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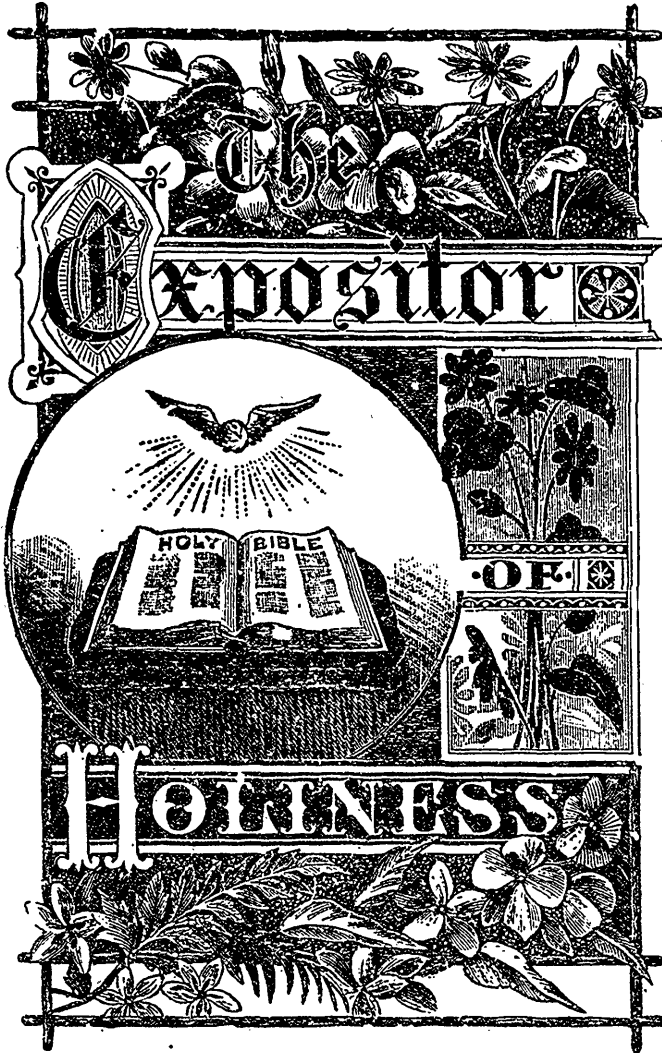
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CONTENTS.

	PAGE.		PAGE.
Poetry—I Only Ask	167	Bigotry—H. Dickenson	182
1894.	167	Divinity—H. Dickenson	184
Did the Apostles Fully Represent Christ?—Con. 168		Getting Sinners Saved—H. Dickenson	186
Holiness and Erroneous Teaching	175	Search the Scriptures—H. Dickenson	187
Still They Go	176	God Helping Me—H. Dickenson	188
And Still They Come	177	Poem—Falling Leaves	191
Discussion	178	Jesus Christ as our Example—B. Sherlock	191
“Tell Them to be Christs”	178	Why not Explain	193
Lady Henry Somerset	180	The Annual Convention	194
Rev. A. Truax	180		

CALENDAR OF ASSOCIATION MEETINGS.

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

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

Every Sunday, at 3 p.m., at Foster's Hall, Cor. Gerrard and Parliament Streets..

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

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

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

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

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

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

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

Hawtreay, every alternate Sunday evening.

The Expositor of Holiness.

VOL. XII.

TORONTO, JANUARY, 1894.

No. 7

I ONLY ASK.

I ONLY ask, oh, blessed Lord, that *Thou*
Wouldst smile on me;
I care not, if upon no other face
A smile I see.

I only ask, that I *Thy* gentle voice
May ever hear;
It matters not if other lips should speak
No words of cheer.

I only ask, that in the paths I tread,
Thy hand may guide;
Safely I'll walk, though earth's companions all
Should leave my side.

I only ask, within my soul, *Thy* love
To fully know;
Happy, though human hearts should ne'er
on me
Their love bestow.

Thus, guided by *Thy* smile, *Thy* voice, *Thy*
hand,
Thy gracious love,
Content, I'll linger here, till called to dwell
With thee above.—*Sel.*

☞ See announcement of Annual Convention on page 194.

1894.

THE New Year is provocative of serious thought to the most superficial of thinkers. As one after another the sands of life run out, and as we contemplate the fact that we cannot know how few or how many are left, this mingling of certainty and uncertainty gives a kind of fascination to our cogitations.

Will we or will we not welcome another New Year is a question which none can answer with absolute certainty.

But prolonged thought concerning this fact of uncertainty affects the legalist and the spiritual after very dissimilar patterns. To the former it simply results in helping

his schoolmaster to fix additional stings to his lash, for the more he thinks the more he is reminded of past failures and of the need of increasing his already too heavy burden of pious resolutions, rules and regulations—a burden which neither we nor our fathers were able to bear.

To the spiritual, however, thought concerning this thing, no matter how intense or prolonged, simply and only emphasizes the fact that another year has been passed in the uninterrupted society of our *elder brother, and the spirits of just men made perfect*, and is prophetic of a similar history for all future time, or eternity.

As God rested from his labors, so the sons of God enter into like rest, and so the years swing round, not now so much the section of a life-time as one of the cycles of eternity; for he that is spiritual *hath* eternal life.

Behold then the mighty contrast between legality and spirituality accentuated by recurring New Year's days! Reader, do you know to which class you belong? Reflect for one short minute, and inexorable logic gives you your rightful place.

Does the rapid flight of time tend to urge you on to greater labor in the Master's vineyard for the current year, and to the admission of the slightest lack in the past! then, be assured that this, the crack of your schoolmaster's lash, claims you for his own. Submit to the lash. Admit his right to urge you on. But avoid, as you would the potion of death, to assume the status of the spiritual. This would be to take to your bosom the hope of the hypocrite with which to perish. Your only hope of future escape into spirituality is to recognize the scorpion whip, and admit your legalistic state. Downright honesty on

your part is the very best policy. The schoolmaster, coupled with honesty on your part, will sooner or later drive you to Christ.

But does the past year present itself to you as a perfect picture, a picture which would only be marred could you tack on to any hour of the year more abundant labors for the Master? And do you contemplate the current year without even being tempted to redouble labor in any direction? Then, you know that all this is the outcome of being spiritual, that is, of having obeyed the *living* Spirit every moment of the year; whilst your contemplation of the coming months, without fresh resolutions to do better, is the inevitable result of knowing that simple obedience to the Holy One secures the best possible life in every direction.

We join our congratulations with yours concerning the past, present and future, and, from this common ground, of perfect soul-rest, raise our songs of praise and adoration to Him who is the Author and Finisher of our faith. Thanks be to God for his unspeakable gift.

DID THE APOSTLES FULLY REPRESENT CHRIST?

(CONTINUED.)

THE WRITINGS OF PETER—Peter at the beginning of Christianity was the foremost man of all the disciples of Christ. He was honored above all as the leading personality in ushering in the gospel to both Jew and Gentile. All recognized the propriety of the act when, on the day of Pentecost, he became spokesman for the rest; whilst his right to introduce the same gospel to the Gentiles was established by the Holy Ghost in a public manner, and universally acceded to by the church.

Paul admitted that whilst he, Paul, was the chief apostle to the Gentiles, Peter held a similar relation to the Jews.

Only two epistles, over his presumed signature, have come down to us, but recognizing in them his evident ability as a writer we cannot but wonder that more of his writings have not been preserved. The only way to account for it is that during the first century apostolic writings were not highly valued, and so were easily lost.

We notice these facts in reading over Peter's two epistles, viz., that he deals, in the main, in general thoughts, and assumes that the parties to whom he was writing would understand him because of common knowledge concerning the matters alluded to.

For example, in the twelfth verse of the first epistle he alludes to "these things, which now have been announced to you through them that preached the gospel unto you in the Holy Ghost sent down from heaven." But he no where undertakes to imitate this preaching which they had heard, in minute detail. Hence, we have no *data* on which to form a judgment as to what were his definite teachings concerning the meaning of "the Holy Ghost sent down from heaven."

He might here allude to joy in the Holy Ghost, to the gift of tongues, or to divine guidance. Any one of these things, or all, might have been in his mind whilst penning the above sentence, but which, it is now impossible to tell with certainty.

And so likewise of his legalistic precepts. For example, when he tells them to "be subject to every ordinance of man for the Lord's sake" he might have been simply, in his thought, emphasizing the fact that, walking in the Spirit as one of its results secured all due respect for authority of every kind; or he might have had in his mind the legalistic thought that they should obey the powers that be, after the pattern of obedience enjoined by Moses. The former thought would have been in harmony with Christ's teaching concerning

divine guidance, but the latter could only be the outcome of his failing to understand Christ's teaching concerning the work of the Spirit.

But there are no minute statements about divine guidance which enable us to class him in his attitude to the subject, as far as his writings are concerned.

But yet, like as with Paul, the bulk of his epistles being after the legalistic type, gives greater countenance to the contention of those who maintain that Peter was legalistic rather than spiritual in his teaching. Paul's allusion to Peter's fastidiousness in refraining from the company of Gentile converts in the presence of those of his own nation simply gives additional strength to their contention.

But, on the other side, are the circumstantially narrated accounts of his illustrating divine guidance in his visit to Cornelius and his preaching in the Temple after being liberated from prison, at the command of the Spirit.

The only conclusion, therefore, at which we can arrive is, that Peter, on and for a time after Pentecost, obeyed implicitly the Holy Ghost as his supreme guide and teacher; but as to the length of this period no positive knowledge can be obtained. But there is a very strong probability, judging from his writings and some of the incidents of his life, that he failed to exhibit sufficient confidence in the Holy Ghost as supreme teacher and guide for others, and so, eventually failed before this delicate but legitimate test of complete spirituality.

THE EPISTLE OF JAMES—The writer of this letter seems never to have heard of spirituality, or that there was such a being as the Holy Ghost. This book is really out of place in the *New Testament*, its proper place, judging from its teaching, being in the *Old Testament*. It is legalistic throughout without one redeeming passage.

Should we enter into the controversy as to its being apostolic in its origin, we could not fail to take our place with those who, like Luther, pronounce on it as not a real part of New Testament writings.

