

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion
along interior margin/
L' reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

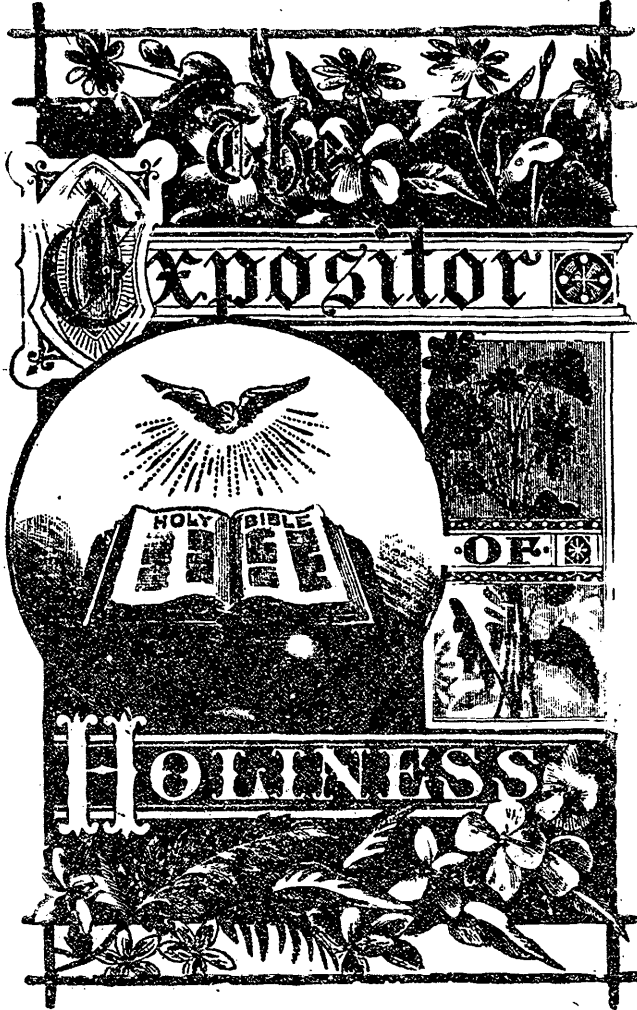
- Coloured pages/
Pages de couleur
 - Pages damaged/
Pages endommagées
 - Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
 - Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
 - Pages detached/
Pages détachées
 - Showthrough/
Transparence
 - Quality of print varies/
Qualité inégale de l'impression
 - Continuous pagination/
Pagination continue
 - Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
 - Caption of issue/
Titre de départ de la livraison
 - Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

ONE DOLLAR A YEAR. POSTAGE PAID BY PUBLISHER.

MAY, 1894.



Toronto:

Published under the Auspices of the Canada Holiness Association.

W. S. JOHNSTON & CO., PRINTERS, 29, 31 33 MELINDA STREET, TORO. TO.

THE EXPOSITOR OF HOLINESS.

CONTENTS.

	PAGE.		PAGE.
Then and Now—Poetry	279	Be Perfect—H. Dickenson	295
The Movement, and the Association	279	Past Revelations—H. Dickenson	296
Was Christ Legalistic?	282	Truth and Error—H. Dickenson	297
Exposition	284	How Can These Things Be?—Mrs. S. Frye	299
Leaving Others in the Hands of the Spirit to be Taught of Him alone	285	“Unspotted from the World”—H. Dickenson	300
Who are the Worst Enemies of this Movement?	286	Christ and Pr metheus—A. Truax	302
Suggestive	287	Spiritual versus Legalistic Christianity— H. Dickenson	302
Further Remarks	288	Come Unto Me—H. Dickenson	303
Informal Conventions at Galt and London	290	A Reply—H. Dickenson	305
Exposition	294	Correspondence	306

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

CALENDAR OF ASSOCIATION MEETINGS.

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

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

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

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

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

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

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

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

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

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

Hawtre, every alternate Sunday evening.

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

THE Expositor of Holiness.

VOL. XII.

TORONTO, MAY, 1894.

No. II.

THEN AND NOW.

ONCE 'twas painful trying,
Now 'tis perfect trust ;
Once a half salvation,
Now the uttermost.
Once 'twas ceaseless holding,
Now he holds me fast ;
Once 'twas constant drifting,
Now the anchor cast.

Once it was my working,
His it hence shall be ;
Once I tried to use him,
Now he uses me.
Once the power I wanted,
Now the Mighty One ;
Once for self I labored,
Now for him alone.

TORONTO.

MRS. S. FRYE.

THE MOVEMENT, AND THE ASSOCIATION.

WE drew attention to the fact of the distinction which exists between these two, in our account of the late convention. But we think the time has come to bring out this matter still more prominently in the EXPOSITOR.

When the Canada Holiness Association was organized, upwards of fifteen years ago, it was commenced as virtually a branch—an organic part—of the great holiness movement in the United States. No one of the founders had the slightest suspicion that a time would come in its history when the leaders of that movement would anathematize us, or that we would criticize them as imperfect representatives of Bible holiness.

Accordingly the effort on our part to have some of them attend our annual

gatherings and fraternize with us as brethren well beloved, was made in good faith.

It was in the third year of the life of the Association that we personally went through the final crisis of our Christian experience, and stood forth as the exponent to the world of absolute Divine guidance. At the fourth annual convention and the first annual camp-meeting we began to teach Divine guidance after this pattern. This was really the beginning of this movement within the Association.

It is true that we ourself did not realize this fact then as clearly as we do now. Hope was ever in the ascendent with us then, and we trusted that we were not really alone in preaching and illustrating this gospel. And so we simply followed on, step by step, illustrating Divine guidance.

As question after question came up for discussion we looked to the Holy Spirit alone to show us the truth and teach us all things. At the first camp-meeting the dress question came up for consideration. And storm and earthquake were produced by its consideration.

There was a time during that camp-meeting when, literally, all forsook us and fled—when we consciously stood alone as the sole representative of Divine guidance. Alone, and yet not alone, for our elder brother had been there before us, and so, unlike him, we did not tread the wine press alone.

But, mark the result; as we were true to absolute Divine guidance, so we conquered in Christ's name and settled the dress question in perfect harmony with Divine guidance. This was the first settlement of that kind the history of the world or church tells of, even the settlement of the gentile question at Jerusalem in the days of the apostles not excepted.

This settlement was, that individuals must be left in the hands of the Holy Ghost, without prejudice, to be taught of him, and him alone, concerning all the details of this hitherto unsettled question. And settled it has been in all the after history of the movement, as effectually as was that part of the deliverance of James which declared, that the gift of the Holy Ghost—Divine guidance—was for Jew and Gentile alike: it has never since come to the front in the Association for settlement or as a disturbing force. In this one particular, if in no other, this movement stands alone in the history of the world.

We noticed that in one of the late numbers of the *Holiness Era*, a periodical which represents a holiness association in Canada, most of the editorial space is devoted to the discussion of the dress question, chiefly by appeals to Wesley, Paul, Peter and other dead theologians, coupled with much dogmatic assertion—a method of settlement which the editor will find, like all before him who have trodden the same path found, will need many a future additional settlement.

At the second camp-meeting, the fact of our using as a test to the meeting the one we were required by the Holy Ghost to use, viz., that of being saved up to the utmost limit of the possible, again drove all from us and left us to stand as the sole representative of Divine guidance in the Association, until, without the slightest rebuke from anyone, public prayer was made that we might be put aside and another leader take our place.

We believe this prayer was uttered and amended by many, if not the great majority, of the camp-meeting, in all sincerity—the very sincerity of the Jews when they cried with reference to Christ, "away with him"; for Divine guidance was then as much on its trial as it was at Jerusalem.

But again God with his supernatural power appeared and prevented complete disaster to the sincere though legalistic Christians who composed that second camp-meeting. That even the party who as the mouth-piece of the other opponents to Divine guidance did so in all sincerity has been recently evinced by their coming back to re-unite with the movement and thereby publicly confess to this public hostility.

As we write this last sentence we are reminded that possibly the party alluded to did not intend such public acknowledgment as we have connected with the act of publicly returning to the Association and the movement within the Association. Well, then, if we have failed to rightly interpret the act, that hostility still exists, and the public act of reconciliation is the veriest hypocrisy. And so, also, in spite of recent testimony, the party in question is not of this spiritual movement.

And so it may be said of all others who at any time showed, or thought, hostility to Divine guidance, any act which commits, publicly, them to harmony with the movement at the same time is a public declaration that their former attitude to the movement was hostile and is thereby confessed as wrong. Do we wish to make it hard for opponents to return? No; we simply and only make it impossible for hypocrites to, even seemingly, become a part of this movement, which is righteousness, as well as peace and joy, in the Holy Ghost.

After this second camp-meeting, and

almost up to the time of the next annual convention, we importuned God that he would permit us to retire from the leadership of the Association, in order that some less radical person—one less objectionable to the members—might take our place. But the clear, unmistakable reply to our request was, that we represented the principle of Divine selection, and therefore must cease our prayers in that direction. Whereupon we gave up all personal preference in the matter and simply went on illustrating Divine guidance.

Henceforth we realized that all in the Association who opposed us as leader were opposing Divine selection, i.e., Divine guidance. As Christ was Divine guidance in tangible, come-at-able form, to be accepted or rejected by those to whom he came, so we as leader were to the members of the Association. They who opposed, or questioned in their hearts, our fitness for the position, were to that extent disloyal to Divine guidance, disloyal to the Master who had called and appointed us.

Many were the battles in the Association concerning this matter—battles which we took part in chiefly as an on-looker or as concerned for those who were, in their opposition to us personally, shutting up this kingdom of Divine guidance against themselves; and as a consequence many who were once enthusiastic members of the Association, from time to time left, and are still open and pronounced in their antagonism to us.

But on the other hand others learned, like us, to take this matter to God for absolute and final settlement, when he confirmed to them his revelations to us.

At the first Brantford convention, when the vote for us as President was announced as practically unanimous, a member of the Association started the

Doxology, when it was promptly and joyously sung by the Association. To us this was a song of triumph over the fact that the long opposition against this gospel of Divine selection had come to an end, and so we joined in the chorus of thanksgiving over this fact, not as scoring a personal victory.

And so the battle in the Association between legalism and spirituality went on, until now at length spirituality has captured the situation. This fact is now so self-evident that when, at the last convention, Rev. T. S. Linscott maintained that Divine guidance was not being taught in the Association after the best pattern and sketched a better way for its promulgation, he fully realized that he stood almost alone in such criticism, and frankly admitted the fact to the audience.

