

tinct movement have recently started out, like many before them, to stay degeneration after the oft tried method. They would have no *organized* church. They would be simple comeouters.

But the Bible and not the Holy Ghost was to be still their guide, like as with all the others, nevertheless they were determined to avoid the penalties made and provided for all such tinkering with Christ's law.

As usual all goes well for a season. The initial enthusiasm over their first love and immediate success apparently keeps off the evil day. But now trouble is in the air, and the wreck of all their hopes is at hand. One of their prominent evangelists and aggressive propagandists commits an open immorality.

After living in open sin for some time this party attempts to make peace with the churches, and again commences his revival work, and with his usual success. But to all, seemingly, except to those who are infatuated by his success, the evidence is all-convincing that he is only playing a part, that his presence in their churches is a scandal of the saddest type.

But how get rid of his unwelcome presence! To organize for a church trial, after the pattern of other churches, would be to surrender up their excuse for existence. And yet to leave themselves a prey to such men is to court disaster, and make themselves deservedly the scoff and derision of the community.

Now, this was exactly the difficulty in which Paul found himself when the scandal occurred in his Corinthian church. Paul's action at that crisis virtually laid the foundations of Romanism, and so for them to act after the same pattern is to imitate the churches around them and take away their cry against sectism; so much so, that henceforth it could only be used as a badge and sign of miserable hypocrisy.

What do the churches in such matters more than Paul did? He commanded the church to assemble together and put out the immoral one. How could they do this without a trial of some kind—some committee of the whole or of selected individuals must be organized. So we have Paul playing pope and his converts organizing to carry out his commands. Organized Christianity therefore is founded on the apostles and prophets, that is, on the Bible.

So in this case this result must be reached, seeing the foundation is the same. As might be expected, therefore, we notice that a committee was formed to denounce this evangelist, although he was in the midst of a flaming revival, and call upon all the faithful to give heed to their pronouncement. But further, another minister, or evangelist, imitates Paul in writing a letter, on his own responsibility, to denounce the notoriously guilty one, and beseeches the faithful to give heed to his words; whilst the newspaper organ of the sect makes public in its columns both these *Papal Bulls*.

Do we condemn this action on their part? By no means! We simply point to it as the legitimate fruit of the tree which they have planted. But all the same it is a bitter fruit, because it is not a tree of the Lord's right hand planting. God made the Holy Ghost the only guide and teacher of Christians; man makes the Bible take his place, and God makes the fruit of the rival tree bitter. And, we add, no ingenuity of man can sweeten it.

Behold now how the flood gates are open, in this new sect, for degeneration! Already they have made themselves as much a sect as the churches from which they have come out. Therefore to go on crying, no sect! no sect!! and to hurl sectic epithets at their former church, homes will be rank hypocrisy.

But how great the temptation to do so!