This, we need scarcely add, does not dispute the fact of its true excellence as a legalistic composition. But, nevertheless, if written by an apostle, it surely must have been after he had "fallen from grace." Or, if written by some disciple of an apostle, it was the production of one who, like Clement or Augustine, had only taken into his being the legalistic side of Christianity or one of its degenerate *isms*.

At all events, we look in vain for the teaching of Christ concerning obedience to the Holy Ghost in this, one of the canonical parts of the New Testament scriptures.

THE GENERAL EPISTLE OF JUDE—

This document is decidedly non-committal as concerning the question in hand. It seems, in a general way, to be a note of warning to all concerned, as to some evil-doers who had joined themselves to the church, in his day.

His day, according to the plain intimation of the seventeenth verse, was of a later date than the time of the twelve apostles. Manifestly they were all off the scene when Jude, the "brother of James," wrote this message to the churches. What other possible meaning could be conveyed by the words, "But ye, beloved, remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ: how that they said to you, etc?"

It is marvellous how superstitious reverence for some church decrees or the dogmatic teaching of leading theologians will prevent men and women from daring to even look at this matter which we have here incidentally touched. And so they go on, right in the teeth of the solemn protestation of Jude himself, to class his

writings with those of the apostles.

If Jude, in the verse above quoted, does not clearly and emphatically declare that he belonged to a generation which existed after all the first apostles had fallen asleep, then is it impossible to use a grain of reason or common sense in deciphering his meaning.

But, perhaps, one may contend that this passage is an interpolation and not written by Jude himself. Well, such a thought would land us in about the same place. For the verse in question is so completely a part and parcel of the whole that interpolating it would have been to change the whole character of the epistle, and simply place the production where the other fact places it, viz., as of no special value in obtaining the views and teachings of the early apostles. In the one case, it is the production of an after generation, and so not an authoritative exponent of apostolic teaching, and in the other, its accuracy would be so marred that it would cease to be of value as authoritative apostolic teaching.

However, the subject matter of the whole letter is so foreign to the subject in hand that even if there was unmistakable evidence of its authorship being apostolic, still it would be of no value as a guide in helping to settle the question we are discussing.

Internal evidence gives countenance to the thought that both the epistle of James and that of Jude were the productions of this same, later generation, when the expression, "Jude the *brother* of James," would have some possible significance. That is, it would allude to the probable fact that the authors of these two epistles were contemporaneous.

THE WRITINGS OF JOHN—We refer now to the *epistles* of John. In a former article we quoted largely from John's gospel to establish the fact that Jesus taught divine guidance for the individual. And we did

not then stay to note the fact that many scholars are becoming more and more doubtful as to John being the real author of his reputed gospel. For indeed, our argument did not in the least depend on correctly naming the party or parties who wrote this history of Christ. If it should be proved to have been constructed after the death of the *apostle of love*, or even if its date should be as late as the second century, it would not affect our argument. The bare fact that somebody wrote it, and attributed to Jesus the discovery or announcement of the doctrine of divine guidance, makes him the founder of this faith as certainly as if a dozen gospels, all of which could be traced to apostles, said so.

But in this investigation we can, for obvious reasons, only appeal to accepted *apostolic* writings. Hence, our close examination of the epistles of John in this argument.

That there is a marked difference between these epistles and those of Paul is evident to the most superficial reader. In the first place we find a complete absence of legalistic precept. In our marking of legalistic passages or precepts we notice that whilst there are two hundred and fifty in Paul's epistles there are none in John's, and that we made thirty-six markings for spirituality in John's letters as compared to ninety in all of Paul's writings. We by no means contend for these our markings as absolutely correct. We simply allude to them as giving a general idea of the difference between these writings.

Also there are some of the paragraphs in John's epistle which even surpass any in Paul's in definite teaching concerning divine guidance. We refer to such passages as:

"But he that doeth the will of God abideth forever."

"And ye have an anointing from the Holy One, and ye know all things."

"If that which ye heard from the begin-

ning abide in you, ye shall abide in the Son, and in the Father."

"And as for you, the anointing which ye received of him abideth in you, and ye need not that any one teach you; but as this anointing teacheth you concerning all things, and is true, and is no lie, and even as it taught you, ye abide in him."

"If ye know that he is righteous, ye know that every one also that doeth righteousness is begotten of him."

"Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither knoweth him."

"Whosoever is begotten of God doeth no sin."

"Because we keep his commandments, and do those things that are pleasing in his sight."

"Because as he is so are we in this world."

"And his commandments are not grievous."

"We know that whosoever is begotten of God sinneth not."

This is the language of the spiritual, and of none others; for it is only they, who walk in the Spirit, who talk in such a matter-of-course way of abiding in God, of sinning not, and of being Christs in the world, "as he is so are we in the world." Indeed, we see not how any one could give forth these sentiments, as thus given by John, without illustrating divine guidance, even as Jesus illustrated it.

And further, it is evident to us that the reason why these expressions of John are, in the main, ignored by the churches to-day, is because they absolutely will not fit into legalistic teaching.

The fact also that those who make any pretensions to a sinless life do so after climbing up into some *higher life* experience, some *second blessingism*, in place of connecting it, as John does, with the first stage of christian experience, that is, with the new birth, also tells its tale of absolute

inability on the part of legalists to enter into the spiritual experiences alluded to and illustrated by these few snatches of a language utterly beyond their knowledge.

But did John therefore really and truly reproduce the life and teachings of his Master concerning divine guidance? Well, all we can say is, that the evidence all tends to that conclusion.

However, there is no clear-cut definition or definite statement of the fact other than the passages quoted. Our reasoning about the matter is somewhat after this manner:—A watch maker, fully acquainted with his trade, finds some parts of a watch's works, and concludes that the party who made them must have made the entire watch, or at all events have been acquainted with the entire movement, because his experience tells him that said fragments fit into a watch's mechanism and into nothing else. So we conclude, or at all events presume, that John understood and practiced his Master's teaching concerning divine guidance, because these fragments fit perfectly into the whole subject, and do not fit into any form of legalism.

If John was not the author of the fourth gospel, then were there at least two of the early disciples of Christ who gave evidence of attention to the central truth of their Master's teaching, and who did not nullify their teaching concerning it by legalistic device.

Should it, on the other hand, be finally and satisfactorily proved that the writers of the gospel and letters in question were one and the same person, then will we be narrowed down to the fact that the preserved records only tell of one individual who gave the requisite evidence of reproducing, unmarred by legalism, the teaching of Jesus Christ concerning divine guidance.

But here a number of perplexing questions might be asked, as, for example:

Why, if there was such a radical difference between the teaching of Paul and John, did they not publicly clash, and why are there no records of the inevitable battle which must have been fought between the two forces?

In replying to such legitimate questions we can only do so as speculating concerning what is not known, and, we may add, what cannot now be known.

It is quite possible that John, although himself illustrating the walk in the Spirit, might not have apprehended the danger to spirituality which legalism really was. Or, and here we enter the realm of speculation pure and simple, as Christ could not appear till a certain advancement in the race, so the best possible, under the circumstances, might have been Paulism—a blending of spirituality and legality. If so, then John, or any other man, who, like him, illustrated divine guidance, would be required to refrain from attacking this composite teaching.

Since then, we have had approximate object lessons of how the spiritual and the legalistic can live in perfect harmony, as in the history of Luther and Melancthon or of Wesley and Walsh, and in the end, the legalism of the one swallow up the spirituality of the other.

But, like as in the writings of Melancthon and Walsh we look in vain for a clear exposition of divine guidance as lived and taught by Christ, so is it with John as far as his preserved writings show. Divine guidance is simply and only *indicated* and illustrated in part. It is not contrasted with legalism and made to wage uncompromising warfare with it in all its ramifications.

This battle is indicated by Paul in his letter to the Galatian church, where he combats intensely their effort to graft Judaistic practices upon Christianity. But we are forced to the, to us, new and startling conclusion that in all this he was

simply and only fighting Judaism and not the *principle* of legalism.

For this same Paul, who hesitated not to declare the Galatian Christians to be already fallen from grace because they observed a few of the times and seasons of Jewish ritualism, as we have seen, laid down laws without end for the observance of his converts, thereby proving that he was opposing a sect and not a principle.

FURTHER THOUGHTS.

We call attention here to an incident related in the sixth chapter of *The Acts*, which escaped our notice when treating of that book. It is said that the witnesses who accused Stephen, the proto-martyr, were *suborned*, and again, that they were *false* witnesses.

Now what was it that these men accused Stephen of? Why, they, to all appearance, gave a correct report of what he had uttered—"for we have heard him say," they declared, "that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us." All the historians of Christ make him predict the destruction of Jerusalem, and one of the first lessons which an intelligent Christian would learn would be concerning the inevitable change from Judaism which would be the result of the general spread of Christianity. It would be a strange thing indeed if Stephen or some of the disciples had not uttered just such words as these reported.

Or again, if uttered by some impulsive member of the Pentecostal band, how any of the rest, and especially Luke at the time when he is supposed to have written his history, could have called such testimony concerning any one of their number *false* testimony is a puzzling fact.

The only way we can account for it is, that Peter and the other leaders of the Jewish converts had got alarmed at the magnitude of the revolution in which they were engaged, and, losing faith in the

Holy Ghost as to his ability to act as a successful guide and teacher for the individual, they had resolved to check the reformation and confine it within bounds.

These bounds were, to all appearance, first, that Jewish disciples should still be loyal to the institutes of Moses, and, second, as a kind of compromise or rather concession, the result of the spread of the gospel amongst the Gentiles, that Gentile disciples should have a few Jewish customs enforced on them as a kind of recognition on their part of the superior claims of Judaism, and then that they should be subjected to regulations as occasion might demand.

We do not even hint that this programme was deliberately planned in some general council; it was rather, like most governments, the growth of time and circumstance. When some clear-headed personality as Stephen or Paul was inclined to overstep these bounds, there was friction more or less intense, but the church as a whole undertook to either bring the individuals into line with the majority or neutralize as much as possible what they were inclined to think was their erratic course.

And all this could be done in all good conscience. Indeed, it was the only course for them to adopt if they had not perfect faith in the Holy Ghost as the supreme teacher for the individual.