It is a fact worthy of note, that this same party was the one who, at the first camp-meeting, undertook to introduce into the Association the extreme holiness teaching concerning dress and the wearing of gold. Mr. Linscott tried then, and honestly tried, to commit the Association to the adoption of these legalistic views, whilst Mr. Sherlock tried to commit the EXPOSITOR to the same teaching. And, we maintain, that success on their part then would not have been more fatal to the movement within the Association than success in their efforts at the last convention. Nor do we think they were less sincere then than now.

Now, in thus writing about individual opposition to myself as President of the C. H. A., we fully subscribe to the fact that all who wished to have the Association conducted after the pattern of American holiness associations showed wisdom and common sense in objecting to our leadership, seeing we represented something entirely different from that movement.

Rev. Henry Manning, one of the Vice-

Presidents at the first Galt convention, frankly informed us that he considered that in place of attracting together the holiness people, we tended to scatter them, and then appealed to us to step down and out in favor of some such party as Rev. Dr. Burwash of Cobourg. Mr. Manning in this was honest and only solicitous of helping on the holiness revival. But it was from the standpoint of said holiness movement he spoke. Like the representatives of that movement he was unwittingly antagonistic to Divine guidance and is so to-day.

Just so the efforts made at the Hamilton and other conventions were made in all good conscience, and were the essence of common sense when viewed from a legalistic standpoint. As such they inspired our respect. But all the same they were deadly blows aimed at this spiritual movement, and had to be resisted as such. Any one of all these efforts would have destroyed the whole had there been no successful resistance thereto.

The reason why we are called upon to so write as to make evident the true history concerning the rise and progress of the spiritual movement within the Association is, we think, that we may conserve the interests of righteousness. Correct facts are as much a part of this kingdom of righteousness as correct doctrines. The slightest unwillingness to investigate facts is as much a sign of want of faith in God as unwillingness to examine into doctrines. In either case it must spring from a love for darkness.

If any additional light can be poured on these facts, or if in any way what we give as facts are not correctly stated, then is it in order for others to be heard from, that by frank, full comparison that which is the exact truth may be arrived at.

Let it be well understood, however, that in tracing the origin of this movement we are not tracing the origin of distinct Divine revelations to individuals in, or out of, the Canada Holiness Association.

We gladly admit that we cannot claim priority in this respect. We believe that in our first camp-meeting were gathered the very best representatives of Methodist saintship, that saintship which is founded on knowing God through personal converse with him.

We ourself could, at the time of the organization of the Association, point to whole years in our spiritual history where our walk with God had been unbroken, and so could many members of the Association, no doubt. But none had passed that crisis in their spiritual history which we at the first camp-meeting represented, and which the movement in the Association now represents. And hence, we hesitate not to say, that as Methodism was founded on the crisis in John Wesley's spiritual experience so circumstantially related by himself and called by his followers conversion or the witness of the Spirit, so this movement had its origin in Georgetown, when we passed the final great crisis in our spiritual life, so often alluded to in these pages.

WAS CHRIST LEGALISTIC?

THIS question, on account of the objections taken by some, must needs be looked into still more carefully.

During Christ's three years' ministry he evidently taught as one having authority; also, he was at times even minute in his teaching. Moreover, it is evident that he did not refer men to the Holy Spirit, to be taught exclusively by him. Indeed, he distinctly implied that the time was not opportune for such teaching.

But why was it not opportune? on

may ask. If Jesus simply illustrated the privileges of all, why not press all men into them at once? This is plausible from the legalistic standpoint, but not from the standpoint of Divine guidance.

If one who illustrates Divine guidance to-day should receive the intimation of the Spirit that, concerning certain persons, he should not strive to have them accept the walk in the Spirit, the time not being opportune for such teaching, would he not be true to Divine guidance in so acting—yes, and even in being legalistic in his teaching to such? But if throughout his life he taught legalism to all and left none in the hands of the Holy Spirit as sole teacher, it would be untruthful to say he was anything but a legalistic teacher.

Just so, if Jesus had not taught his followers that on and after Pentecost they should be taught by the Holy Spirit alone—if, in short, his life must be judged by the sermon on the mount alone, then it would not be true to facts to call him a spiritual teacher.

But his teaching concerning the Holy Ghost cancels all his previous teaching, as far as his followers after Pentecost are concerned, just as a last codicil in a will may cancel all the previous paragraphs in the will.

The question, however, is in order as to why it was inopportune for Jesus to teach Divine guidance to his disciples during his life. But the only answer which can be given to it is, that such was the will of God.

But was it the will of God? Certainly it was if Jesus did the will of God in so acting.

As to the why or wherefore, of course, we can only speculate. We have the strange fact to contemplate, that up to the time of Christ no man had illustrated Divine guidance in the world. Why was it so? Who will reply with authority? Was it possible before his day? If not,

why not? Who will reply even to these last questions successfully? Such might be better prepared to grapple with the first question.

All we pretend to know as yet are the facts. And these are the all-important factors with which we have to do at present. The other questions are legitimate, and may demand much thought and many articles in future months. But we undertake not this work at present.

The facts, then, are: (1) Jesus claimed that he represented Divine guidance, i.e., he always did the will of God; (2) he was legalistic in his teaching during life and hence claimed that he did the will of God in this thing; (3) at the close of his life he assured his followers that on and after a certain day (Pentecost) they could follow the Holy Spirit as he had done; (4) and, finally, he provided no other method for imitating him in doing the will of God perfectly. These facts in his life would in no wise be touched if the records showed that he had been as legalistic as Paul in his teachings during the three years of his ministry.

But mark this other fact: Jesus, himself, whilst legalistic in his teachings to others, illustrated Divine guidance in the absolute sense. We look in vain for such an incident in his life as that told of Paul, when he yielded to the importunity of "false brethren" and shaved his head and appeared in the temple as a devout observer of Jewish ritualism; or of that when he left an open door for preaching and went out of his way to learn of the effect of his legalistic letter in the Corinthian church.

THE man who does not find heaven in this world will stand a poor chance of ever finding it in any other.—*Selected.*

A HOLY man is a whole man—one unbroken, complete. His whole nature is filled out; his life complete, in that God is in it; his character is whole, in that it is filled out to the fulness of Christ.—*Selected.*

EXPOSITION.

"And in that day ye shall ask me nothing. Verily, verily, I say unto unto you, if ye shall ask anything of the Father, he will give it you in my name."—John xvi. 23.

THE first sentence implies the well-known fact that during Christ's three years' ministry his disciples did ask him for many things, and also carried out his instructions minutely when there was a call for such action on their part.

But a contrast is here instituted; for he teaches them that henceforth their askings were to be directed to the Father alone.

This is a startling fact when taken in connection with the universal practice of Christendom, for all know that the teaching of the churches is in direct contradiction to this passage.

The fourteenth chapter and fourteenth verse (R.V.) reads: "If ye shall ask *me* anything in my name, that will I do." In the margin is the following note: "Many ancient authorities omit 'me.'" We should say that with very good reason they omit that word, seeing that its presence makes the verse utterly unexplainable. What sense can there be in the command to ask of Christ in the name of Christ? Indeed the word "me" is, very properly, left out of the authorized version.

We consider ourself tolerably familiar with the New Testament Scriptures, and, as we cannot recollect, or discover, any passage which contradicts the above, we have to conclude that, as far as the personal teachings of Christ are concerned, prayers addressed to him at the present time are not only not sanctioned by him, but are indirectly, if not directly, forbidden.

We are aware of the many arguments which are used to sanction the practice. But we do not propose to discuss them here—neither affirming nor denying their

conclusiveness. All we do at present is to emphasize the teaching of Christ concerning this matter.

Is the subject such a tottery, traditionary one that it is not safe or prudent to discuss what Christ himself said about it apart from what others say, or have said, about it? We shall see who is agitated by such action on our part. We have no fears of agitation on the part of Christ himself, but are not so sure concerning his professed followers.

What about the expression "in my name"? Those who are valiant for atonement theories have seized on this expression, and made it back up their doxies. For it is taught by them that he who comes to the Father in the name of Christ does so as taking into his thoughts their atonement theories, somewhat after the pattern of an advocate when pleading the cause of his client before the judge. As his theories, or presumed facts, are what he bases his plea on for the release of the prisoner at the bar, so the plea "in my name" is supposed to refer to the scheme of redemption according to whatever phase of it is advocated by, or taught to, the petitioner.

According to this indisputable fact, "in my name" has as many meanings amongst theologians as there are different theories of the atonement. The question then may well be asked, is the efficacy of the plea to any extent lessened by failure to secure the right atonement theory?

Many a professed Christian does not hesitate to consign to hell all who fail to subscribe to his theory, as we have had reason to know from their own lips or pens. Hence, the serious nature of the question here touched, in the estimation of many.

If now we offer an explanation of the expression, should it be looked upon as only a theory, even then it will be simply

one amongst many. Certainly, in no sense can it be a crime against Christianity to use our undoubted right to speculate in this region of speculation.

However, from our standpoint we scarcely look upon what we give as speculation, seeing it is the easy, natural, yes, necessary, inference which flows from the position we assume concerning Christ's attitude to Divine guidance. As the first representative in the world of the absolute walk with God, all who imitate him must stand before God in his name. And hence it is, that whatsoever they ask of God in his name—whilst walking with God as he did—they necessarily receive, because they keep God's commandments and do the things which are pleasing in his sight.

But manifestly this does not prevent others who do not use this plea from asking of God and receiving answers to their prayers. For many do so ask and receive, some for the best of all reasons, viz., that of never having heard of his name.

All petitioners, however, are at this point divided into two classes: Those who ask in Christ's name—walk in God as he walked—receive all things, have all their requests granted, because they only ask according to the known will of the Father. But those who do not ask in his name—do not illustrate Divine guidance as Jesus illustrated it—only occasionally receive their requests, seeing they do not always the will of God.

"In my name," then, has its explanation clearly and exhaustively in Divine guidance, and in nothing else. Jesus, as illustrating occasional Divine guidance, would be lost in the crowd of petitioners the world over, seeing there would be nothing distinctive in his attitude to Divine guidance. But Jesus, as led of the Spirit in the absolute sense—illustrating Divine guidance by the year—differs from

all his predecessors and from all who since his day have been content to walk in occasional Divine guidance. They who walk even as he walked, and they only, illustrate the attitude of asking the Father in his name.

