

in the movement, and submit them to close, exhaustive examination, for the benefit of all concerned. We are conscious of having taken no unfair advantage of any one. We have done our utmost to take their teaching and testimony according to their own valuation, in order to learn what was the utmost of its outcome as to holy living.

The result has been startling, indeed, for, without exception, they all fail before the test of having lived holy lives, no matter how carefully and faithfully they may have carried out their formulated doctrines and rules and regulations for holy living. No representative individual of all the movement exists who guarantees holy, righteous living as the outcome of their teaching. Hence, on their own showing, they are weighed in their own balances and found wanting.

We believe they set out honestly to solve the problem of how a man may live by the year free from condemnation before God, and signally failed.

Hence, without hesitation, we class the whole movement, as a movement, with the efforts of those who, like the Galatians, having begun in the Spirit seek to be made perfect by the flesh. Their whole creed, from foundation to keystone, is simply and only an elaborated effort to climb into a righteous life by legalistic effort. And, moreover, they illustrate in that effort the universal truth enunciated by Paul, "By the deeds of the law shall no flesh be justified."

Therefore, as the necessary result of our exhaustive investigations, we turn away from the whole movement as an effort to substitute another gospel for that which was preached at the beginning of this the Spirit's dispensation.

Our object lessons are now a thing of the past. Henceforth we realize we have nothing in common with this movement. We do not imitate their tactics and heap anathemas upon them, or ascribe their work to the devil. On the contrary, we look upon the representative men and women of the movement as, in the main, of pure intent, and as the best class of those who, having failed to secure the righteousness which

is of faith, are seeking to be made perfect by the deeds of the law.

But whilst having these kindly feelings towards them all, we endorse their publicly expressed opinion concerning us to the extent that we no longer have a part or lot in their holiness movement. Indeed, we shall as earnestly as themselves henceforth utterly repudiate their peculiar teachings as not in accord with the Gospel of Jesus Christ. We mean, of course, their doctrines about cleansing from inbred sin as a second blessing. Where they are on common ground with the evangelical churches concerning conversion and regeneration we, of course, are in harmony with them; but, we repeat it, concerning their distinctive teaching concerning holiness we are at utter variance. So much so, that we do not expect the question will come up again for object lesson classes or exhaustive examination.

WE EMPHASIZE CONVERSION.

The greatest spiritual crisis in man is when he turns away from sin and selfish pursuits to God, and accepts His forgiveness for all the past, and the witness of the Spirit to the fact of forgiveness and adoption into His spiritual family.

We have investigated, by personal experience, and close examination of the experiences of others, all the different phases of holiness teaching, and do not hesitate to say that there is, there can be, no spiritual experience superior to this all comprehensive one.

Let any one divest himself fully of all the trammels which dogmatic assertion or unctuous testimony may have thrown around him, and examine this statement carefully and without prejudice, and he will, must arrive at the same conclusion.

Now, when a sinner comes to God, and without reserve turns from all the past and accepts Christ as his present, all-sufficient Saviour, with the intention to follow Him forever, what are the known results?

In the first place, all the past sins are blotted out. They never can rise up again in condemnation. Can any future