All the first disciples were fully persuaded of the truth of the life and teachings of Christ, after the legalistic sort, just as modern Christians are, and so they were ready to stake their all in the service of their Master. But if they failed to put in practice, in the absolute sense, the teachings of Christ concerning the Holy Ghost, at once and of necessity they became legalistic. It matters not whether this was reached one year or twenty years after Pentecost.

And, after all, why should we wonder over their failure to fully understand the

teachings of Christ concerning the mission of the Holy Ghost? Jesus confined them, just as he does us to-day, to the one and only way possible of learning of its far-reaching character.

Up to the day of Pentecost they knew nothing clearly concerning his mission. They were only advised concerning the fact of his speedy advent. Of course they had the words of Christ still ringing in their ears to the effect that when he did come he was to be their only teacher; just as we moderns have when we read over these same words of instruction from Christ.

With them it was to be a fight of faith to commit themselves in the absolute sense to the Spirit's guidance, just as it is with us, and, we hesitate not to add, just as it was with Jesus.

And, like as with us all, this fight of faith was to be prolonged throughout the entire life. It mattered not if all did surrender themselves in perfect self-abandonment to the Omnipotent Spirit on the day of Pentecost, that fact would not necessarily insure their continued obedience to him as their only guide to the end of life; just as conversion to-day when accompanied with the witness of the Spirit, or any form of Pentecostal blessing, does not insure to the recipient a perfect walk in the Spirit for life.

Hence, we argue, that when acts of lawlessness in the name of divine guidance, such, for example, as the act of the Corinthian disciple who married his father's widow, and was upheld in his conduct by all the rest of his church, the leaders of the movement had to face such a matter just as we have to face such erratic conduct to-day, and, we add, with no further help than that which is supplied to us. How great the temptation to act like Paul, and take the matter into our own hands to be regulated after a legalistic manner we for one can understand!

And yet Paul need not have yielded to the legalistic temptation. Had he displayed perfect faith in the words of Jesus concerning the Holy Ghost he could have left the matter in his hands for regulation with perfect confidence and continued rest of soul.

In that case he would not have had to tell of the unrest of soul which caused him to give up preaching at a place where an effectual door had been opened, and go out of his way to learn of the effects of his letter to the Corinthian church, and then admit that he only obtained rest after Titus had brought him word that his letter had been well received by his children in the gospel.

PARALLEL CASES.

Again and again, during the history of this spiritual movement, have we had cases of strange, erratic conduct, which were claimed by the perpetrators thereof to be the result of obedience to the Spirit, to deal with; and we know well how strong was the temptation upon us to undertake to regulate the parties concerned after a legalistic sort, these temptations being made still stronger by the pressure of sincere friends who called loudly on us to regulate extravagant conduct and save the whole movement from destruction.

At any one point we could have yielded to these temptations and then commenced to imitate Paul in his regulation of the Corinthian church. But in every instance thus far our confidence in the ability of the Holy Ghost to manage the whole movement was unshaken. And we gave practical evidence of this fact by directing each and every one to go to God to be taught by the Spirit alone, whilst we set the example of so doing.

And so we have permitted the clamor to go on, men and women calling upon us in vain to play the legalist in our work in the Association. We have simply obeyed the Holy Ghost ourself continually, and

both by precept and example, urged others to take all their instructions from the same source. Like our Master, we have virtually exclaimed, "Who made us a judge or divider over you?" We moved amongst the spiritual as one with them in perfect, individual obedience. But as others have learned to walk in the Spirit in the absolute sense, so they have recognized this fact, and God has joined them to us as one in Christ Jesus.

AN INSTANCE.

Once there was a serious, deep-seated business trouble between two parties who had joined themselves to our Association. After a time, as there seemed to be no end to their differences, the propriety of appointing a committee to settle the difficulty between the disputants was suggested to us.

At first the suggestion seemed timely and plausible. Our legalistic training at once came to the fore and haloed around the thought till it all but captured us. And it is our decided opinion that we would have fallen before it had we swerved one hair's breadth from the path of an absolute walk in the Spirit. But when we, in place of taking counsel with the friends of the movement, took counsel of the only Teacher for the spiritual, and that in the way prescribed and illustrated by Jesus himself, we were given to see that such a course would be the beginning of a legalism which would, in the end, destroy the movement as a spiritual one. Hence, we not only took no measures to regulate this matter, but left it *in reality* in the hands of the Spirit to be dealt with by him as he should choose. The result was that, personally, we had thenceforth perfect rest of soul concerning the matter, and in the course of time we saw both parties weed themselves out of the movement, as not being, or at all events ceasing to be, spiritual.

We are well aware that in thus writing

we may run up against the remnants of legalism in some members of the Association, some who mayhap have endured thus far the discussions in the columns of the EXPOSITOR, but who will find this the last straw to them, and so will begin to imitate the many before them who have bidden a final adieu to the Association. However, this fear does in no way check our pen, for well do we know that those who can be frightened away by what we now write might as well go now as further on, for in all likelihood they would have to endure still greater trials of faith in the future.

As to onlookers, what we write will so utterly outrage their legalistic notions that they will feel like making some excuses for the *Inquisition*, and wonder if its re-establishment would after all be an un-mixed evil! But having not the fear of any of these parties before our eyes, we simply go on, as heretofore, investigating all truth, and all errors as they stand in the way of the progress of the movement represented by the EXPOSITOR.

HOLINESS AND ERRONEOUS TEACHING.

Holiness is the central thing in religion. The supreme object of religion is to make sinful beings holy. All beliefs and experiences that do not produce personal holiness in the character are fruitless failures. Because holiness is so essential, it is greatly to be deplored that any unscriptural fads or fancies should be mixed up with the teaching of holiness, as if these human notions were an essential part of it. Yet this is often done, and those who teach these questionable theories are not slow to denounce, as opponents of holiness, all who reject their theological fads. This is unjust. One may be in hearty sympathy with the avowed object which a man professes to be seeking to accomplish, and yet be fully convinced that his methods are unworthy of confidence. So one may fully believe in the need and possibility of holiness of heart and life, and yet be firmly convinced that certain theories, propagated by men and women who assume to be special leaders of a holiness movement, are unscriptural, misleading and dangerous. This is the position in which we find ourselves placed, in relation to certain teachers of holiness connected with our church. We believe and maintain

that it is the privilege of God's children to be holy—to receive the Holy Spirit as an enlightening and sanctifying Spirit, producing in the character those "fruits" enumerated by St. Paul in the Epistle to the Galatians. But when those who set up to be authorities on the subject of holiness repudiate the divine character and authority of Jesus Christ, assume that true believers are infallibly guided in all the affairs of life by direct revelations from the Holy Ghost, disparage the value and authority of the Holy Scriptures for instruction in doctrine, and claim that they can be as holy as Christ and know the will of God as well as He, we cannot for a moment admit that such teaching conduces to promote the holiness of those who receive it as true. We have not hesitated to condemn these dogmas, as contrary to the Scriptures and to the doctrines of Methodism. This has drawn upon the *Guardian* and its Editor the unsparring condemnation of the clique that defend this new gospel. But the *Guardian* would have been recreant to its duty had it been silent, while under the prestige of Methodism views were being propagated which logically promote fanaticism rather than holiness. The whining complaints of those whose infallibility is questioned, should not prevent us "earnestly contending for the faith which was once delivered unto the saints."—*Christian Guardian Editorial*.

AND yet those very writings to which he objects have at length forced the editor of the *Guardian* to do what he seemingly has hesitated to do, all along. For here we have at last a kind of description of the holiness which he contends for, viz., a holiness which falls short of that exhibited by Christ, and which cannot know the will of God as well as he.

What is this but simply affirming that our contention concerning himself is true to facts! We affirmed that he believed and taught a holiness that was not as holy as Christ's holiness, that is, that was not holiness. This last sentence is a legitimate deduction from his premises, according to *our* opinion.

Now, why does he hesitate to calmly, and in a fair, all-sided manner, discuss this our contention? We contend that this, his ideal of holiness, is utterly unscriptural and challenge him to the examination. But, this examination he declines, not after a frank, manly sort, but by admitting to his columns all kinds of vituperative

trash against us and then refusing us the privilege of replying to it.

Then, after such conduct in the name of admiration for holiness, he puts on a martyr air because we do not see the beautiful harmony between such acts and *Scriptural* holiness.

However, we are glad for his sake and for the church he represents, that he is *gradually* admitting the real difference between us. And yet, that he is only gradually getting there, his same editorial proves. For, in the first part of it, he actually defines holiness as being holy! "The supreme object of religion is to make sinful beings holy. All beliefs and experiences that do not produce personal holiness in the character are fruitless failures." This is Scriptural, and is in perfect harmony with all our writings.

But then his final definition of holiness gives, in our opinion, the lie to these sentences. Interpreted by his after remarks these two sentences should read: The supreme object of religion is to make sinful beings to be holy without getting there. All beliefs and experiences that do *not* produce personal holiness in the character, but keep them, Ixion-like, forever striving after it, are *not* fruitless failures.

The chief cause of offence we are to the editor of the *Guardian* is, that we insist upon it that he should truthfully interpret his own utterances, and in the failure to do so we undertake the task ourself.

STILL THEY GO.

AND now Mr. J. K. Cranston of Galt, stops the EXPOSITOR and requests us to take his Association meeting off the list.

We have been an intensely interested spectator of the doubtful battle which has been, for a long time, going on with reference to this matter, and ever and anon, speculated as to its final issue. That we

were hopeful that the issue would be different, goes without saying.

However, like as in the case of the leader of the meeting at Summerville, so now, we congratulate the erstwhile leader of the Galt branch of the Association on proving that he has the courage of his convictions by taking the action he has when he discovered that he no longer in reality belonged to the movement which the EXPOSITOR represents.

We have nothing to criticise therefore in this his decisive act of open separation. It is but the public recognition of a fact which already existed. And hence our act, in thus alluding to it, will not be criticised by him or any of his friends. It cannot but be in perfect harmony with his own desire.

That he did not at any time fully apprehend the nature of this spiritual movement we have not failed to point out to him in our private conversations. He still clung to the hope that the authority of the Bible as guide and teacher could be retained as on a par with that of the Holy Ghost. This, we knew, could not be, and so we looked forward to a time when he would be forced to make a *decided*, all-comprehensive choice between the two. But we hoped that, as the discussions went on in the EXPOSITOR and in our Association gatherings, he would gradually be freed from his fears concerning the result of abandoning the one and committing himself recklessly to the other.

