

sciences of the saints. Still, if another review of the facts of the case may be helpful to any, I am content, nay, could not rightly refuse it. May God only use it for real help.

The "Narrative" makes plain that the attack was planned and begun, before ever my last tract was printed or written, when all the ground of it was the paper on "Life and the Spirit," *printed for private circulation only, and not published at all*. The letter of C. W., (copied and circulated zealously, as every word of unfavorable criticism since has been,) placed at the beginning of their statement, stands there as the justification of all that has since taken place. It deserves, therefore, the fullest attention, and for this purpose I reproduce a quotation here:—

"Now as to the views themselves, while he held them privately, or only let them out occasionally to individuals, they might be borne with, and every effort made to deliver him personally from them; but when, in spite of repeated warnings and remonstrances, he promulgates them in print, and sends them far and wide, and challenges their acceptance by God's saints, as views to be received as His truth for His Church, it is another question entirely—it becomes a heresy, and he a heretic. He gathers a party round himself by these views, and makes division or heresy in the Church of God."

These, then, are the principles openly accepted by A. P. C. and those with him, and which explain their course.

If held privately, the views might be borne with, there was nothing in them fundamentally false. In point of fact, they *had* been "borne with" (if that is the right term,) for years past. C. W. "bore with" them at Croydon in 1881, (after they had come out