

concerning the Holy Ghost as the only living law of the Christian, but simply substituted one set of rules for another, that is, he gave himself up to lawlessness in the name of the guidance of the Spirit, a something which we distinctly discriminate against. Therefore, we contend that there is not the slightest resemblance between the two movements. They are the very opposites of each other. To try to make similar two movements because, forsooth, some words used by both happen to have the same jingle, is the sign not only of unfairness in argument, but also of a desperate cause.

After careful study of the whole matter, we hesitate not to approve of the action of John Wesley in weeding these extremists out of his societies. But we could not so admire him if there was any proof that he rejected such testimony as that given in the previous article, or drove the witnesses themselves from his societies.

TO THE CHURCH.

We now address ourselves to the members of the Christian Church the world over, and ask, on the part of all, their candid, honest examination of the whole matter.

We believe that, neither in spirit nor in letter, are we calling you to examine for acceptance heterodox teaching. That it is thoroughly scriptural to strive with all one's might to keep converted, all Christians will admit; therefore, it must be of the very essence of Christianity to succeed in so doing. It will have been noticed that the modern holiness creed movement has practically dropped below the Bible standard of holy living, hence keeping converted includes all and more than that movement contends for in this direction.

It is said by some that it is dangerous to examine concerning the work of the Spirit, and "*danger ahead*" has been rung out in a variety of alarming notes calculated to strike terror into the hearts of many, but now that we have seen that the foundation of this uproar was consciously defective experience, we can turn from it all with an amused smile. It is but the sign of disturbance which

all creed life has shown when righteous living has been brought to the fore.

And yet we do not, whilst counting ourselves out of this holiness creed movement, take a position of hostility to it, in imitation of its attitude to us. On the contrary, we hold it in high admiration, for it still conserves the great doctrine of initial justification, and in doing this it is a blessing to the world. But its semi-antinomian doctrines concerning inbred sin and the continual cleansing state of the continually sinning believer, we maintain are poor substitutes for the simple, radical teaching of Jesus Christ concerning the work of the Holy Spirit.

And so we say to all Christians that we have weighed that movement in the balances of personal experience, of Scripture teaching, and careful examination of the personal experiences and lives of its true exponents, and have found it wanting. It has not solved the problem of how to keep converted.

We expect that those in that movement who have permitted hard creedism to swallow up their former spirituality will be pronounced in their antagonism to us, for it is evident that their creed life cannot live in the presence of this movement. It must be evident to all that the profession of holiness, coupled with the confession of not living holy, righteous lives, will be discounted by all hearers so soon as this their true attitude to holy living is made evident. Hence, we simply ask all others to take notice that this is our explanation of all such public opposition on the part of members of the holiness creed movement.

And so, as members of the great Christian Church, we make our appeal to our brother members for an impartial hearing, and we, in this pamphlet, do what we may to pave the way for such examination by giving a bird's-eye view of the movement as a whole, hoping, thereby, to dissipate much, if not all, of the prejudices and fears engendered by alarmists and one-sided reports.

We ask also for a full and careful examination of this work as it may, in its representatives or literature, come to your notice, not for our personal ends, but to secure the good of the many.