Also we trusted that the Holy Ghost would so interpret the providences of his life, when appealed to by him, as to further this end. And so we clung to the hope that some day we would welcome him as a true yoke-fellow in our God-given work.

But in now being forced to give up the realization of this desire, for the near future, we trust that the richest possible blessings

may be his in whatever future course he may take.

As for ourself, when we, upwards of twelve years ago, set out to walk in the Spirit in the absolute sense, we intended to continue to do so even if the close of our life should see us still the sole representative of that walk. Therefore, this *apparently* public defection of our brother does not in the slightest interfere with our personal walk with God, or modify, one whit, our discussion of all questions necessary for paving the way for the full understanding of our work.

Some peculiar questions grow out of this history which call for a few words, mayhap for many. Did the Presbyterian Church, in pronouncing on J. K. Cranston as a heretic, pronounce on the teaching of the Association?

We maintain now, as we did all along, that they did not.

His church treated him as believing and teaching the possibility of inbred sin being destroyed in the Christian by a second act of grace, after the pattern of the teaching of the holiness creed movement. This was the straight issue raised by his church. But this issue was not squarely met by the accused, but not, we hesitate not to say, from any lack of desire to be straightforward, but because he was not settled as to what his creed really was.

We did not fail to urge him to meet the issue squarely by *yes* and *no* answers, hoping that he really had apprehended our views of divine guidance in their completeness. But from this position he shrank.

At the close of the second stage of his trial, at the Synod at Bowmanville, he called on us, on his way home; and, after he had explained to us fully the position taken by the Synod on the question of inbred sin and his hesitation to give *yes* and *no* answers, we urged upon him to send a telegram back stating that he was now prepared to do so and would return on the

morrow and confirm the telegram personally. But after considerable vacillation he finally concluded to return home.

All this, and much more of the same kind, confirmed us in our opinion that he, whilst subscribing to the doctrine of divine guidance as held and taught by us, did not fully take into his thought its far-reaching demands, and therefore he had at no time entered into the experience of accepting the Holy Ghost as his supreme and *only* guide.

This fact not only explains the manner of his defence at the late trials, but also his ever-recurring perplexities as, one after another, different burning questions have been up for consideration in the Association. Absolute walk in the Spirit would not only have enabled him to meet the issue raised by his church squarely and effectually and forced to the front what was the real issue, but would also have kept him to the front as a teacher of divine guidance, and not at the rear as a perplexed learner.

And so this sifting progress must still go on in the Association till all who are learners as to the meaning and experience of divine guidance either become teachers, or imitate Mr. Cranston and a long list of others, who, like him, once gave hopeful signs of becoming established in the walk of the Spirit as taught and illustrated in the Association, but have finally, or finally to all present appearances, dropped out of the movement and that in an open, public manner.

AND STILL THEY COME.

IT is a fact also that whilst one and another is finding out that he or she does not really belong to this movement, others, are having a very different history.

Ever and anon we learn by letter or word of mouth of some who, after many failures, or much hesitancy, apprehend the

full meaning of the movement, and enter into the experience which it illustrates, and become established therein.

So that whilst to the onlooker the whole movement seems to be growing smaller and smaller and beautifully less, we know it as a fact that the spiritual are slowly but certainly increasing in number.

How long this double work will go on we can, of course, only *speculate* about. Personally we have all along been prepared to have it go on till very few indeed remain, and still it is a fact that no preference of ours hampers the Holy Spirit in his winnowing work.

Even in Galt, whilst the scattering of the many has been open and easily noticed by onlookers, the establishment of the few has gone on silently but steadily; so that from our standpoint we unhesitatingly report real, substantial progress.

DISCUSSION.

WHO is there that does not admit that the discussion of theological doctrines has not in the past been carried on after an objectional manner?

The treatment of reputed heretics at the hands of the early christian fathers was simply unchristian. The Lutheran reformation was disgraced by unseemly, unchrist-like discussion and controversy about dogmas. And even the Wesleyan revival, when it ran up against Calvinistic dogma, became a scandal to Christianity. According to Abel Stevens, the impartial historian of these times, only one amongst all the controversialists preserved a blameless character throughout.

As to our own times, all are familiar with the injustices, inugning of motives and hot, intemperate zeal which characterize controversialists as a class. The late Rev. Dr. Nelles by one of his impromptu puns characterized the great majority, if not all, theological disputants. Two reverend gentlemen were hotly disputing

about the doctrine of entire sanctification when the witty Doctor remarked, that if these parties continue their discussion about *sanctification* much longer they will prove to us all, that they are not *justified*.

But in this spiritual movement all things are to be new. Therefore we have a right to expect that all who walk in the Spirit shall discuss each and every subject, whether sacred or secular, in a Christ-like manner. Not approaching thereto, but exactly so.

Indeed, we hesitate not to say that anyone who really walks in the Spirit is ready to stake his everlasting salvation on every one of his or her utterances when writing or speaking as a controversialist. That is, he knows by the direct revelation of God that in expressing it he has walked "worthy of God unto all pleasing."

He who is not prepared to abide this test, rules himself out of this kingdom of heaven. Such an one may *want* the witness that all he does is right, but he has got no further than aspirations after such knowledge, whilst he who abides such test, even as Jesus did, no longer aspires, he *has* the witness of the Holy Ghost to the fact that all he writes or says is worthy of God and well pleasing to him.

It will be easily seen, then, that in this movement all old things are to be done away, even to the extent of a complete, radical revolution in theological discussions.

"TELL THEM TO BE CHRISTS."

THESE words contain the great central thought of W. T. Stead's proposed life work.

They evidently were given to him by revelation, as distinctly as the command of God came to Abraham to leave Ur of Chaldees; and, evidently, he, like Abraham, believes they came to him from God; and so his faith to that extent is Abrahamic.

We listened with great interest to the

editor of the *Review of Reviews* as he gave a circumstantial account of this personal revelation from God to himself, for to us this bit of personal experience was vastly more important than the rest of the lecture.

And yet we did not listen to the other parts of his empassioned talk with wearying mind. We always give good attention to an earnest speaker, one who is telling forth the true convictions of his being.

However his hearers may criticise some of his utterances, when he was handling without gloves the methods of church work now in vogue, none can truthfully deny the fact that W. T. Stead is a mighty personality, one who in any and every direction speaks or writes the deep convictions of an intensely earnest nature. In short, he acts as one who has the courage of his convictions.

He tells the story of the reception of this personal revelation in a way which causes the hearer to realize that the speaker is going over the most important epoch of his life. He was trying to write a letter to one of his proteges whom he had helped to rescue from a life of sin, and was desirous to send some words which might deter her from returning to former evil practices—there having been reported to him an expressed desire on her part to do so. But he found it difficult to write satisfactorily. He had put down the usual platitudes in exhorting her to become a Christian, when he was arrested at this point by the voice of God in his soul, in clear cut words, saying, "Tell her to be a Christ." Then the thought was generalized, "Do not tell men and women any longer to be Christians; tell them to be Christs." Since then, like the prophets of old, he has been *forth-telling* this *word of God* to his fellow men.

In all this we rejoice and give him our God speed. Of course, this does not imply that we endorse, or even admire, all

his methods of prophesying, or all his utterances. But we do detect in him a man, like all prophets, with a message from God, first to himself, and then to the world, and so we rejoice in this fact.

Nor does all this prevent us from critically examining both the man and his message.

First of all the message is evidently to himself, and calls upon him, Mr. W. T. Stead, to be no longer a Christian, but a "Christ." Is he carrying out instructions here? We think not. We had evidence that he was *trying* to do so—was even making intense and prolonged efforts in that direction. But we are certain that he as yet cannot, and therefore does not, challenge the world in the words of his Master, "Which of you convicteth me of sin," "I do always the will of my Father," "I and my Father are one."

We are inclined to think that, in spite of all the legalistic trammels he has already broken away from, he would yet consider it to be a species of blasphemy for himself or any other nineteenth century Christ to reproduce these utterances of the first Christ.

But how be a Christ and commit blasphemy in acting as a Christ!

Again, we are inclined to think that, after all, his advice to the world, although given in the words of a personal revelation to himself, is made by his actions to mean simply, try to be Christs with the implied comment; but you can never succeed.

If we are wrong in this our criticism we would only be too glad to be set right. But we believe we are giving the full, face value of his prophetic utterances, and that he, himself, will frankly admit it if he is careful and candid in his examination of our criticism.

But obedience to this divine revelation which he has received into his being as an all-controlling force therein will pave the way for further *heavenly visions*, the ten-

dency of which will be to bring him to a place where, *all* his legalistic trammels being shaken off, he will cease *trying* to imitate Christ and henceforth *be* a Christ.

When that time comes he will learn that imitation of the life of Christ is not secured by trying to act out in life the ideal, legalistic Christ as described, or rather caricatured, in the churches, but is easily and perfectly secured by adopting the method used by Christ, viz., absolute abandonment to the unseen Father to do his will as made known to him by personal revelations.

Mr. Stead will find then that God, in the person of the Holy Ghost, is just as ready to direct him in every detail of life by personal revelations as he proved himself to be at the important crisis when he was told to erase the words "be a Christian" and substitute the words "be a Christ."

And further, his truthful message to the world will then, like that of his elder brother, be backed and enforced by example.

LADY HENRY SOMERSET.

"Act as if I were and you will know that I am."

IN the character sketch of this remarkable personage, given in the *Review of Reviews*, Mr. Stead has emphasized the mainspring of her present life of active philanthropy, which is the above words, given to her, in her hour of greatest perplexity and skepticism, as a distinct, personal revelation from God

And like all the world's apostles she was not disobedient to the heavenly vision, but at once changed the whole character of her life and thenceforth foundationed and buttressed it by this personal revelation.

Like Paul, like John the Baptist, like Jesus, she at once retired to the desert, to strict privacy, to understand and live out her revelation.

Then, having proved herself faithful in little things, she has gradually extended the sphere of her operations, till now she bursts upon the world as one of the most conspicuous philanthropists of the age.

However, we have not as yet had the opportunity to study her life and teachings to discover to what extent she has approached the Christ-life, but may have that privilege further on.