LEAVING OTHERS IN THE HANDS OF THE SPIRIT TO BE TAUGHT OF HIM ALONE.

THIS matter must be emphasized again and again, and yet again, till all see its reasonableness and learn to accept it as a true test of spirituality.

As we have studied the life of Christ, no one part of it has awakened our admiration as this characteristic has. With what restful nerves and unshaken confidence of soul he left his followers in the hands of the teaching Spirit for all future time! How completely he resisted the well circumstanced temptation to teach them concerning the nature of his kingdom, when they importuned him, just before his ascension, to explain to them if now he would restore the kingdom to his country! How utterly at sea he left them concerning the filling up of the vacancy caused by the death of Judas! How absolutely true to his teaching concerning the Holy Ghost as their only guide and teacher during every test placed upon him! In all these things, and many more, he is our perfect example—tempted in all points as we are.

How many we have seen fall before such temptations! Not only have many fallen before the temptation to regulate others concerning the burning questions discussed in the EXPOSITOR, but a like history has been going on in the home circle. How many we have seen profess to walk in the Spirit, but when the test came to them to have sufficient faith in the Holy Ghost to leave their children in his hands for teaching, and that without bringing out their traditionally received

notions concerning recreation, gaming, Sabbath observance or godly example, they were not able to endure the Divinely appointed tests, and so fell before them — they were not like their Master, *tempted without sin*.

Often their fall has not only been pronounced but prolonged. Why? Because they would persist in making their legalistic notions a law for the Holy Spirit. They could trust every other person's children but their own into the hands of the Holy Ghost. As to them they felt it was too risky to have unlimited faith in their welfare for time and eternity with nothing but God to trust in, especially when he seemed to ignore their cherished and sacred notions. If they had had faith as a grain of mustard seed, they would have said to such darkening shadows on their lives, "Be ye plucked up by the roots and cast into the sea," and they would have obeyed, whilst they themselves would have been again to the front of this spiritual movement, and nothing would be impossible to them.

After a like manner have some stumbled concerning faith in the Holy Ghost when there has been a call to leave their finances, their husbands, their wives, their churches, their friends or their reputation in his hands. For the least particle of want of confidence in the Holy Ghost flings us from the front, and ambulances us off to the hospital for cure, or to be pronounced upon as incurable.

WHO ARE THE WORST ENEMIES OF THIS MOVEMENT?

NOT the organized holiness movement, although they have with almost unanimous voice pronounced on it as devilish in its origin; not the Salvation Army, although it has sat in judgment on it and pronounced its anathemas upon us; not organized

Christianity, although they are, to all appearance, preparing to cast us out of their synagogues—not any or all of these, but they who strive to modify to the least extent our teaching concerning the Holy Ghost as the *only* guide and teacher for the individual.

If the movement survives all such subtle and dangerous attacks, we may smile at the puny attacks from all other quarters. Should one solitary individual finally succeed in having this subtlest form of legalism, or unrighteous living, accepted by the rest, then would the end of this distinctive movement have come; or should the slightest modification in the method of teaching be adopted by us as superior to that which now exists and thereby reflect on what has been done as not the very best possible that could have been done, then indeed might hell rejoice and heaven be clad in sackcloth.

We hesitate somewhat to use the nomenclature connected with his Satanic majesty, because of the mediæval coloring which has been added to it since used by Jesus Christ, but if it is the work of the devil to destroy the work of Christ, then that form of subtle opposition which attempts either of the things above mentioned is, in this connection, supremely Satanic.

However, as our thoughts concerning what is devilish do not to any great extent correspond with those of legalistic Christians, we add that we simply use this Scriptural nomenclature to emphasize the fact that we look upon all such efforts to modify our work as the worst possible to all concerned.

In this movement is the real hope of the world, and God, who is at the back

of it, will see to it that all things shall work together for good to its onward march, whilst all weapons formed against it shall not only not prosper, but may prove boomerangs to smite those who use them.

But why do we so persistently antagonize all such persons? Are not our actions in this respect very much like the attitude of the opponents of this movement? By no means. Indeed, the difference here is so great that there ought to be no difficulty on the part of any in discriminating between us.

We only show our antagonism against all who attempt to personate us, or, rather, this movement, in their teaching when they really do not represent it. And this we do as our undoubted right, and as necessary for our and their salvation. The moment all such parties cease to take such false attitudes to the movement, immediately all antagonism on our part ceases.

It matters not even if they, from the standpoint of confessed hostility to the movement, should become violent or insidious in their antagonism, still would we bear no antagonism to them, even as we display no antagonism or animosity to all outside opponents.

They, as any other parties, can occupy private parlors or public halls or churches, or utilize the press in attacks upon our work without let or hindrance on our part. Since the last annual convention we received a written notice that a certain party would show up the infidelity of the C.H.A. in a public meeting, and we were requested to attend. Now this party had the undoubted right to so act, and we simply had the right to go and hear him or stay away. We recognized his rights, and acted out ours, and hence there

was no antagonism on our part. But had we gone there to interrupt, or to teach our gospel under false pretences, as some undertake to do at our gathering under the flimsy, hypocritical pretence of asking questions, then would we have been justly condemned by him.

Therefore we say, and say strongly, that for anyone in our meetings to pose as teachers when they are not perfect representatives of Divine guidance, is to sin against our work after a pattern that language is not strong enough to describe; and so long as this movement is what it is, such conduct will subject such parties to full exposure and determined antagonism. Much more if to others outside our gathering they represent themselves as of us, or indirectly imply such attitude, will they be, according to our thought, deserving of the harshest epithets used by Jesus Christ against the secret opponents of this kingdom in his day.

SUGGESTIVE.

THE publication, in the *Mail*, of Purushotam Rao Telang's comments on modern Christianity and its missionary operations will originate much thought amongst the many readers of the spicy writer who fascinates them once per week over the *nom-de-plume* of "Kit." And these thoughts will take color chiefly from the various shades of traditional teaching through which the readers have passed.

We ourself have seen the time when we would simply heave a sigh of pity for the poor benighted Brahman who gave them, including the writer who put them in the paper because of a trace, of respect for them. And most creedists will treat them after the same manner.

However, there is a constantly increasing portion of Christendom upon whom creedism is losing somewhat its hold, and to such these and similar writings will tend to their increased agnosticism. That is, they tend to lessen the hold which organized Christianity still has upon them, without supplying something in its place. That this tends to what is apparently worse, the experience of past generations seems to indicate.

For example, it does look as if the infidelity which resulted in the reign of terror in France was worse than the iron superstition which preceded it, although we by no means assert the fact, seeing that the ultimate good may some day modify judgment concerning the history of France as a whole.

Nevertheless, whatever be the final judgment of history concerning such examples, still the fact is evident that all such writings do tend greatly to loosen the grip of the churches upon their frequenters, whether for good or ill.

Therefore it is that such things should be looked at steadily and in the face, and not met after the pattern furnished by Rome in former ages.

That there is a plausible fallacy in the argument of this Brahman, all intelligent Christians must realize. This fallacy should be searched out and met after a candid manner. That is, the full truth in such statements should be frankly acknowledged, and only the errors opposed or refused credence.

That there is a superiority even in general morals and civilization in favor of Christendom when compared with native India, we think is the general verdict. Hence, it is evident that there is some force in Christendom greatly superior to the foundational force in Heathendom.

The mistake of this Buddhist philosopher is the common one, viz., that of

arriving at a general verdict from contemplating a limited number of particulars. His particulars, we will presume, are correct, but we think he compares the worst facts of one system with the best facts of the other, and so arrives at a lop-sided conclusion.

The ideal of the Brahman is Buddha. The ideal of the Christian is Christ. We have had, recently, the opportunity of placing them side by side in the preserved records of both, and hesitate not to say that Christ is vastly superior to Buddha. The simple fact that the one places perfection of soul in the present world and the other in some future state, is sufficient alone to establish this superiority.

This radical difference, we are sure, has escaped the notice of this Buddhist, and very naturally, seeing all the Christians with whom he has come in contact, at best, teach mere aspiration after their ideal, just as the heathens do. Still, it remains a truth of vast dimensions that the better the ideal the better the general results, even to aspirants after their ideal.

FURTHER REMARKS.

But the effort to go part of the way with us and yet stop short of all that is implied in Divine guidance has been persistent, beyond precedent.—April EXPOSITOR, 1st page.

SO remarkable is the fact here indicated that we deem it right to expand the matter somewhat.

We have done our utmost both by lip and pen to make it evident to all that we both teach and illustrate Divine guidance in the absolute sense. In place of hiding such teaching and practice behind wordy disquisitions and the refusal to give yes and no answers, to all honest examiners, we have pressed our views on all with a determination and variety of illustration which one would think should make our position evident to the most superficial

student of our work. And yet in spite of all this the effort has still gone on in the Association to claim harmony with us in our teaching and practice, without being in harmony with the most simple and necessary results of such attitude to *Divine guidance*.

Why this persistency in a hopeless quest, may well be asked. Our reply is, that it is because our teaching and practice harmonize with all true and honest thought in the soul of man. Besides, the mighty works which accompanied and attested the first teaching of *Divine guidance* bear witness to the *Divine* origin of this our similar teaching and practice.

The heart of man, at all events of some men of the human race, is deceptive above all things and desperately wicked. Hence it is that, when convinced as to their judgment or even as to their fears that we preach the real gospel of Christ and when not prepared to pay the full price it demands, they enter upon the desperate attempt to secure its benefits without ta'ng the legitimate way to secure them.

But why should they not rather take the right way, seeing this gospel is attainable without money and without price?

Ah, here comes in the deceitfulness and wickedness of the human heart. The popular notion of this state of the heart is that it is best seen where open immorality and desperate crime are witnessed. But this is a mistake. The true inwardness of this state of the heart is best seen in its want of faith in the goodness of God. Men will not believe that God is absolutely good. They persist in fearing that he is a devil, and therefore as a devil most Christians worship him.

At a late meeting we asked all who could, to join us in the following prayer: "O, God, we desire to be in perfect har-

mony with thee, and ask thee to use any methods with us which will tend to bring about such result. Destroy our finances. Put us inextricably in debt. Afflict our bodies, or bring upon us any or all forms of calamity which will help to secure such result. Amen."

Now, all present dare not amen this prayer. And, moreover, very few of our readers will dare do so, whilst not one in a thousand in the churches would so act. Why? Simply and only because of their lurking fears that their God is a veritable devil.

