

blessing or crisis do more than this for him with reference to those sins?

In the second place, the Spirit testifies to him of this fact, and hence he has the highest proof possible to men of its truth. Can any future experience add to this certain knowledge?

Again, this forgiven sinner is adopted into the spiritual family of God and made an heir of God, yea, a joint heir with Jesus Christ. Can any subsequent act of grace improve on this relationship?

Further, he is now a new creature in Christ Jesus. Can this fact be improved on?

Still further, he loves God with all his regenerated heart. This fact we dogmatize on as a matter of experience, and in proof thereof not only appeal to Scripture but also to the experience of every genuinely converted child of God.

What, though holiness creeds say no.

"The things which we have felt and seen
With confidence we tell,
And publish to the sons of men
The signs infallible."

And finally, this converted child of God is consciously prepared for the coming of the Lord.

Again we appeal to facts to establish this thing. We ask all, who have been at any time converted, to go back to that time and see if there was the slightest dread in the soul at the thought of the coming of Christ. No, we were consciously prepared, and so could abide Jesus Christ's own test made and presented for His followers.

And all these things were witnessed to by the Holy Ghost given unto us.

We speak not here of the joyous emotions produced in us by the knowledge of these facts, for the effects of such, and all knowledge on the emotions must ever be a variable quantity, differing not only in different individuals, but at different times in the same individual, even when the exciting causes are the same or similar.

Now, we ask, who would covet an improved experience, provided this initial experience of conversion were made permanent? If the first love and peace and joyous confidence towards God had continued without one moment's inter-

ruption, could one be induced to seek for a second blessing from conscious need of it?

But this experience does not last, many, if not all, exclaim. Then the question is how to make it last. What is called the holiness movement, but what we are inclined to call the holiness creed movement, has not succeeded in evolving a guaranteed process for securing this desired good, and hence we count it out in our further investigations.

However, we do not intend to investigate concerning this matter in this article. Our design is to call attention to the fact that we cannot be successfully accused of discounting justification by faith, including, as it does, the witness of the Spirit, or, as our Calvinist friends word it, assurance of faith, seeing that the highest testimony we can give can, on our own showing, be no higher than claiming to have learned how to remain justified.

With the adherents of the holiness creeds, the case is different, for their testimony, as we have shown, necessarily discounts justification. Indeed it not only discounts justification, but even the witness of the Spirit, who, we maintain, testifies in the soul to preparedness to meet Christ.

By contrast we assert that, whatever be our profession concerning permanency of experience, we claim no greater preparedness to meet Christ than the believer who is enjoying the witness of the Spirit to forgiveness and adoption.

Wherefore, we maintain that we can truthfully proclaim this fact in the visible churches, viz: that we emphasize justifying grace as the grandest spiritual blessing of our holy Christianity, and lay claim to nothing higher.

And further, whilst we have nothing in common with the peculiarities of the holiness creed movement as to experience, we do hold common ground with every converted soul—a common ground which neither our creed nor any professed after-experiences tend to modify in the slightest degree.

HELL is truth seen too late.—*Adam.*