We simply, in the meantime, make her obedience to the personal revelation granted her, and the apparent results, our text to emphasize our contention that the true benefactors of the human race are they who, like Abraham, like Paul, like Stead, like Lady Somerset, act out their faith in the personal revelations they receive from God.

REV. A. TRUAX.

THE authorities of the Niagara Conference made haste to repeat the trial which had been declared null and void by the Appeal Court. Some *thirty-nine* articles of impeachment were served on him, on the 17th of November, and he was cited to a second trial to take place on the 27th following, at Tilsonburg.

Mr. Truax declined to attend, as the following letter shows. As was to be expected he was found guilty. Some thirty-seven of the charges were declared proven, all of which referred to doctrine. The two charges which were aimed at his moral character were declared not proved.

We had thought that at this stage of the proceedings we would discuss this incident in the history of our Association fully and exhaustively, especially with reference to its bearings on the movement which he represents. But it seems to us that not even yet has the time come for such final consideration.

Mr. Truax, although an officer of the Association and therefore in a double

sense a representative of this movement, nevertheless is an individual, taking an independent course of action.

There has been no committee of management appointed. He is under no obligations to make his report concerning his conduct to the Association. It will not therefore be a crime against the spirit of the movement or against the laws of the Association for any member thereof to hesitate to endorse his course of action in the sense of committing himself to stand or fall by the result, which is tantamount to saying that other members of the Association, especially those who are members of Methodist Conferences, are under no obligation to look upon themselves as tried and suspended because of this incident in Mr. Truax's life.

As far as we are personally concerned we see in the whole history, as the chief meaning thereof, his individual call to another and more important field of labor. And that is all we care to know at present concerning the far-reaching results of this episode in Mr. Truax's walk in the Spirit.

In the meantime he has settled in the town of Simcoe, in a comfortable home, and thus has ready access to several neighboring circuits on which he has formerly labored; on all of which he left spiritual children—followers of him in the walk in the Spirit as he follows Christ—and so is enabled to minister to their necessities. He likewise is near our friends at Otterville, and so can more frequently be among them to be partakers with them in their joy, and faith battles.

It is also worthy of note that this same town of Simcoe was the scene of the labors of the Secretary of the Association, when he planted there the seeds of truth in stormy times.

Thus does the Great Captain of our salvation look after the seed sown by his representatives and after the individuals who compose this spiritual movement,

whilst it is ours to look on with encouraged thought and rapt admiration.

The following is the letter which was sent by Mr. Truax in reply to the summons for trial.

A copy was forwarded to us, and we took the liberty, on our own individual responsibility, to have it, and a bit of information furnished us by Rev. T. S. Linscott, published in the *Globe* and *Empire*, of Saturday the 2nd of December. This we have clipped from the *Empire*:

TRUAX HERESY CASE.

THE ACCUSED CLERGYMAN TALKS TO THE CHAIRMAN OF THE APPEAL COURT

IN PLAIN TERMS.

The following is a copy of the letter sent by Rev. A. Truax in declining to attend the late trial at Tilsonburg:

To the Rev. John Wakefield:

Dear Sir and Brother,—Your letter of a recent date, and a package, said to contain charges against myself, were duly received on the 17th inst. The package is still in my possession, though I have not read more than one-half its contents. You cite me to appear before you for trial on Monday, the 27th inst. I do not wish to disoblige you in any way, but it will not be convenient for me to be with you on the above date. Nor shall I ask anyone to appear on my behalf. I have engagements to preach both on Monday and Tuesday evenings next, and, judging from my former trial, you would not only require my presence in the evening, which would prevent my preaching, but you would keep me up all night as well, which would not be good for my health.

If the above excuse is not a sufficient one for my non-attendance, I can give others.

For instance, I see no good reason why I should resist efforts to put me out of the Methodist ministry when I no longer desire to remain in that ministry. If you are curious enough to ask why I no longer desire to remain a Methodist minister I will tell you:

God has called me to preach a Gospel of Righteousness, and the Methodist church has decided (if the Niagara Conference be representative), that it will not have such a Gospel. I am convinced of this since the last session of the Niagara Conference, and hence, since that time, I have not accounted myself orthodox according to the interpretation of the standards of that Conference. The meaning of righteousness, as understood by the Niagara Conference, is not certainly what I would call Christian righteousness. The charge that I claim to know the will of God as well as Christ or the Apostles was sustained by the Conference,

which means, if it means anything, that no one can know the will of God as well as Christ or the Apostles. Now, if no one can know the will of God as well as Christ, it is certain that no one can do the will of God as well as He. This is the straight issue which the Conference will be compelled to face. Christian righteousness is doing the will of the Father as perfectly as Jesus did it. This Gospel I must preach at all hazards, and this Gospel the Niagara Conference will not have. I have always supposed, too, that the Methodist church believed in this Gospel. That the only difficulty was the practicability of knowing how to practise it, for if not, what is the meaning of hymns like this :

"A heart in every thought renewed,
And full of love divine,
Perfect and right and pure and good,
A copy Lord of Thine."

And again :

"I want the witness Lord,
That all I do is right
According to Thy Will and Word,
Well pleasing in Thy sight."

Is all this mere senseless mummery and meaningless jargon? Or do these hymns voice the real needs of the soul? and has God made provision to supply these needs? My Gospel says, yes. These are the real, spontaneous cries of the honest, truth-loving heart. And God has made the fullest provision for their supply.

The Niagara Conference says, no. It is right to want the witness that all you do is right, but the moment you say you have that witness you are a heretic. Which is Methodistic? The fact is Methodists, from John Wesley down, have professed to want to live righteous lives, and bemoan themselves when they failed. But, now, when a few persons claim to have discovered the secret of righteous living, instead of examining into their claims in a truth-loving spirit, charges of heresy are trumped up to hide the real issue. But the real issue shall not be hidden. Truth lovers, at least, shall be made to see that it is the old battle between righteousness and unrighteousness. That to preach any lower standard of righteousness than that practised by Jesus is to preach unrighteousness. This the Niagara Conference is doing, and the Methodist church in Canada is doing the same through its official organ, the *Guardian*. Notice Dr. Dewart's article in this week's issue on "Holiness and Erroneous Teaching," in which he distinctly combats the teaching that we can be as holy as Jesus, and know the will of God as well as He.

The church must reach me on this straight issue or not at all. I frankly confess to teaching Christian righteousness—that is, that a man can be as holy as Jesus, and know the will of God concerning himself as well as He. I will answer to no charges on side issues. If the church will enact a farce, it must do so without my assistance.

When I appealed, it was with no intention of again accepting work in the Methodist church, but simply to put a check upon high-handed proceedings in future church trials. The appeal has accomplished all I intended it should. I expected to resign at the end of the year, or sooner, but made no haste lest I should be accused of taking advantage of the situation to forestall charges. So far as I am concerned I have offered the Niagara Conference what Methodists have always been seeking after, professedly at least, namely, the secret of righteous living. The majority has distinctly rejected it, and now I turn to the Gentiles.

Respectfully yours,

(Signed) A TRUAX.

Simcoe, Nov. 20, 1893.

A PROTEST ENTERED.

On the morning of the day of the trial the Rev. T. S. Linscott, the party who succeeded in quashing the first trial, met the Rev. J. S. Ross, president of the Niagara Conference, and, on learning from him his action in appointing Rev. J. Wakefield, one of the most active opponents of Mr. Truax at the first trial, to conduct the second trial, he at once served him with a written protest, against Mr. Wakefield in particular, or any members of the Niagara Conference, conducting said trial, as being against the plain letter and spirit of the Methodistic law. This protest was given in sufficient time to have the proceedings at Tilsonburg stayed.

BIGOTRY.

THERE can be no gainsaying the fact that bigotry is receiving some very hard blows these days.

And as growth in knowledge goes on under the tuition of the Holy Ghost, bigotry is doomed.

But there is considerable of this commodity in existence yet.

Methodists love Methodists because they are Methodists. They love Methodists better than Presbyterians because the latter are not Methodists. If the latter were Methodists they would love them better. And yet many of them have attained to "perfect love"

Now there is no gainsaying the fact that on this subject of holiness, Methodism has led the van.

As Dr. McClintock said in his "Centenary" address "The Methodist church is the only church in history from the

Apostles' time, until now, that has put forth as its very elemental thought the great central pervading idea of holiness of the human soul, heart, mind and will."

But that Methodism or any denomination possesses anything like a monopoly of the truth regarding holiness or any other subject we wish to disclaim. And if Methodism leads the van in its knowledge about holiness, then it follows that all other denominations must, before they are on a plane with Methodism, grow in a knowledge of all that is true that Methodism has learned. But it does not follow that all that Methodism has learned about holiness is true.

While the Wesleys were undoubtedly men of large ability and much learning, their ability and learning did not exempt them from grave mistakes.

For instance, when Wesley says, "We cannot avoid sometimes thinking wrong till this corruptible shall have put on incorruption," does he state an absolute truth or not? We have no doubt that he was absolutely conscientious when he wrote this, but a graver mistake was never made in theology, in our judgment. And we are quite free to admit that two opinions may be held on this as well as upon numerous other subjects.

Then why let bigotry prevent the full fruition of the fruits of the Spirit, one, and the greatest, of which is "love?"

Why should I, because I happen to be for the time being a Presbyterian, be placed any lower in the good graces of my Methodist friends than if I were a Methodist?

Is it because there are a number of things that I don't know? Must love be based on knowledge or on righteousness of life?

Perfection of love is enjoined but not perfection in knowledge. Grow in knowledge of things pertaining to the kingdom is too frequently interpreted to mean grow in knowledge of doctrine, just as contend

earnestly for the faith is made to mean contend earnestly for the doctrine once delivered to the saints. What doctrine was delivered to the saints anyhow?

That is a question that every sect in Christendom can give a dogmatic answer to. In their estimation at least theirs is the doctrine that has to be contended earnestly for. The Immersionist must contend for his Immersionism, the Episcopalian for the Episcopacy, the Calvinist for his Calvinism, the Armenian for his Armenianism—all these things being possible gradations in knowledge—the best they know and may be what God wants them to grow out of, instead of to contend earnestly for and get others to grow into.

How much growth has there been in Christendom during, say, the last hundred years? We don't mean expansion to the uttermost ends of the earth, but growth in things pertaining to the kingdom, and in knowledge thereof?

