touch the subject. We have been reading the articles in this periodical of late with much interest, and believe that its circulation amongst the denominations is a real benefit to all.

### THE PAIN OF GROWTH.

The process of growth as one sees it in trees and plants is very interesting, but the same process as illustrated in one's own experience is often painfully lacking in entertainment. Many people note with unflagging zeal the signs of development of plant or animal life, but submit very unwillingly to the conditions of the same kind of development in themselves. Growth is one thing to a spectator and quite another thing to its subject. The first sees all the signs of movement, the second feels all the birth-pains into a larger life; for growth is a kind of continued birth, the passage out of smaller into greater things, and it carries with it a certain kind of pain. There are few things so difficult for most men to bear as the waiting involved in the process of growth. To put forth effort of any kind is easy, but to patiently abide development within one is a great test of character. Struggle is often deified as something inherently

noble, but struggle is of very little importance unless it results in growth. There are a great many barren struggles in the world because no permanent moral results are achieved by them, as there is a great deal of wasted energy because nothing permanent is accomplished by giving it out. Life would be easy if we could secure its end in a few months or a few years. What makes it difficult is the necessity laid upon us of remaining patient and acquiescent while the hand of the potter holds us under its steady pressure. There are many times when nothing but heroic fortitude keeps us cheerful, and these times of passivity, so far as definite action is concerned, are often the most fruitful and progressive periods in our lives; for growth, not action, is the real measure of life, and one often grows as much in enforced passivity as in the most intense activity.—*The Christian Union*

### THE FAITHFUL COMFORTER.

"The Holy Ghost—He is faithful."—HEB. ix. 15, 23.

To Thee, O Comforter Divine,  
For all Thy grace and power benign,  
Sing we Alleluia!

To Thee, whose faithful love had place  
In God's great Covenant of Grace,  
Sing we Alleluia!

To Thee, whose faithful voice doth win  
The wandering from the ways of sin,  
Sing we Alleluia!

To Thee, whose faithful power doth heal,  
Enlighten, sanctify and seal,  
Sing we Alleluia!

To Thee, whose faithful truth is shown,  
By every promise made our own,  
Sing we Alleluia!

To Thee, our Teacher and our Friend,  
Our faithful Leader to the end,  
Sing we Alleluia!

To Thee, by Jesus Christ sent down,  
Of all His gifts the sum and crown,  
Sing we Alleluia!

To Thee, who art with God the Son  
And God the Father ever One,  
Sing we Alleluia! Amen!

—F. R. Havergal.

# IMPORTANT NOTICES.

☞ We again draw attention to the fact that parties who wish sample copies of different religious publications are likely to obtain them by sending their full address and ten cents to J. H. Padgett, Printer, Ennis, Texas, U S.A.

He forwards the addresses to many different offices of publication, and so publishers desirous of scattering sample copies of their periodicals by this means can do so.

Better send on your address and a ten cent piece.

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## TO PARTIES WISHING TO HAVE THE EXPOSITOR DISCONTINUED.

The best way is to drop a post card stating the fact, being sure to mention both the Name and the Post Office to which the magazine is addressed.

Sending back the last magazine received will do. if the Post Office to which it is addressed is written on it, not otherwise.

## ARREARS.

Look at the date on the magazine and see how your account stands, and if there is anything due arrange about a settlement before sending it back.

As a general rule we continue to send the EXPOSITOR to all subscribers until notified to the contrary. This course seems to meet the wishes of most, judging by the correspondence we receive concerning it.

## MISSING COPIES REPLACED.

If through mischance any number should fail to reach a subscriber, we will send another copy if we are notified by post-card. We mail regularly to all subscribers from this office, but notwithstanding, we find that there are occasional irregularities in their delivery.

## SPECIMEN COPIES.

Specimen copies sent free to any one sending a request for one by card.

## DATES ON THE MAGAZINES.

The dates on the magazines represent the time up to which the magazine has been paid for.

## RECEIPTS.

Changing date on magazine may be taken as equivalent to a receipt. If the change is not made the next number, it is not always a sign that a letter has miscarried, but if the second number does not show a change then something has gone wrong, when a card of inquiry is in order.

☞ In all communications, subscribers will please to mention the post office address to which the EXPOSITOR is sent.

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"Prove all things; hold fast that which is good."—1 Thess. v. 21.

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