If all fully, absolutely believed in the truism that "God is love," they would not, they could not, hesitate one moment to join us in the sincere and honestly framed petition.

Now, no one who illustrates such attitude towards God can possibly teach or illustrate *Divine guidance*.

The husband who would fear to put a revolver in the hands of his wife and *give her perfect liberty to shoot him dead*, must have some lurking fears that he has married a she devil. Much more does the professed follower of Christ proclaim himself a devil-worshipper who hesitates to bear his bosom to all possible forms of *Divine discipline* from the fear that God would jump at the chance to play devil with him.

We maintain that it is this spirit of devilish unbelief in the heart which, generally speaking, prompts some to coquette with the gospel we preach and persist in the act till they are publicly repulsed.

How many of those who have stumbled over the writings or discourses of Mr. Dickenson have in all honesty of heart and without prejudice taken the matter to God, and importuned him that if he could use him, Mr. D., to the smallest extent, in increasing his oneness with God or his

ability to help humanity, to do so, even to the extent of having him for years to come fill two-thirds of the EXPOSITOR with his writings, or occupy the greater part of the time at Association gatherings with his speaking, or by using him in any other conceivable way, no matter how disagreeable to his traditional notions or general make-up; and then really and heartily hope that God would take him at his word in uttering such a petition?

Verily, to all who do not amen from the heart just such a prayer, H. Dickenson is the closed door to them into the sheep-fold, and will forever bar the way into the kingdom of Divine guidance as effectually as did Christ in his day. For them to attempt to go in by any other way is to play thief, whilst "stop thief!" called out by those who man the walls of this Zion shall not only make futile their efforts but put them to public shame.

Again we ask, why will they so act? and reply, that the sin whereby they diabolize the good God is the cause of it all. The works of their father they will do.

INFORMAL CONVENTIONS AT GALT AND LONDON.

WE received a call — after the pattern of that of Saul and Barnabas—to visit these places to see how the work of this spiritual movement prospered. Accordingly we took advantage of a visit of Mr. Dickenson to the city, to journey with him to his home.

By the way, we remark here that it is a strange sensation for us to wrestle with, viz., that of a feeling of dread to journey alone to any considerable distance. The utter physical prostration which often ensues after even moderate exertion in looking after baggage or

other hurried movements is so serious, that we shrink more and more from incurring any possible risks in these matters. Hence it seems to us now a real necessity as well as a luxury to have a travelling companion to stand between us and extra exertion. During all our previous life it has been our special pleasure to attend to such matters ourself, and refuse when possible the kind offers of others. Now all this is changed and we find ourself a complete contrast in this respect.

We arrived in Woodstock on the last Monday of March, and spent most of the first week writing for the April number of the EXPOSITOR. Having completed this work, and forwarded the copy to the printer—and here we may mention that it was the fact of our absence from home, coupled with some peculiar misunderstandings about forwarding the proofs to us that accounts for the unusual number of mistakes in the April magazine—we sent word to J. K. Cranston of our intended visit to Galt the following Saturday.

We sent this notice to him because of the peculiar relation of his work and his Sunday meeting to this spiritual movement. In his reply he expressed gratification, and offered his house for our intended meetings.

On our arrival, accompanied by Mr. and Mrs. Dickenson, he was given to understand unmistakably we did not wish to interfere in the slightest degree with his work, but that we had work to do of our own and intended to do it, and when he requested us to take charge of his Sunday meeting, we did not do so until there was the distinct understanding that we should lead it as an Association meeting, without let or hindrance from anyone.

Under these plain conditions we

took the leadership and gave a lengthened address. In our address we gave a detailed history of the rise of the Association, and then of the spiritual movement within the Association, and indicated the relation of the Galt work to this movement, adding that it was largely to fix clearly this relationship that we had come. For this purpose we put some searching questions concerning the manner they had, as individuals, treated the different representatives of this movement, especially naming Messrs. T. Bousfield, A. Cranston and H. Dickenson. We maintained that they could readily know their attitude to the movement by their attitude to these representatives.

After we had taken our seat, Mr. Dickenson arose and proceeded to give the substance of his article, "Come unto me," published in this number of the EXPOSITOR, and then apply it to those present. But before he had gone far, Mr. Cranston interrupted him, saying that if that was so he had better sit down. We immediately arose and reminded Mr. Cranston that we had charge of the meeting, but to this he replied that he owned the house. Certainly, we replied, then, as far as we are concerned, this meeting is closed. Accordingly we left, followed by those who were of the movement, and virtually, although not formally, adjourned the meeting to the house of Mrs. Cranston, sen.

On Monday evening we held a meeting at the same place, on Tuesday at the house of Mr. Sterzick, and on Wednesday again at Mrs. Cranston's. These were sifting times. But we found five who stood forth publicly with us as representatives of Christ in the world, whilst several took their places as learners.

Meanwhile we received a letter from J. K. Cranston, in which he made explanations concerning his action at the Sunday meeting. In reply we waived the spiritual aspects of the case and took the ground that his conduct to us was ungentlemanly and demanded a full apology as the price of our continued friendship. This he met frankly and satisfactorily, and again invited the meeting to his house for Thursday evening. We accepted, and after taking tea with him led an Association meeting.

We had hoped that the reconciliation included all, not excepting Mr. Dickenson. But this was not so, for at the last meeting, namely, that of the following Sabbath evening, he proclaimed himself as in harmony with us personally but not with Mr. Dickenson. Our reply to this was that under these circumstances we could not be in harmony with him.

And so the case stands as concerning this *quondam* leader of Association meetings. Into his personal difficulties with Mr. Dickenson we do not, and will not, enter. For they all are outside of this kingdom. They who enter it bring not into it any personal difficulties with others. When we make our everlasting covenant with God to be taught by him alone, it means that all such things are left in his hands without prejudice, and that we promise simply to carry out Divine instructions concerning them, no matter what those instructions may be. Such an one has perfect rest concerning all things and all men, whilst all who are spiritual recognize the fact. Such rest J. K. Cranston did not exhibit, but really exhibited the very opposite.

Not so, however, with another party who had been passing through the same ordeal. For when she went to

God alone to have her difficulties solved, he showed her that the fact of personal difficulties and perplexities between them was a fact and was not to be covered up, but could very properly lead to mutual conversation and explanation. But having left this matter entirely in his hands as to time, place or manner, she could tell of perfect soul rest concerning this and all other things, and so numbered herself as one amongst the other five representatives of this movement in Galt.

If now this party is true to the covenant made with God, and takes not the matter in her hands as to details, but walks by daily revelations concerning this and all other matters, there will be no further break in her future spiritual history. But the least effort to interfere with God's plan, and act on inferences rather than direct revelations will sever her connection not only with Divine guidance but with those who remain spiritual in Galt. What may or may not be the facts in the history of Mr. Dickenson need have nothing to do with her walk in the Spirit, as a disturbing force.

We are thus minute in describing carefully the particulars of these episodes in the Galt work, not only for their sakes who are the parties more immediately concerned, but also for the sake of many another who is wrestling with this movement in the form of some individual who is personally objectionable to them. Their controversy is really with God, whilst they are being led captive by the plausible, well-circumstanced temptation that they are only having difficulty with his real or professed representatives.

God is imperial in his nature, and properly demands that our likes or dis-

likes, however well founded according to our thought, must be surrendered up to him without reserve, to be regulated by him according to his views about righteousness. Hesitancy so to do must forever stand in the way of oneness with God.

Mr. J. K. Cranston's *amende honorable* we accepted with the frankness it was given, and, as one man to another, continued our human friendship without reserve. Not only so, but we also admired and rejoiced in the manly, sterling qualities brought out by this history. We esteem him very highly in love for his work's sake.

But we were made fully to understand that his professed harmony in the Spirit with us was not founded in God, because of his inability to exhibit the peace of God with reference to all others. Hence, when we declared ourself as not in harmony spiritually with him, it was simply our statement of his want of perfect oneness with God—nothing more, nothing less. For us to have said the contrary would have been to be untrue to facts, no matter what might have been our wishes concerning the matter. Even if we had professed spiritual harmony under cover of some solemn ceremonies, such as giving and taking the right hand of fellowship, bowing at some consecrated altar, or singing unctuously some consecration hymn, still the inexorable fact would exist that there was no such harmony. These facts cannot be altered by the will of man, by aspiratory prayers or any human device. They can only be altered by the changed attitude of one or both to God.

Thus was the work given us to do in Galt done after the finished pattern of all of the Spirit's work. It is now

known, both publicly and privately, who represent this movement, who are learners and who belong to neither of these two classes.

So important was this work to be done that not only all in Galt who were representatives of this movement were required to be present, but the late Wm. Petch, of Cross Hill, with one member of his family, was with us to give one of his grand talks concerning the walk in the Spirit, thus strengthening all our hands in the Lord's work.

We held three public, well-advertised meetings in the Town Hall building. That on Friday evening was held in the Clerk's office, that on Saturday evening in the council chamber, and one on Sunday afternoon in the large hall. The chief object of these meetings, as far as we could learn, was to make public the work done in the smaller meetings, and afford the opportunity, to all who desired, to hear of this movement from the officers of the Association.

At the evening meeting, at Mrs. Cranston's, sen., it was decided to hold the Association meetings there every Sabbath evening at half past eight, that is, immediately after the close of public services in the churches.

LONDON.—On our return to Woodstock we found awaiting us a card from Mr. Couke, leader of the London Association meeting, giving us a hearty, cordial invite to his home.

This card was a reply to a letter we had sent just before leaving for Galt, in which we had intimated the possibility of our visiting his meeting.

Accordingly, we—that is, Mr. Truax, Mr. Dickenson and ourself—went to London on the following Friday; also Mr. Brown, of Woodstock, one of Mr. Dickenson's sons in this gospel,

following us the next day, to increase the deputation.

We held five meetings in all, which were well attended and intensely interesting. We found friend Couke holding the fort with unshaken courage, with all his armor on, doing battle valiantly for his Master. However, we found him surrounded with legalistic teaching and teachers, some conscious of the fact and others not fully understanding the real conflict between legality and spirituality in which they were engaged, and so our work was chiefly to help him more effectually fight this battle.