There certainly has not been growth completely out of bigotry yet. We have realized this to a certain extent ourselves for some months past in the discussions anent the "Divinity" question.

Without stopping to assert that it may have been according to the mind of God that this discussion should have taken place, with a view of testing the latitudinarianism of Christianity—with a view of discovering the compass and scope of Christian practice, saying nothing, for the time being about whether Christ was "Divine" or whether he was not, there is no question but there has been and is a great amount of "restful" bigotry in the air. We say "restful," for we should not even insinuate that the "rest" of any one has been disturbed as a greater latitude has been taken in this matter than that maintained by the denominations.

As the fact of Unitarianism and heathenism, in the modern popular sense, have been compared and contrasted with the

modern Evangelical notions about Christianity—as examination has gone on and it has been discovered that ignorance and bigotry prevent Christians (so called) from even admitting the possibility of Hindoos and Chinese worshipping the same God as they worship, there must of necessity be some commotion. Why not have this commotion? Is not commotion a concomitant of the gospel even to turning the world upside down?

When God sets thinkers loose, let tyranny over thought and bigotry beware. We believe the world spiritual is on the eve of much greater commotion yet. The gospel of Jesus has not yet expended its full force.

We believe that the fact of an Asiatic heathen mission being set up in New York city—the fact of the declaration by a Hindoo monk at the recent Congress of religions at Chicago, that the impression is a false one, that the heathen worship either the wood or the stone out of which these so called idols are manufactured—we state we believe these facts are pregnant with good to Christendom and have their lessons.

And the bigoted prayer of the Evangelical at the said Congress who prayed that God would convert these heathen who were shrouded in heathenish darkness, could have no other effect on his heathen listeners than to stimulate them to fresh advances on the bigotry of a Christianity, that, as one of these same heathen stated at the same Congress, would make the forsaking of their old ideas and traditions and the acceptance of what to them at least is only a mere modern form of tradition, a condition for the “distribution of Christian charity in famine time.”

Telling stories at tea meetings about the burial of bigotry face downwards, etc., will avail little as long as exclusiveness of act and of belief is maintained.

We expect to range the plains of the

New Jerusalem with the conscientious of all nations, religions, kindred, and tongues, just as in Pentecostal times there were gathered Parthians and Medes and Elamites and the dwellers in Mesopotamia in Judea, and Cappadocia in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome both Jews and Proselytes, Cretians and Arabians.

H. DICKENSON.

DIVINITY.

IN view of the discussion that has taken place in the columns of the EXPOSITOR on the “Divinity” question, it might be well to look into what divinity means and what is implied by the term.

Jesus was either absolutely divine, absolutely human, or part divine and part human.

We are told that flesh and blood cannot inherit the kingdom of heaven. This naturally suggests whether flesh and blood can be divine. We make a clear distinction, now, between being “Divine” and being “divinely guided.”

We have no difficulty in coming to the conclusion that the human can be divinely guided. It seems to us to be a misnomer to say that the human can be divine.

It is recorded that just after the Holy Ghost descended upon Jesus a voice declared Jesus to be the Son of God. Could Jesus have been truthfully declared the Son of God without the descent of the Holy Ghost upon him? Did his sonship depend upon his baptism by the Holy Ghost? If Jesus was divine from his birth then what necessity was there for his baptism by the Holy Ghost? It is an admitted fact that much mystery surrounds Jesus' birth. To those who accept the verbal inspiration of the Bible, the acceptance of the words about Jesus' immaculate

conception does not solve or clear any of the mystery.

Either Christianity is a reasonable form of religion or it is not. Either faith must be a synonym for credulity or it must not. We for a long time were under the necessity of mixing faith with credulity. Now one is absolutely separate from the other. Our faith now depends upon evidence. And for the evidence that Jesus is and was a mighty Saviour we have not far to seek. We know this experimentally. He has saved us from our sins, and delivered us from transgressing, and surely this should be sufficient for practical purposes. Why push to an extreme the necessity for theoretic beliefs? Why insist on belief in divinity of birth being essential to Christianity?

And yet there is a sense wherein divinity of birth is essential, and it was to this, we believe, that Jesus referred when he said, "Ye must be born again."

It is this new birth that makes men divine? Are men made Christs by this process? We admit rather inclining to this belief. If this should happen to be so, Christianity would be completely stripped of its complexity.

The antithesis of spirituality is carnality or humanity. Men are either spiritual or carnal. Jesus when on the earth was either spiritual or carnal. We incline to the belief that when he discovered the power of the invisible to absolutely control the human he became that instant completely spiritual. He became that instant a spiritual man, so much so that God was well pleased with him and called him a son. Then it is quite in order to ask in what did he differ after this discovery from what he was before. Well all we can imagine about this is that before his baptism in some sense at least he was not God's son—that God in some sense was not as "well pleased" with Jesus as he was

after his baptism, else why should God select that particular time to say that he was well pleased and declare that Jesus was now his son.

Divinity as popularly understood is an abstract quality. That Jesus was something else than an abstract quality the greatest stickler for his divinity will freely admit.

What evidence then have we that Jesus was immaculately conceived? We have certain scriptural statements to this effect. But while the writers of these statements may have been positively sincere in making these statements, is it not possible they may have simply written their opinion? Did Joshua when he commanded the sun and moon to stand still state a fact or an opinion? Christianity don't, in our opinion at least, necessarily stand or fall upon the literalism of individual passages of Scripture. Any one who will take the trouble to examine history will readily ascertain that all heathen gods were immaculately conceived. In the period preceding the dark ages, why should it be considered a strange thing that human writers may have recorded opinions that those who lived since have accepted as facts?

We don't dogmatize about this matter. We only plead for liberty of opinion.

If this is granted, all that we contend for is conceded.

H. DICKENSON.

One small life in God's great plan,
 How futile it seems as the ages roll,
 Do what it may, or strive how it can,
 to alter the sweep of the infinite whole;
 A single stitch in an endless web.
 A drop in the ocean's flow and ebb.
 But the pattern is rent where the stitch is lost,
 Or marred where the tangled threads have
 crossed;
 And each life that fails of its true intent
 Mars the perfect plan that its Master meant.
 —Susan Coolidge.

GETTING SINNERS SAVED.

THIS has been and is a serious question with a great many who are watching the operations of the Canada Holiness Association.

They want to know what the Association is doing for the sinner.

They will urge that after Pentecost three thousand were saved in a day.

They ignore the relation that these three thousand bore to the devout Jews from every nation under heaven.

When Jesus commissioned his twelve apostles he did not say to them go and get some sinners saved. In fact he rather commissioned them to stay away from Gentiles and Samaritans, but "go" said he "to the lost sheep of the house of Israel."

He told them not to go to the Gentiles. People now-a-days could have given Jesus some healthy advice. They would have told him he was making a mistake, he should not pay so much attention to the Jews but attend to the Gentiles. It is thus to-day as the light of the Pentecostal gospel has come to the members of the Canada Holiness Association their commission has been largely to the members of the existing churches—the lost sheep of the modern Israel.

By "lost" we mean those who, having thoroughly tried the theologies of the present, have found nothing that can be said to satisfy the longing and craving—the hungering and thirsting after righteousness.

So to them this Pentecostal gospel must needs be first preached—to the "devout"—those who are aspiring to higher things but are unable to attain.

We have no doubt also that as this gospel continues to be preached and the modern Pharisaical Jews reject the Pentecostal message that there will be a turning to the Gentiles. In fact, that turning appears already to have begun.

The infidel, the skeptic, the scoffer, the

open despiser of the Christianity of the present day is attracted by this way much more readily than the regular religionists. The scientist, the secularist will give a readier ear than the orthodox sectist. Of course, if he rejects he will make a fiercer antagonist. The Canada Holiness Association gospel has nothing that can be called mediocre about it. It is out and out and this is more than can be said of a great deal of the gospel that passes muster in many of the churches. By "out and out" we refer of course rather to righteousness than to doctrine. "Doers of the will" have no care about doctrine. Their doctrine is safe. Knowledge of the doctrine is guaranteed. They "shall know of the doctrine." Jesus' aim seemed to be to secure those who would be "cities set upon a hill that cannot be hid." He did not aim at the multitudes. He would even seek to escape from the multitudes. Instead of seeking notoriety and crowds, he frequently used such expedients as "See that thou tell no man," and sent the multitudes away.

The modern popular evangelist has a systematic way of reaching the multitudes through both secular and religious papers. There was this number of seekers—there was that number gave in their names. The "city set on a hill" standard is altogether too high for the modern evangelist; get them anxious, get their names, divide these names among the pastors in sympathy with the evangelical effort, and after pay day shake off the dust of that city. Nineteenth centuryism is an improvement on first centuryism in pay day tactics at least.

We remember on being requested by Messrs. Hunter and Crossley to assist them in an evangelistic effort, a few years ago, asking them what "arrangements they made for the care of the converts," and we well remember the contemptuous reply made by Mr. Crossley: "Oh, you have got

on to a higher plane than we have—where are your works?"

The same old story! "Have we not done many marvellous works in Thy name?" Would it be surprising were the reply the same: "Depart, I never knew you."

We remember proposing that they get the godly women, who were crowded to the walls of the churches, collected together and make some provision for keeping up the standard to the level that Jesus set up. Whether they concluded that this might interfere with their popularity or not, we don't know. We only know that no attention was paid to our suggestions, and, in nearly every town and city they have since visited, we have received a free advertisement as a part of their gospel stock-in-trade. What we say may recall to some of the readers hercof what these evangelists have had to say about "these people" in Woodstock.

We have got just the number of sinners saved during the last five years that God wanted us to.

H. DICKENSON.

SEARCH THE SCRIPTURES.

NINE out of every ten professing Christians believe that "Search the scriptures" as an injunction is in the Bible. It is not.

The same is true regarding the passage "One shall chase a thousand and two put ten thousand to flight." In this form this is not in the Bible.

"Nations shall be born in a day," is another commonly used quotation especially in missionary prayers.

This also is not to be found within the lids of the book. And so it is with many other traditional expressions.

Why do we point them out and thus seek to disturb the harmony that has existed in the minds of Christians re-

garding these passages, possibly since the year of their recollection? Simply, to show how easy it is to incorporate traditional teaching with the truth.

