

great work, and could not leave it to attend to the side issues raised by alarmists and inexperienced critics.

But now that the work has reached a stage of completion it is a legitimate act to give this summary of the work done to the public.

We send this pamphlet abroad and call the attention of readers to the following facts:

1. This movement, as its main object, professes to teach and illustrate how to keep converted.

2. It is not a holiness movement after the pattern of the modern holiness movement; the severance between these two movements is now completed.

3. It in no way discounts conversion. We claim to have found nothing higher or grander than this experience. Our only distinctive teaching is concerning the method of continuing in that gracious state.

All holiness creeds teach that in the being of every converted man, no matter how satisfactory the conversion, there remains sufficient sin to make it impossible that he should ever reach heaven unless it be removed by a definite act of grace. Hence, they assert that the newly-converted are not fit for heaven, whilst those who obtain the second blessing of holiness or cleansing are. They thus make a radical difference between the two experiences. The justified, according to them, are not new creatures in Christ Jesus, but the entirely sanctified are.

Our teaching, we repeat, does not discount, in the least, the experience of newly converted persons, for they always, when the mind is not biased by creeds, are as confident of meetness for Heaven as that their sins are forgiven.

Hence, our rejoicing with, or over them, has no barrier of creed or experience to check its flow. We are one with them, not after some condescending sort, but because we really are one in experience. Moreover, during the first portion of their experience, that which continues till some sin causes condemnation, we rejoice with them because we recognize in them a common experience.

It is only when they fail to retain or regain, after a permanent manner, their first love that we are distinctive or

differing in experience, we having learned, at the feet of Christ, how to retain it with all the added possibilities of growth and expansion.

Why then should there be the slightest apprehension on the part of any in examining this movement? For if one has not learned how to keep converted, surely he should be only too glad to accept help for any quarter, however humble, which might help him to secure so desired an end. If he has already learned the lesson, and has put it in practice in life, then he can but rejoice with us, for as we claim nothing more, we ought to be able to rejoicingly fraternize on the common ground of experience.

We therefore ask a full and candid examination of the whole subject by all concerned, promising that to all truth lovers there will not be the slightest obstruction interposed on our part, seeing we sincerely believe that much of blessing is contained in the movement for all who desire to walk worthy of God unto all pleasing.

There is no obscurity or transcendental mistiness about the creed of the Association. It formulates its statement of belief in no doubtful language. It is all comprehended in the following deliverance;

We believe that Jesus taught that when the Holy Ghost came on the day of Pentecost, He, although a Spirit, was to take the place of a personal Christ to every believer. That just as Peter could take His directions from Christ to catch the fish which would give the piece of money for paying their tribute, so the Holy Spirit is given to minutely guide and teach all the followers of Jesus Christ. Therefore, he who accepts or recognizes the Holy Spirit after this manner both knows and is able to do the good and acceptable will of the Lord. We, as members of this Association, profess to have put this teaching of Jesus Christ into practice, and have proved it to be correct by the test of experience. We do know and do the perfect will of God, that is, we have learned how to keep converted.

How simple the issue here raised. If anyone honestly objects to this creed, how easy to oppose to it a contrary one; that is, to take the position that Jesus did not