As at our former visit, so now, he had had premonitions of our speedy advent, and so was not surprised as in the manner of the work to be done. A couple of latter day saints had been taking advantage of the meetings to teach their fanciful doctrines to any unsettled ones whom they might claim as their prey. What different forms of legalistic teachers have from time to time prowled around this movement seeking to devour the unwary! *One meeting was sufficient* to make them take their true places, viz., that of open antagonists to the work of the Spirit. Verily, any who may be captured by these enemies of this spiritual movement hereafter will be their *lawful* prey, seeing they will be like the bird before whom the snare is openly laid.

And yet the only holiness meeting in the city had, after various wanderings from house to house, taken refuge at the home of these fantastic teachers of legalism. What a commentary on the holiness creed movement in the city of London!

Now, in this we by no means make invidious comparisons between legalistic Christians; we simply are using their own comparisons. For all holiness people profess contempt for Mormonism, not

only that which sanctions polygamy, but also that branch of it which, under the name of Smithism, harmonizes with the laws of the land on the marriage question.

But from our standpoint the difference between the two legalistic branches, here indicated, is not necessarily so great. Faith in the fancied revelations of Joseph Smith is not so very far removed from faith in the fancies of dead theologians concerning the atonement. At all events, the results of such different kinds of faith are exactly the same when the creedists come up, in the order of Providence, against this spiritual movement, for all alike leave us in rage, and the very best they can hope for us is that we will not secure quite so hot a place in torment as Judas.

But we found many sincere truth-lovers sitting at the feet of Mr. Couke to learn of this way. And we know that to as many as believe in his testimony and imitate him in his walk in the Spirit, to them will be given eternal life; and they shall never perish, neither shall any—legalistic teachers—pluck them out of the Father's hands.

EXPOSITION.

I am the door.—John x. 7.

IT is an absolute truth that no man could enter into the kingdom of Divine guidance in the days of Jesus Christ but by him, and still it is a truth, and will be to the end of time.

What is the practical meaning of this figurative expression?

Jesus was the first who discovered the secret of absolute Divine guidance. Yes, but might not another have also discovered this secret? This is a question which needs much investigation ere a clear, satisfactory answer can be given it, even if such answer could be forthcoming then.

Suffice for our present purpose to say that as a matter of fact no other person did discover this secret hid in the ages.

But it is also a fact that no one during or since his day did discover this secret independently of him. Hence, his statement that he was the door is true to facts—all facts.

But this expression is also true, in a sense, of all Christ's representatives. We also have discovered this secret of absolute Divine guidance. But we learned it not independently of Jesus Christ. He to us was the door by which we entered into this sheep-fold.

Watt discovered steam as a force to be utilized by man; hence, Watt is the door of entrance into this knowledge concerning steam as a motor, and there is no name given under heaven amongst men whereby they can enter this kingdom of knowledge concerning steam but the name of Watt. And so of many another inventor or discoverer with reference to the kingdom of knowledge into which he discovered the entrance. Apart from the question of the possibility of others discovering, or not discovering, the same truths, the facts are that they were discovered by these individuals, and by no others, and therefore all others obtained entrance into these kingdoms through them as the doors of entrance.

But what about others who have entered by the door Jesus Christ, in their relation to others who have not entered?

In an important sense they, too, are doors of entrance for others.

Let one who has entered, and who therefore fully represents Jesus Christ, live in a neighborhood, or nation, as Christ's sole representative, and he becomes, from the necessities of the case, the door of entrance for all about him, whilst Christ indirectly is the door to them. Those who there enter do so immediately by this representative. But the fact that

this party entered by Jesus Christ as the door makes him, Jesus, indirectly the door to all those who have entered by his representative.

Recurring to the simile above used, whilst Watt was the only door to those whom he personally taught the secret of steam power, since his day many of his pupils have been doors of entrance to others, and so to these latter only indirectly was Watt the door of entrance.

But there is another sense, and one peculiar to this gospel, in which they who have entered by the door Christ Jesus are the doors of entrance to others. For if they really have entered and, hence really do represent Jesus Christ to those around them, then all who would enter must admit this fact, and so cannot enter by the door Jesus Christ whilst ignoring, or in the least degree slighting, Christ's true representatives.

It follows, then, that all who come in contact with Christ's representatives are shut up to the one and only entrance for them, which is this representative. Not to so enter is to strive to enter the wrong way—become a thief or a robber.

Christ's teachings harmonize perfectly with this necessary inference. For he taught that the slightest affront given to one of the least of the brethren of whom he is the first born is accepted as done to himself. It is impossible therefore to enter through the door Christ Jesus into this kingdom of Divine guidance and at the same time affront him who is the door.

It follows then that the least of the brethren of Christ can and does of necessity shut the door into this kingdom in the face of all who refuse to enter by them, no matter what is their plea or excuse for such action.

What is all this but the explanation of the words of Christ: whosoever sins ye remit they are remitted, and whosoever sins ye retain they are retained? There

is no name under heaven given whereby salvation can be obtained amongst men to all such but these very representatives whom they may affect to ignore. One of Christ's true representatives can, and must, bar the door of access into this kingdom as effectually as Christ, the first born, with all his brethren.

It follows then as a final conclusion that all who truly represent Jesus Christ to the world—i.e., are his real brethren—appropriate to themselves on all proper occasions this very language of Christ concerning the door into the kingdom of Divine guidance.

BE PERFECT.

CHRIST said, and we believe he is correctly reported: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

The revisers have not altered the sense of this passage, though they have altered the construction and made it read, "Ye therefore shall be perfect, as your Father is perfect."

The spirit of Jesus' teaching is in this direction. He did not leave us this injunction, and then leave us powerless to fulfil the same. He said, when he went away he would send another. It would be the office of that other to lead into all truth—to guide aright.

Truth is truth. Righteousness is righteousness. If guided into truth we must be guided right. Each step in righteousness and truth is a perfect step.

When the sinner flees from the wrath to come and turns to God, he knows this is a right step. He has no doubt at this stage of his career but that he is doing a perfectly righteous thing.

The question that is pressing itself upon public attention is, can guidance be continuance—can the steps of a good man

be ordered of the Lord, and if so, will they thus be ordered right?

The bugbear of perfectionism is generally carried into the arena of knowledge at this stage of the discussion. It is impossible to be perfect in knowledge—to have perfect knowledge about everything. Man was placed upon the earth and enjoined to grow in knowledge. He was promised a guide to guide him into a knowledge of truth. Of what use would a guide be if there was no truth to be guided into! What use would a teacher be if there was nothing to teach! So that perfection in knowledge is not the spirit of Jesus' teaching.

"Be perfect," or "ye shall be perfect," as the Father is perfect. As he is a perfect God, so it is enjoined upon us to be perfect men. We are not asked to be perfect Gods. We are asked to be as Jesus was, "I in them and thou in me that they may be perfected into one."

"And the glory which thou hast given me I have given them that they may be one, even as we are one." "As thou didst send me into the world, even so send I them into the world." "For the word which thou hast given me I have given unto them." "In that day ye shall ask me nothing." "None shall say, know the Lord, but all shall know him from the least to the greatest."

What do all these strong Scripture statements mean? Was Jesus just amusing himself in making these statements, or did he mean they were to be taken at their face value? If so, then is the Christian on a perfect equality with Jesus. It is equally the privilege of Christ and the Christian to do the will of God. It may be the meat and drink of both Christ and the Christian to do the Father's will. Both Christ and the Christian can say, I do always the things that please the Father. Christ grew in knowledge. It is the Christian's privilege to do likewise.

Christ's power was unlimited. He himself said, "All things whatsoever the Father hath are mine." The Christian's power is unlimited. He is a joint heir with Christ to all the Father's inheritance.

Then, whence all the hubbub about perfectionism? We have no hesitation whatever in taking possession of God's heritage. Is it not Christ bought? Did he not purchase the possession? Why all the mock humility about not entering into the Canaan provided? Did he tread the wine-press alone that we might not have that privilege? It is our glad privilege to suffer with him that we may also reign with him. And we are reigning with him. And we expect to continue reigning through time and eternity.

H. DICKENSON.

PAST REVELATIONS.

PAST revelations should be no guide for present action. Action should always be based upon present revelation. That is, God should have the opportunity, up to the moment before action, of changing the mind of the prospective actor. For instance, if Abraham had been guided by past revelations he would have slain his son. He left himself open to change while going through the whole of his great test of faith in God. It is not disputed that God guides. On all hands it is admitted that God reveals himself to men. He speaks forgiveness to the sinner. His pardoning voice is frequently heard. His sheep hear his voice. Everywhere, preachers, evangelists and Christian workers get direction, or are called of God into certain spheres of work. God reveals himself in numberless ways. The question is, how long should these revelations last the individual to whom they are made?

Should continuous action be based upon

one revelation or upon a series of revelations?

It is very necessary to thoroughly understand what a revelation is. God can reveal. God does reveal. What he reveals constitutes a revelation. The outcome of Divine guidance is a series of revelations. It will readily be seen, then, that if Divine guidance in the life of an individual be spasmodic, the revelations will be also. Then as great necessity exists for a continuity of revelations as for continuous Divine guidance.

Just as the ancient Israelites required fresh manna daily, so does the Christian require fresh momentary guidance. Just as the stale manna bred worms, so will ancient revelations bring decay into the Christian's life.

How could Jesus direct his disciples to go into all the world and preach the gospel to every creature, and the Holy Ghost forbid Paul and Silas to preach the word in Asia? If Jesus' direction or revelation to his disciples was intended to be continuous, then it would be absolutely impossible for the Holy Ghost to abrogate it, as he did in the case of Paul and Silas.

But the great majority refuse to believe that Jesus intended to teach that his injunctions were to give place to the Holy Ghost and his teaching. This is where spiritual Christianity has been practically wrecked. There cannot be such a thing as spiritual Christianity without the Spirit's guidance. The reason for Bible guidance being so common, is because the Spirit's guidance has been ruled out of Christianity; or, what amounts to the same thing, has been limited. The Spirit is not permitted to teach contrary to the opinion held by the denomination to which the person taught belongs.

Hence, to bring in an era of spiritual Christianity, there needs to be an era of the Spirit's guidance. In other words, past revelations are no guide for present action.

H. DICKENSON.

TRUTH AND ERROR.

TRUTH is what the Holy Ghost—God—teaches. All else is error. Error is what the Holy Ghost does not teach.

But how are we to know that it is God that teaches?

By taking, as Jesus said, the place of a little child; by being willing to be as ignorant as the little child; by having a mind as blank as the little child; by casting overboard all preconceived notions, ideas, doctrines or former knowledge; by being willing to know nothing for the balance of your life.