Instead of Jesus teaching that the searching of the scriptures was necessary or even advisable, he taught the reverse. What he said was, "Ye search the scripture., but ye *will not come unto me*" for life. This plainly means if it means anything, that life—eternal life—is not to be found in the scriptures or by searching the scriptures. It is a tacit invitation to the Jews to whom he was speaking to quit their searching processes, and come to him. This they did not do. And the result has been disastrous to the Jews. And the result will be just as disastrous to the modern Jews who lay such stress upon Bible reading and prayer. It is just as incumbent to "come unto me" now as then. Searching the scriptures can be made just as criminal an act now as it was then. Now we would not like to say that all who will even take the trouble to search the scriptures to see whether these things be so—and there are quite a number of the readers of the Expositor who will take this trouble—belong to the "modern Jew" class.

This "searching" can be done now just as it was done then, for one of two reasons—either to find Jesus or to hide Jesus. If the latter is the reason for the searching, or if the object be to prove the searching to be necessary, then we have not the slightest hesitation in christening the searchers modern Jews. They have the truth—they know the scriptures should be searched—need to be searched to obtain eternal life. They intend to die for the truth, and anyone who would even dare to hint that such things are not in the Bible, as we have posi-

tively asserted are not there, deserves reprobation, and so with much unction and vigor they go on with their searching of the scriptures but they positively refuse to come unto Jesus that they might have life.

How many of those who have concluded that some at least of these passages are in the Bible, and who have either already "searched" or resolved to "search" have asked God about the matter—have "Come unto me" about the difficulty? Suppose it should turn out, after all, that these passages are not there, what calamity will befall them, and what are they going to do about it? Procrastinate as did the Jews? Sin away their day of grace as have multitudes? Oh! it is absurd, says one, that we should apply the "Come unto me" formula, to such a small matter as this. Why not let them go on with the "searching"? Yes; "but who by searching can find out God?" People search the scriptures to find God in the scriptures notwithstanding Jesus' injunction means practically that this was not necessary to be done. We believe that if Jesus had said "Search the scriptures," he would have made the search include what the scriptures really include "all truth"—the truth's relation to the eternal part, including before the so-called "Holy scriptures" were written. It would have included the truths affecting the present and the relation of present truths to every science latent or developed. It would have included truth affecting the eternal future commencing from this instant. He never intended humanity to be cramped and bandaged up as sectarian so-called Christianity has undertaken to cramp and bandage it with its multitudinous dogmas and doctrines, many of which

never for an instant entering into the mind of Jesus.

And there is no use attempting to disguise the fact that there are numerous beings that are and have been attempting to hew out for themselves "broken cisterns" in this "scriptural" matter. "Scriptural holiness" is exalted at the expense of the "Canadian" article, as much as scriptural searching was exalted at the expense of Jesus.

We never yet met a person who was in harmony with God who was not in harmony with the Canada Holiness Association. Being in harmony with God does not necessarily include unanimity with one another.

We rank amongst our list of firm friends those with whom we differ on some theoretic matters. But we are agreed on the one important matter of being in harmony with God. This is not a theoretic matter but the pivotal point on which our common Christianity hinges.

We are not in harmony with those who declare the necessity of searching the scriptures, but we are in harmony with all doers of the will of God as the Holy Ghost directs that that will should be done.

H. DICKENSON.

GOD HELPING ME.

THIS phrase has become a stereotyped one in very many circles. The class of people who are given to the promiscuous use of this phrase on pledge cards, etc., would read their Bibles thus: Work out your salvation with fear and trembling, remembering that God will help you work it out, rather than remembering that it is God that worketh in you, both to will and to do of his own good pleasure.

Even this idea of God helping man has crept into the form of oath administered in courts of justice where they swear to tell "the truth, the whole truth and nothing but the truth, so help me God."

Now, if I submit myself to a guide in the matter of climbing the dangerous cliffs of the Alps or the Rockies, the guide either does all the guiding or he only does a part. If he does all the guiding, in no sense can it be said that he only helps me. To help me, would be to take hold of me and physically assist me in the climbing.

When I submit myself to him for guidance, I do so knowing that the course that he directs will be the best for me to follow, so that it can be said that he guides absolutely and not that he only helps me. If I had been over the ground before, I might then only require his help instead of his guidance or direction.

Is it not a wonder then that Jesus who knew our infirmities, who remembered that we are dust, and who declared that when the Spirit came, he should guide us, did not confine the operations of the Spirit to helping us;

Paul, I presume, imagined he could improve upon Jesus' words when he said, "for the Spirit helpeth our infirmities." Jesus said, "He shall guide": Paul said "He shall help." Whose words do you prefer accepting? Is your Christianity more Christian than Pauline?

There were many in ancient times that were of Paul—there are just as many in these modern days, if not more.

The words of Paul are made to modify the words of Jesus instead of being made subservient to them. Why should this be?

The popular and orthodox belief is that God has given us certain gifts and faculties which we are to use and in no case are we to apply to God for guidance till these gifts and faculties fail us. We may ask but must not expect to receive till our reason and common sense have been exercised to the fullest extent.

Then and not till then have we any right to expect God to directly exert his guiding power in our behalf. That is, use our common sense, reason, sanctified judgment, etc., get into danger, and then cry out to God for guidance as a last resort.

What would be thought of that person who would seek the services of a guide up the Alps and then insist on using his judgment about what path he should take, and would only use his guide when he found himself disappearing down some precipice, or engulfed by some avalanche?

Or to refer to a still more delicate subject, as the sliding or burying process was going on, what kind of a course would it be for the individual, at this juncture, to refer to the guide book written by the guide whom he had a little while before at his elbow, but whose services he chose to ignore till he had exhausted the resources of his reason, judgment and sanctified common sense, and got into the danger?

His reading could safely be said to be prosecuted at this stage under disadvantageous circumstances!

But it might be said he should have posted himself in all the details of his guide book, in order that when the emergency came upon him he would know just the exact spot to turn to for guidance. Yes, that is all very well, but would he not need a guide at this

stage to deliver him from mistakes? He might turn to the wrong page, or chapter, or verse!

The wisdom of Jesus was never more manifest than when he said to his disciples, "When I go away I will send you another," "He shall guide you."

He knew they needed another. He knew they needed a guide. He knew a book would not fill the bill. He knew that the guide would not need to be dependent on a book. He said nothing about a book to guide. He said nothing of God helping man. He said nothing of God supplementing reason, judgment and sanctified common sense. "I will send you another," are the recorded utterances of Jesus at this critical stage of the disciples' experience. And we know from our own experience that the record is true. A book might have incorrect interpretation put upon it. Reason might fail us. Our sanctified common sense might desert us.

We have rocked and reeled and been tempest tossed till our poor brain has been well nigh undone under the process of guidance by "reason."

In following what to us was "common sense" guidance, we have struck reefs, quagmires and shoals.

We have had our sanctified judgment "gang aft alee."

We have spent years in the study of "The Book" with its various "isms" and "ologies" its rites—its ceremonies—its baptisms and ordinances—its rules and reasonings.

And having done all these things, we are and have been, for six years past, quite content to take our stand upon the recorded utterances of Jesus, "I will send you another," and "when he

is come he will guide you."

We believe that when he said, "He will guide you" this meant that our reason, judgment and common sense should be guided.

We believe that this utterance, "He will guide you," negated every other form of guidance. We believe that this form of guidance left God with an "infinity" of methods—to use the Book or to refrain from using it—to guide in harmony with reason, judgment and common sense, as well as to guide apparently antagonistic to these—to guide in harmony with the recorded words of Jesus and Paul and in apparent contradiction to these—to guide to accept apostolic utterances and to guide to improve upon apostolic utterances—to guide to do what Jesus did and to guide to "the greater things" that Jesus declared should be done—to guide us to work out our salvation with fear and trembling or without fear and trembling—to guide us when we know his will and when we do not—to guide us to cast reason, judgment and common sense to the moles and to the bats rather than have all or any of these things interfere with the direct relationship of God with us—yea, even to guide us to forsake the guide book for the Eternal guide.

H. DICKENSON.

I feel my immortality o'ersweet

All pains, all tears, all time all fears, and peal
Like eternal thunder of the deep,

Into my ears this truth—"Thou livest
forever!"

—Byron.

The pious old negrow preacher rather missed it in point of accuracy when, quoting a familiar verse of a certain old hymn, he said: "Judgment the Lord by feeble saints," yet there was not a little sound philosophy and correct delineation in his mistake, after all.—*Mid Continent.*

FALLING LEAVES.

Around me fly the falling leaves—
In vain their fate my spirit grieves,
For nature grants us no reprieves.

Throughout the world she holds her sway
Her laws must men and leaves obey,
From dust they spring, to dust decay.

Yet while this requiem we sing,
Our faith looks forward to the spring
That shall the resurrection bring.

Back to the earth for earth's own sake
The falling leaves themselves betake,
But soon in beauty shall awake.

Awhile they mingle with the soil,
Till nature's unremitting toil
Shall reproduce with nought of moil.

As fall the leaves our dear ones fall,
When comes to each the silent call;
Nor long the grave shall them enthrall.

Ah, why begrudge them nature's sleep?
Why deem the grave so dark, so deep,
Or tears of hopeless sorrow weep?

For sleeping mortals comes the spring
And joy with morn's awakening;
Immortal life the day shall bring.

E'en death is part of nature's plan,
And hath been since the world began,
Sweet death, unerring friend of man.

Such are the thoughts my fancy weaves
With brightest hues of fallen leaves—
No more my thoughtful spirit grieves.

ROBT. M. OFFORD.

JESUS CHRIST AS OUR EXAMPLE.

THE best place in the New Testament in which the example of Christ was distinctly set before his followers or disciples, that they might imitate him, is found in John XIII. where it is narrated that he poured water into a basin and washed the disciples' feet, and when that was done he said. "If I then, the Lord and the Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye also should do as I have done to you." The act was an object lesson of such a character as to impress forever on their minds the value of humility and mutual helpfulness, to kill pride and prevent its resurrection, and to render impossible the assumption by

any one of them of any superiority over his brother. There is nothing superhuman in this requirement whatever. The more it is pondered and understood, the more will its reasonableness be seen. We have no doubt that it was realized in the lives of pentecostal believers. This temper of soul has been found in many; many in absolute number, although few in comparison with the aggregate of those who have professed to believe in Christ.