Then in this know-nothing state, with this willingness to remain in this know-nothing state for the remainder of life, the converted person is justified in moving neither hand nor foot until God makes it known that he it is that desires entrance with his teaching. This is the true way to seek, to find. To seek for knowledge with that commodity already in your possession is absurd. "My sheep hear my voice." If the voice of the teacher finds the learner filled with learning, it will be as useless to attempt to teach, as it would be to press food on a man that is not hungry.

Man can know of his own existence only from God. There are those on the earth who will and do doubt their existence. God having made you sure of your own existence he can then make you sure of his existence. Many are stranded right here. And it is a capital place to be stranded. Let God teach you that he exists, if it takes ten years. Be quite willing to submit to every kind of discipline to this end. Be willing to suffer in order to find this out. Our most valuable lessons as to God's existence have been through suffering. God having proved us in this particular we never expect to suffer any more to discover that God is God. Any further suffering we may be called upon to pass through, and suffering is by no means a pleasant thing to contemplate, will be for some other purpose than to discover God's existence.

There are some things that we know that God has taught us. This is one of them, therefore, we speak the things that we do know.

Another thing that we know is that we never expect to suffer for ourself again. We don't *expect to learn*, because we have learned obedience through the things that we HAVE suffered.

We don't think Jesus suffered any more for himself after, whatever he may have done before, God expressed himself as well pleased with him. His sufferings were for others. As he was or is, so are we in this matter. We are ready to be offered up, nay, we are being offered up daily. This is another of the things that we know.

Then we know God's will can be done on the earth. God has taught us this. And now we have five years' experience in this connection. And it is wonderful to what extent experience strengthens knowledge—God-given knowledge it is impossible to rob us of.

Another thing we know positively, and this is one of the most recent things that we have learned, is that Christ is personified in us. Not that we are really composed of the flesh and blood that he was composed of, but that having eaten of his flesh and drunk of his blood, we are what the Roman Catholic says the wafer is, viz., the very substance of God. "I and the Father are one" is as true of us as it was of Jesus. Transubstantiation has taken place. Our whole body has been transformed, not in any "hifalutin" sense, but really and actually, as Paul said, regenerated. We are positively re-created in Christ Jesus according to the Scriptural meaning of that term. And we know just what the Scriptural meaning of that term is.

We have mentioned a few things that we know.

We might proceed to mention a few of the things we do not know. What we know is essential truth. What we do not know

is not essential for us. Some things we do not know it may be necessary for others to know. Things that are non-essentials to us may be essential to others. They will be if God requires it. He is omnipotent in this connection. He is the sole and only judge as to what is essential teaching for each individual: member of his spiritual kingdom upon the earth.

There are more things that we do not know than what we know.

We do not know that Jesus was Divine. We know literally nothing of the immaculate conception. Then we do not know how much of Scripture is true and how much is not. We can't stake our hopes for eternity on the truthfulness of the sun standing still at Joshua's request. We don't know anything about the Mosaic account of the Creation; that is, we are not allowed to now state that we believe that account. We can remember when we imagined this to be essential to salvation. But since we have got well acquainted with God we don't need now to lean so much upon the truthfulness or untruthfulness of even any part of the Bible. We don't even now depend for salvation upon the truthfulness of John's record of the Holy Ghost being sent as a guide and teacher. We know of his guiding and teaching powers experimentally. The law in this matter has fulfilled all its schoolmaster purposes and driven us to Christ. No one need say to us now, "know ye the Lord." We have been and are now a partaker of his sufferings, also of his joys.

We don't know whether Jesus performed all the miracles that are recorded. This is no longer necessary knowledge to us. Our salvation no longer depends upon the truthfulness of the record about the miracles.

We depend upon God for our salvation, and would though records were discovered that would disprove the truthfulness of every single miracle.

We are not called upon now to believe in the resurrection of Jesus. We are not re-

quired to believe that he passed through a door with the same body that hung on the cross and was pierced with a spear. We are not required to believe that the Jesus that died and was interred in the tomb of Joseph of Arimathea, afterward ate a broiled fish in the presence of his disciples. "Ye believe in God, believe also in me," Jesus said. We believe in God. We believe in Jesus. We believe Jesus died. We believe Jesus did his Father's will. When Jesus said, believe in "me," we don't think this had any reference to either miracles or resurrection. We believe it had reference to his righteous life. We believe he taught his disciples that they should be saved by his life, not by his death.

We don't know anything about original sin. We don't know what inbred sin is. We don't know what proper morals are for another. We only know for ourself, and that our God is a safe teacher of morality for everybody. We don't know but what would be moral for us, would be immoral for another, and vice versa. We don't know whether there is any hereafter. We don't know anything about eternal punishment. We don't know whether death ends all. All these things are non-essential for our salvation. All of them may be essential for another. We neither dictate to God nor limit him.

Those who are guided by the Bible or by the written words of Jesus will have authority for their beliefs from these words. They cannot, however, bind God the Holy Ghost to interpret the same passage of Scripture the same way to two different individuals. Where the Spirit of the Lord is, there is liberty. And the Spirit has power enough always to command liberty. No one can bind the Spirit. He can interpret or discard Scripture as he will. To us he has given himself. Error, like evil, cannot come nigh our dwelling. We have conquered sin, error and death. Thanks be unto God, who hath given us this victory through our Lord Jesus Christ.

H. DICKENSON.

HOW CAN THESE THINGS BE?

THERE are some honest people to-day in the same attitude of mind that Nicodemus was when he came to Christ, and the same question is asked, How can these things be? Even some of the rulers in Israel are enquiring concerning the same thing. But the same answer that Jesus Christ gave must be given to all: "Ye must be born again."

Any person outside of the kingdom of heaven cannot understand or have a right conception of God; how can they? for no man knoweth the things of a man save the spirit of man which is in him, and no man knoweth the things of God save he who has received the Spirit of God. Nicodemus seems to us to have been an enquirer after truth and well versed in Jewish law, and Christ did not tell him he was not right up to the time he came to him. But if he wished to understand the life Christ lived, he must enter into it—he must be born again.

Nicodemus, you alone must come in; you must leave your laws, rites, ordinances, etc., outside, and enter this kingdom as a little child.

That born of flesh is flesh, that born of Spirit is Spirit. Oh, how darkened some are on this very point to-day! Some that are attending to laws and creeds of the church as faithfully as Nicodemus was, are as earnestly asking the way as he did. How our hearts go out after them, and yet we can only say as Christ did: "Ye must be born again." Nicodemus realized that Christ had within him something the law could not give, keep it as rigidly as he might. Christ lived a righteous life, and that could not come by law; for if righteousness had been by law, there would have been no need of anything further. Christ lived and taught a life far beyond any law, though the law was fulfilled in him. He obeyed his Father—always doing the things that pleased him.

This was the life Christ put before Nico-

demus. He knew that unless he was willing to enter this kingdom, he could not have the mind of God. Christ said to him what we have to say to some to-day, we speak what we know and testify what we have seen and ye receive not our witness. But the truth must be proclaimed at all costs and everyone that is of the truth heareth our voice.

Mrs. S. FRYE.

TORONTO.

THE MUSTARD SEED.

"DEEP thought, that from a seed so small
A tree should rise, so great, so tall,
To reach from earth to heaven!
That from so light a living thing
Such weighty issues yet should spring,
As from that grain of leaven.

"Yet so it is; the inner life
Takes vigor from the outer strife,
With strong and earnest will;
Released it strikes its roots below,
Its fruitful branches upward grow,
Wider and wider still.

"And in those branches birds of air
Construct their home, and nestle there,
Safe in the Gospel tree.
Planted on earth by God's own hand,
It spreads its boughs, and fills the land
With fruits of liberty."

—Selected.

"UNSPOTTED FROM THE WORLD."

THIS is one of the effects of pure and undefiled religion. While men are to be "in the world," they are to be "not of the world," "unspotted from the world."

In numberless ways is this keeping unspotted attempted. The Plymouthite attempts it by shutting himself up with a few of his brethren in a little upper room, and imagines that by exhortations and breaking of bread, to thus keep himself unspotted from the world. For all practical purposes, such Christians might as well be "out of" the world. They certainly are not "in" it as a spiritual force.

Roman Catholics by exclusion in monks' cells and nuns' cloisters imagine they can keep themselves unspotted from the world. Their priests, by refraining from marriage, and vows of celibacy, think they can accomplish the same end—can keep themselves unspotted from the world.

While we are free to admit that there are many of them that are helped in this way, we must be blind to facts if we are not willing to admit as numerous failures. Then, if reports are true, we have the Methodist Church in Canada undertaking to take "a leaf" out of the Roman Catholic book in this matter. We understand they propose organizing a body of "Methodist nuns," under the title of "lady deaconesses." We presume the end aimed at is the same—to keep unspotted from the world. We believe that in all the denominations the notion exists that to launch out in missionary work is a species of passport to an "unspotted" life. We leave the army of returned missionaries to certify whether this method accomplishes the end or not.

Then if exile to heathendom, exclusion in Roman Catholic or Methodist monk or nun's cell, fossilization in upper rooms and the other multifarious methods adopted do not produce the "unspotted life" referred to by the apostle, how is the unspotted life that pure and undefiled religion consists in to be attained? Is it a mere ideal existence? Is purity in the absolute sense a myth—a will-o-the-wisp something for poets to dream about and for Christians to aspire after?

Must spots exist upon the escutcheon of Christianity as upon the sun? Or can men live unspotted in thought, word and deed on this earth, by the year?

The question is certainly one worthy of serious consideration. We believe that there is no fixed limit in matters of growth in knowledge, but that the bounds

of purity are as the fixed stars. While the range of speculation is an uncertain quantity, the power of the tempter can as certainly be chained. There is such a thing as pure and undefiled religion, and attainable upon this earth. To be kept unspotted from the world is as possible as to grow in knowledge; but that the keeping unspotted is to be mixed with growth in knowledge, we deny. To attain to purity or to keep oneself unspotted is almost invariably mixed up with attainment in knowledge. Let Christians take the position truthfully that their lives are unspotted from the world, and in nine cases out of ten they will be charged with having attained perfection in knowledge. This is one of the subtle devices by which the devil deludes persons who are not Divinely guided.

There can be no purity apart from Divine guidance.

Thoughts Divinely guided will be pure. The same is true of words and of acts. God, the author of pure and undefiled religion, alone can guide the individual into the possession of that commodity. And there must be no trammels on that guidance. There must be no preconceived avenues for the said guidance to run in. All that is necessary is for the irresistible power of God to operate upon the resistless will of man. Bible guidance is not in it. Church guidance in this correction must be NIL. Common-sense guidance must not be allowed to intervene. Guidance in harmony with natural law may be made an insuperable obstacle. This law is supernatural and swallows up inevitably everything natural. Reason, judgment, instinct, conscience, must clamor in vain. Any or all of them can wreck, and do wreck, righteous living, which is the only outcome of pure and undefiled religion.

A person who lives a life unspotted from the world lives a righteous life.

This, we make bold to say, can be done. In fact, we further say, and this is where the shoe pinches, it is done. For quite a number of years we have lived a life unspotted from the world. We have been a living epistle, read and known of all men, as to what constitutes pure and undefiled religion. Our life is "Divinely guided." The human is simply not in it. We are human; in other words, we are "in the world." That we are not "of the world" we are quite willing to let the judgment of the world itself testify.

The church has already passed judgment in this respect. We are no longer of it. Normally we are. Our name still graces the Presbyterian Church records. But they confess willingly we are a heavy load for them to carry. And the sole reason is our "unspotted life." We possess a pure and undefiled religion, and for this reason the world, including that portion of the world that has crept into the church, hates us. They hate *us*. They don't hate our righteous life and love us. This is a mere empty profession necessitated by their slavish observance of Bible rule. When they pray that they may be enabled to love their enemies, we are amongst the first that rise in their minds. And we are their enemies, because we are enemies of all unrighteousness, and confessedly their lives are unrighteous lives.

When will all this mock pageantry of playing at Christianity cease?

When will the preachers commence in real earnest to preach righteous living? And what is more important still, when will they commence to practise righteous living? When will they really exemplify the Christ-life on the earth? For a long time they have been rattling the dry bones of what each denomination conceives to be Christ's doctrines, at each other. When will the life take the place of doctrines? When this occurs, then will there be up-

heaval and commotion, and turning of the world upside down.

H. DICKENSON.

CHRIST AND PROMETHEUS.

THE Greek legend of Prometheus is interesting as well as familiar.

According to the legend, this Prometheus was one of the gods who reigned on Olympus before Jove, or *Zeus*, came into power. This Titan—as the original gods were called—always took a great interest in men, and did all he could to help them. So when Jove rebelled against his father, Saturn, Prometheus joined the rebel forces because his mother, Themis, or *Truth*, told him that Jove would be kinder to men than the old Titans had been. He was doomed to disappointment, however, for Jove, after he succeeded in gaining power, not only neglected mankind, but seemed jealous of them and even meditated their destruction.

In his pity and kindness, Prometheus finally waxed bold enough to steal some fire, which the gods had hitherto jealously guarded for their own use, and carried it down to men, to the end that they might therewith forge weapons, implements and instruments, and so become great and prosperous. This act so enraged the gods, and especially Jove, that Prometheus was condemned to be chained to a rock, there to linger in an eternity of agonizing pain.

Notwithstanding his great suffering, however, Prometheus could not be made to express regret for his act of kindness to men, but, on the contrary, continued to hurl defiance at Jove and the powers of heaven.

Now, it seems to us there is some analogy between Prometheus and Jesus. Both had great love for men. Both brought great blessing to men—one material fire, the other spiritual fire. Prometheus defied the wrath of the gods to help men. Jesus defied the wrath of men to save men. The gods punished Prometheus to the extent of their power, whilst men put Jesus to the cruellest of all deaths.

Notice, however, how widely Greeks and Christians differ in their treatment of their respective heroes. Prometheus brings the greatest temporal blessing to men, and what is the result? Why, men take advantage of it at once, make use of their fire and advance rapidly in civilization.

But how about those to whom Jesus came, whether Jews or Christians? He brings them Spiritual Fire—the Holy Ghost—and what is the result? Do they use it for their highest good? Not they—neither Jew nor Christian. The one kills his benefactor, whilst the other worships the giver instead of using the gift.

Were not the Greeks wiser than Christians, and was not Prometheus better pleased that men should use the fire he suffered so much to bring them and then honor and bless him for bringing it?

Can it possibly please Jesus to be worshipped as the greatest of heroes, or even as a god, whilst the Heavenly Fire which he died to bring us is so neglected that millions who are called Christians actually stare incredulously when it is spoken of in earnest?

One of the saddest features of the case, too, is that the few who profess to have this Fire are found, on examination, to possess only *painted* fire, for it does not really purge and purify from sin and unrighteousness as the real spiritual fire does; nor does it shine continuously and steadily as did that possessed by Jesus, but only fitfully flares and flickers, and frequently lapses into utter darkness.

Methinks our Prometheus will give us small thanks for our worship whilst we neglect the Fire which he died to give us.

SIMCOE, Ont.

A. TRUAX.

SPIRITUAL VERSUS LEGALISTIC CHRISTIANITY.

SPIRITUALLY minded Christians have the mind of the Spirit, are led of the Spirit, taught by the Spirit and walk in the Spirit just as Jesus did.

Legalistic Christians are those who are led by the laws that are recorded in the New Testament. Many of the latter do not discriminate at all between the laws of Jesus and the laws of Paul, Peter or James. For instance, the dogma or ordinance of the Lord's Supper is based on Jesus' words as recorded in John: "This do in remembrance of me," and Paul's words as recorded in Corinthians: "till he come."

The words of Jesus have equal force with those of Paul in this instance; they have equal force in numerous other instances.

Then the cardinal dogmas of many of the sects are solely based on Paul's laws. They have no words of Jesus for their authority at all.

Paul said of legalistic Christianity in his time that the law was our school-master to drive men to Christ. There are as few who desire to be driven to Christ now as in Paul's time. Christ's way is as little liked now as then. Men appear to like being lashed by the laws of the Bible. They prefer the bondage of the law, to the liberty associated with the walk in the Spirit. The law against stealing is only made for the thief. For the major part of the community the law might as well not be on the statute book. So while the Christian who walks in the Spirit keeps the whole law—does not offend even in the proverbial one point that breaks the whole—yet for essential purposes the law might as well never have been written. This is where the mystery is. How can men do without the Bible? As well say that the honest man cannot do without the law against stealing,

Only spiritual Christians come up to the standard that Christ set up. Legalistic Christians simply aim, try, endeavor, desire to come up to the standard. Not a single legalistic Christian on the earth can or does succeed in fulfilling the whole law. Not one of them dare affirm that they keep all the commandments. They only aim at keeping them. Their desires only are right. Instead of doing the things that please

the Father, they are always desiring or endeavoring to do them, but never succeeding.

They try to live upon the promises. They make resolutions, knowing at the time of making them that the best they can do is to try to keep them. The rule of their Christian life is failure, constant failure. And they will not come unto us for life, which they may have abundantly for the asking. They have not, because they ask not. And when they do ask, they too frequently ask amiss. Instead of asking largely of us whom God has initiated into this more excellent way that their joy may be full, they remain almost persuaded, or else turn away. Tremendous responsibility rests upon those ministers and editors who gibe and mock and persecute this way. Some of them possibly—would that we could say, many of them—"know not what they do." With many they persecute this way with malice aforethought. They hate the truth. They object to anything that tends to discount their religious experience. It was so in Christ's time: the scribes and pharisees objected to anything that tended to obscure their own self-righteousness—a righteousness dependent upon Mosaic law-keeping. We fail to discern any difference between keeping a law of Moses and a law of Christ. Both tend to bondage instead of to life. The law of the Spirit generates liberty. Life is obtained and retained, not by law-keeping, but by having all laws kept by Him who wills and does His pleasure in those who walk not after the flesh but after the Spirit.

There is a greater willingness to come to God for law than for life.

H. DICKENSON.

COME UNTO ME.

ANY Christian who shrinks from using such expressions as, "Come unto me, and I will give you rest," certainly does not measure up to Christ. Christ said this. And certainly there is no other way of obtaining rest except Christ's way. As

the Scriptures say, "There is no other name given among men by which we may be saved but the name of Jesus." Christ intended us to represent him on the earth, and said: "Greater things shall ye do than I have done because I go to my Father."

The greater things that have been, and are being, done by the great mass of professing Christians to-day can be summed up in a life of "sinning and repenting." Christians to-day teach men to do "as I say, not as I do." They admit that they don't "do" right. They admit that their lives are not righteous. They don't measure up to the standard that Christ set up. So they of necessity are compelled to say: "Behold the Lamb!" instead of behold me. They preach the necessity of coming unto Jesus for rest, not, "Come unto me." To ask anyone to come unto them for rest, would be to ask them to come and behold unrest. They can give no rest. They have no rest themselves. And yet they will sing, "All power is given unto me," "lo, I am with you alway," at the same time referring seekers after rest to Jesus, instead of saying, God so loved the world that he gave me rest, that whosoever believeth in me need not perish, but have everlasting rest.

There is no sense in which Christ ever addressed a sinner, that a Christian who properly represents Jesus on the earth cannot substitute the language. Let anyone present his old notions about atonement by blood, the Christian can as truthfully say to such as Jesus said to the rich man: One thing thou lackest; sell all your old notions—sell all that you have—and then take up Christ's way as represented by me and follow it, and then thy lack shall be supplied. How few Christians to-day can adopt the language of Jesus and say: "I and my Father are one."

"As many as are led by the Spirit of God they are the sons of God." Only sons can be heirs. Only heirs can be joint heirs with Christ. Then if we be joint heirs with Christ, what are we heirs to? So-called

orthodoxy maintains that we are heirs to a set of stereotyped opinions about Christ's Divinity, verbal inspiration, Pauline mysticism.

To say that Christ is the "first born" is to imply his birth. This has reference either to his natural or his spiritual birth. Whether he was Divine in the modern popularly accepted sense, there certainly is no doubt about his humanity. This was sufficiently manifested by his sufferings.

To be counted worthy of being numbered among the redeemed of the Lord or amongst those that Jesus was the "first born" of, it is necessary to be as he was—a conqueror over the world, the flesh and the devil. To be anything else is to be an anti-Christ. We must be a Christ or else are we anti-Christ. We must in deed and in truth have eaten Christ's flesh and tasted of his blood else are we against him. They that are not for are against, and he said that there was no life where his flesh was not eaten. We must be "conformed to the image of Jesus" as he was the "image of God."