The passage in ch. XIV. 12, "The works that I do shall he do also, and greater works shall he do because I go to my Father." seems to point to the magnitude of the wonderful works possible to be performed by the believer and lifts thought out of the copying idea, to the impartation of supernatural power to them and their putting forth of that power.

From the fourteenth to the eighteenth verse of the seventeenth chapter, in Christ's address to his Father, is a passage which bears on this subject. But the prominent idea is identity of inward principle or purpose, sameness of moral position and character, rather than that of copying or voluntary imitation of a model.

In Philippians II. 5, Paul writes, "Have this mind in you which was also in Christ Jesus: who being in the form of God counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of man; and being found in fashion as a man, he humbled himself being obedient unto death, yea, the death of the cross." It is evident from this passage that Paul saw no difficulty about the suitability of Christ as an example to mere men, arising out of his divinity; for he asserts that divinity in the same breath as that which is used to present him as an example. But mark, that the imitation urged is simply that the Philippians should possess the same temper of self-abjuration and self-sacrifice for the good of others. It is not a duplication of Christ's acts, but a being moved by the same motives.

So that whatever difference there might be in the external shape of our service, its spirit would be the same. A lame man can in one sense walk as well as a perfect man can, although in the most obvious show of his motions his walking is far from having the graceful regularity of the other. The annals of martyrdom and of missionary enterprise furnish many a character in which Paul's recommendation was fully carried out. It is the "mind" of lowliness, the antipodes of ambition and greed, that we are to possess, and Christ's self-emptying is the most intense and conspicuous example that Paul had before his mind.

A passage, the language of which is in possible more specific is that in 1 Peter ii. 21, "For hereunto were ye called; because Christ also suffered for you, leaving you an example that ye should follow in his steps: who did no sin, neither was guile found in his mouth, who when he was reviled, reviled not again: when he suffered threatened not, but committed himself to him that judgeth righteously: who his own self bare our sins in his own body upon the tree." The twentieth verse shows that although the passage as a whole teaches the doctrine of atonement by the death of Christ yet that was not the dominating idea of the author, but to press the same thought of non-retaliation, of self-sacrifice for the good of others, as that which Paul enjoins in the passage in Philippians. It is Jesus, the perfectly pure, taking on him the burden and shame of the impure, that they might be cleansed and saved. That involves an intenser self-renunciation than is shown when greatness becomes little.

In 1 John ii. 6, we read, "He that saith he abideth in him ought himself also so to walk even as he walked." This is at the close of a paragraph which is all about sin and its conquest and the keeping of Christ's commandments. The sixth verse is an incidental expression of these dominating ideas. So if we keep his commandments, and John thought they were not grievous, we thereby

live free from sin, and "walk as he walked." Chapter iii. 1-2 shows the basal fact which makes this kind of living possible; we are sons of God, we have had *our* kind of miraculous conception by which we become *adopted* sons, and therefore we succeed in making as good a character as is expected of us. Ours is not precisely the same as his was, for the Father's commands to him were unique, and peculiar to himself as the one Messiah.

In the fourth chapter occur the words of which so much has been made in order to prove the perfect equality in all respects of the Saviour and the saved. The words are "As he is so are we in this world." Now this passage is part of a paragraph which includes from verse sixteen to verse twenty-one inclusively. The pervading thought and dominating idea of the paragraph is love, which indeed is the leading thought of the whole chapter. Love shed abroad in the heart of man, love so perfect as to give the man boldness in the day of judgment, love in God flowing from God to man, rising again from man to God. "As he is," He, even Jesus, is the grandest embodiment of that love, and lives in it as in an atmosphere where he is in the presence of God above. So we, in *this* world may say; nay, we *do* *veli* in the same atmosphere now.

Thus, by an honest examination of those passages which speak of Christ as our example, and apparently of believers as copyists, we have found that with one consent they all show simply this; that as he was absolutely unselfish, so are we to be absolutely unselfish. We do not need to be divinely generated exactly in the same *manner* as he was divinely generated in order to satisfy divine requirements. So the immaculate conception of Jesus does not in any way unfit him to be our example. As Presence has well said, "Let no one say that coming thus from God, he could not represent humanity. This would be to ignore the divinity and glory of man's birth. He

is himself of divine race, a son of God made in his image. He is never more truly man than when he perfectly reproduces that image; the divine is the most human." Jesus is the firstborn among many brethren, but he was the *only* begotten and we are begotten again in order to be adopted out of the family of the first Adam, and into the family of which he is the firstborn.

Whatever the immaculate conception of Jesus is worth in God's programme it is certain that the thought of the writers of the Bible accords with it. The record of the converse of God with Adam, Eve and the serpent of Eden represents God as saying to the serpent, "I will put enmity between thee and the woman, and between thy seed and *her* seed, *it* (her seed) shall bruise thy head, and thou shalt bruise his heel." The words of Isaiah, seventh chapter and fourteenth verse, words which are generally believed to be prophetic of Jesus, are, "Behold a *virgin* shall conceive and bear a son, and shall call his name Immanuel." Matthew translates Immanuel as "God with us." So Paul, to the Galatians, says, iv. 4, "When the fullness of the time came, God sent forth his son, born of a *woman* that we might receive the adoption of sons." And the author of the Epistle to the Hebrews, when speaking of the great superiority of Jesus to Mosaic priest and sacrifice, says, "Wherefore when he cometh unto the world, he saith: sacrifice and offering thou wouldst not, but a body didst thou prepare for me." God prepared a body for the Christ not as he creates human bodies by the hundred million continually but as he took counsel and "formed" the first Adam, so he definitely and specially "prepared" a body for Jesus.

"And without controversy great is the mystery of godliness: he who was manifest in the flesh, justified in the Spirit, seen of angels, preached among the nations, believed on in the world, received up in glory. 1 Timothy, iii. 16.

B. SHERLOCK.

WHY NOT EXPLAIN ?

We should be ready to receive light and truth from every quarter on every subject. Even theories that may seem doubtful should receive fair consideration before they are rejected. We believe in free inquiry, though not in the hasty acceptance of every new notion that claims to be scientific. But whatever may be true of theology and philosophy, it is unreasonable to suppose that any new discoveries are likely to be made about the way of salvation and the nature of Christian experience. All along the ages penitent sinners sought and found pardon and peace by believing. They received the Holy Spirit as a quickening and sanctifying spirit. They consecrated themselves to God's service, and in communion with him received strength to resist temptation, and to witness and work for Christ. Their spirit and life testified to others in behalf of the grace that saved them. This is scriptural, historic Christianity. There is no new way. When anyone assumes that he has discovered something new in regard to practical religion that the whole Christian Church has overlooked in the past, there is a strong presumption that he is mistaken. Let us hold fast the old doctrines and experiences of justification by faith. Sanctification through the Spirit, and full consecration to the service of Christ.—*Christian Guardian*.

THIS is a string of truisms, when generally considered, truisms which would become the organ of any branch of Christendom not excepting our Association.

And yet there is in these generalized truths a definite fling at a definite teaching.

To say that the above is ingenious and sophistic is to characterize it truly, moreover, to realize that it will be accepted as profound and unanswerable reasoning by nine out of every ten church members of all the denominations, is but to understand the hopelessness of our teaching ever reaching the eyes and ears of a large percentage of denominational life. Hence it is that this or any other writer may go on and spin out his platitudes whilst shirking the real question at issue, amidst the plaudits of the vast majority of his readers.

All this is so well known to us that we would be silly to waste our time in striving to gain a hearing where a hearing is so easily denied, and where the determination to deny that hearing is tenfold greater than that which is needed to bolt and bar every

door of access to organized legalistic Christianity.

All this we know, and still we continue to write; not only to reach the ear of the remaining tenth, but also to make it evident to them and all the world besides that this is the attitude of the nine-tenths.

When a celebrated writer, whose duty it was to interview the late Abraham Lincoln, was warned as to the possibility of his not hearing one of his proverbial stories, he replied that that was not his concern. He did his full duty when he reported things as they happened. So it is with us. It is ours to pursue our God-given work, in a sense, careless as to what may or may not happen. If nine-tenths should lend an attentive ear, that would be the fact to observe. If less than the tenth, "having ears to hear, hear," then that will be the all important history of this work. If, in short, there be no place whatever in the churches for this gospel, and its preachers all be thrust out beyond the camp, that will simply be a part of the history of this spiritual movement. And so of all other possible outcomes of our work.

But glance for a moment at the true inwardness of this article. See how it utterly ignores facts! It is a fact that in the Methodist churches the subject of sanctification or second blessingism is left a loose, uncertain quantity. All sorts of opinions are held by preacher and member. Therefore when we attempt to give a local habitation and a name to this vagabond doctrine, we are not dealing with something which has been *settled*.

To these floating views and aspirations we are giving fixed values. For unrealities we are offering positive *facts*. And indeed, so undeniably are what we give facts that neither this writer nor any other dares enter the lists in a fair, honest investigation of their claims as such.

We are warranted then in assuming that it is their evident fear that real investigation would force them to accept them as

facts that makes them so shy of accepting our challenge. Having made up their minds that they will not believe no matter how all-convincing the proofs, they take the only other alternative and fight shy of honest, truth-loving investigation, and content themselves with partial reports, caricatures, threats, and epithet hurling. Thus it has ever been, and thus it will be at least for another generation. Would that all the members of the Association, even, realized the full meaning of this fact.

CARE OF GOD.

THERE is an Eye that never sleeps
 Beneath the wing of night;
 There is an Ear that never shuts
 When sink the beams of light.

There is an Arm that never tires
 When human strength gives way;
 There is a love that never fails
 When earthly loves decay.

That Eye is fix'd on seraph throngs;
 That Ear is fill'd with angel's songs;
 That Arm upholds the worlds on high;
 That Love is throned beyond the sky.

—*Bp. Heber.*

THE ANNUAL CONVENTION.

THE fifteenth annual convention of the C. H. A. will be held in the Forum Hall, corner of Yonge and Gerrard Sts., Toronto, commencing on Tuesday, the 27th of February next, and end on Thursday the 1st of March.

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