In all these things we can beseech you, just as Jesus said, Ye believe in God, believe also in me; so can we say, Ye believe in God and Jesus, believe also in us. Behold what manner of love the Father hath bestowed upon us that we should be called the children of God. "And such we are," the revisers have added. Can we say with Paul, "and such we are"? Are we children of God and brothers of Jesus—God's heirs—joint heirs with Christ? If so, men will take knowledge of salvation of us; if not, they will not do so.

In what was our righteousness to exceed that of the scribes? They believed in a written word. Must we so believe in this as to refuse to come unto God for life?

Or, must the righteousness of the Christian be as Christ's righteousness was and bear the scrutiny of God?

A true representative of Jesus Christ in this or any generation can live, and does

live, so that they will not need to point back nineteen centuries for a model, but will be able to say: "Look unto me and be ye saved, all the ends of the earth." In fact, every such Scriptural quotation can be, and is, appropriated by the Christian who rises to his privileges and has solved the secret of Jesus' life.

H. DICKENSON.

A REPLY.

THE following postal card was sent the editor of the EXPOSITOR, which he has transferred to us:

MR. BURNS:

DEAR SIR,—We strongly advise that you get Mr. Dickenson a pair of wings and send him up to take his place beside Christ, at the right hand of God, as mediator. If he is left here, he may fall into the hands of sinful men and be crucified, as Christ was. As Christ was in the world so he wants to be—poor fellow.

This anonymous writer must have been ashamed of the production, as he or she left the epistle unsigned. The only indication as to its origin is that it is postmarked "Brantford."

As we have no opportunity of private reply, we take this public method of reply, as it is evident the writer of the postal is at least a reader of the EXPOSITOR.

As a matter of fact, and for all practical purposes, I am already sitting at the right hand of God, mediating for just such as the writer of this anonymous postal. And the position to which the anonymous writer consigns me is a thoroughly Scriptural one. We are joint heir with Christ to all the heavenly inheritance. Christ inherited the right to sit upon the mediatorial throne at the right hand of the Father, and we jointly inherit that right.

But our mediatorial powers, like our Master's, are circumscribed by the free will of those whom we mediate for. If our anonymous scribe refuses to come unto us for life we have no power to compel. While all power is given unto us, whether in heaven or on earth, we have only the exercise

of such of it as the Father chooses to allot unto us.

Only such persons can come unto us as the Father draws, and except the Father draws him we have no expectation of being of any service to the writer of the card.

He is apparently a hero worshipper, as life freely grants Mr. Burns the power to send me up to the right hand of God, or possibly this may be only a sly sarcasm.

As to me "falling into the hands of sinful men for crucifixion," surely he knows that that calamity is already on. I am not certain but that this "postal" is a cruel sword thrust at my side. Unlike my Master, if this be so, I cannot say, "Father, forgive them; they know not what they do." I could only put up this petition on receiving positive proof of genuine repentance.

If I put up this petition for this anonymous correspondent of Mr. Burns, and indirectly of myself, I would expect the petition answered. For some years I have had all my petitions answered, even before they have been put up.

And yet the writer expresses sublime pity for me. "Poor fellow," he says. Of course, these words, being at the close of the postal, might by a forced construction, such as is put upon many passages of Scripture for ulterior purposes, be interpreted as the signature of the writer. They certainly are where the signature usually is. The signature certainly should be where they are, at the close. *And he almost admits that he is a sinner.* He says, I may fall into the hands of sinful men. He sees some risk of this. But he appears to be benignly innocent of the fact that I have already fallen into his hands to be offered up as a sacrifice for his opinions. He knows just what I should believe; I should believe just as he does about Jesus. Has he not the whole of orthodox Christianity with him? They believe Jesus is the only mediator. Possibly I should except the Roman Catholic portion of Christendom. They give some mediatorial power to Mary. If I would only stay orthodox in

my beliefs, my practice might take care of itself. There is no doubt but that this anonymous writer, like many others, knows just what should be believed to inherit the heavenlies. He would fain have me believe that angels have wings. Now, orthodoxy is quite rent in twain over this, as well as over many other matters. Will he consign to perdition every one who does not believe exactly as he does about angels being winged creatures? Of this one thing there is a moral certainty, that if this "reply" reaches the writer of this postal, he will realize the possibility of my shutting the gates of heaven against him till he has brought forth fruits for repentance, mete to entitle him to inherit the heavenly Jerusalem. Will he dare anathematize me in heaven if he reaches it? And he should do nothing here that he would be ashamed of doing there.

H. DICKENSON.

CORRESPONDENCE.

DEAR BRO. BURNS :

It is with genuine pleasure I ask for space in your columns in which to express my unbounded joy in the Lord on your behalf.

Some time since I wrote, but did not send you, a brief article in which I contrasted the efficiency of the official organ of the Methodist Church of Canada, as a guardian to the Christian, to an ever-living, ever present personality, viz., the Holy Ghost. A guardian is properly a person to whom is entrusted the care of children in the absence of the parent. The Holy Ghost is appointed to this sacred charge in the case of every child of God.

We have read the *Christian Guardian* (which might fitly be styled a semi-news-paper and religious periodical) since a very small boy, and, moreover, still observe its attitude towards the live questions of the day, yet we rejoice now to acknowledge in the Holy Spirit an infinitely superior guardian.

Said paper would have Methodists, at least, be loyal to the Bible as their only

guide, and the voiced sentiments of so-called orthodox interpreters of said book, their safe-guard against error. To the careful observer of the columns of the paper referred to, it is a self-evident fact that the reverend editor is gradually but surely losing ground in his attitude to the question of holiness, even as a creed. For, while he admits only half-truths, are they not equivalent sometimes to denials of truth, and are not such really false teaching?

It is a noteworthy evidence of a lack of spiritual discernment, at least so it seems to me, for the Rev. T. S. Linscott *now* to re-assume the position held by himself in the columns of the *Guardian*, directly after the close of the first Association convention held in Brantford in the year 1888. The line of reasoning advanced in his article in the March number of the *Expositor* might simply be carried on *ad infinitum*, and still there would be found no perfect solution of all the mysteries of thought and action. I speak as one asking your forbearance, since, having for a prolonged season lost the entire normal use of the faculties of intelligence, I have learned to give the Holy Ghost his rightful place, and own him Sovereign Lord of all, personally. Yea, to regard Him even as a veritable second Creator of the human after the Divine image. I humbly acknowledge that I am one of those who have enjoyed only occasional and not continual Divine guidance since I have learned of the Holy Ghost.

Why not remove from ourselves the exalted notion that we of ourselves are somewhat akin to the Almighty in power of thought and action. Rather let us regard our bodies simply as bodies, managed absolutely by the Holy Ghost, and have less to do with the popular, current opinions, both physiological and psychological; lest we, like some whom Paul warned, are benighted by a science falsely so-called.

Yours in truth,

W. M. EADIE.

St. JOSEPH ISLAND, Algoma, Ont., April 6.

DO YOU WANT

To invest a small sum every month where it will be safe and yield you in eight years

\$500 or \$1000

or more, according to the amount saved per month? How much of your earnings

DO YOU SAVE AND INVEST?

It is the *Dollars Saved*, not those *Earned*, which measure the degree of our future wealth and prosperity.

CAN YOU AFFORD TO SAVE

2 Cents a day for 8 years and get - \$100 ?
10 Cents a day for 8 years and get - \$500 ?
20 Cents a day for 8 years and get - \$1000 ?.

YOU CAN IF YOU WILL

Write for particulars.

The Equitable Savings, Loan & Building Ass'n
24 TORONTO ST., TORONTO.

HENRY O'HARA, Esq., PRESIDENT.

T. J. WARDELL, Secretary. EDWARD A. TAYLOR, General Manager.

BOARD OF TRUSTEES:

[JOHN A. MCGILLIVRAY, Esq., Q.C., Chairman.

GEORGE MACLEAN ROSE, Esq.,

THOMAS W. DYAS, Esq.

A Few Reliable Agents Wanted.

DELSARTE

COLLEGE

OF ORATORY

ELOCUTION AND DRAMATIC ART.

The Largest and Most Advanced School of Oratory

IN CANADA.

FRANCIS J. BROWN, President.

The method is based on the DELSARTE PHILOSOPHY, and embodies the latest and most advanced principles taught in the science and art of elocution. *Course Thorough and Scientific. Degrees Conferred.*

Large Art Catalogue FREE on application to the President,

FRANCIS J. BROWN,

Y. M. C. A. BUILDING,

TORONTO

IMPORTANT.

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 irregularities in their delivery.

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.

MADAME IRELAND'S

Herbal Toilet Soap.

A PLEASANT SOAP

For GENERAL TOILET PURPOSES making the skin beautifully soft and smooth. It is at the same time a SANITARY SOAP, can be used with advantage in all cutaneous affections and is highly recommended for such purposes.

PRICE—25c. PER TABLET; IN BOXES OF THREE, 60c.

HERBAL SHAVING SOAP

The only Medicinal Shaving Soap on the Market.

Good lather. Easy shaving. Cooling and healing. No irritation. No bay rum or other lotion necessary.

FOR SALE AT ALL LEADING BUSINESSES AND WHOLESALE AT

Confederation Building, cor. Richmond & Yonge

Address all communications to REV. N. BURNS, B. A., 99 Howard St., Toronto

LESS LABOUR

SUNLIGHT



SOAP

GREATER COMFORT

TRACT PRINTING

We are making a specialty of Book and Pamphlet Printing for Christian workers, etc., and will be pleased to furnish 4x6 tracts at the following prices.

1 page tracts, per 1000, complete	-	\$1 00
2 " " " per page	-	85
4 " " " "	-	75
6 " " " "	-	65
8 " " " "	-	55

Printed from new type on No. 1 Book paper, neatly folded, wire stitched and trimmed. Larger quantities cheaper. Sterotype plates furnished.

All kinds of printing at low rates. Small monthly papers printed on easy terms. Estimates free.

E. L. HURST PRINTING CO.,
411 YONGE ST., TORONTO.



D. PIKE

MANUFACTURER OF

TENTS, AWNINGS, FLAGS AND SAILS

**HORSE AND WAGGON COVERS,
LIFE PRESERVERS.**

TENTS TO RENT.

Different Grades of Canvas always on hand.

157 KING STREET EAST

TORONTO, - - - ONT.

Telephone 1291.

SEND FOR CATALOGUE.