

But, mark the result; as we were true to absolute Divine guidance, so we conquered in Christ's name and settled the dress question in perfect harmony with Divine guidance. This was the first settlement of that kind the history of the world or church tells of, even the settlement of the gentile question at Jerusalem in the days of the apostles not excepted.

This settlement was, that individuals must be left in the hands of the Holy Ghost, without prejudice, to be taught of him, and him alone, concerning all the details of this hitherto unsettled question. And settled it has been in all the after history of the movement, as effectually as was that part of the deliverance of James which declared, that the gift of the Holy Ghost—Divine guidance—was for Jew and Gentile alike: it has never since come to the front in the Association for settlement or as a disturbing force. In this one particular, if in no other, this movement stands alone in the history of the world.

We noticed that in one of the late numbers of the *Holiness Era*, a periodical which represents a holiness association in Canada, most of the editorial space is devoted to the discussion of the dress question, chiefly by appeals to Wesley, Paul, Peter and other dead theologians, coupled with much dogmatic assertion—a method of settlement which the editor will find, like all before him who have trodden the same path found, will need many a future additional settlement.

At the second camp-meeting, the fact of our using as a test to the meeting the one we were required by the Holy Ghost to use, viz., that of being saved up to the utmost limit of the possible, again drove all from us and left us to stand as the sole representative of Divine guidance in the Association, until, without the slightest rebuke from anyone, public prayer was made that we might be put aside and another leader take our place.

We believe this prayer was uttered and amended by many, if not the great majority, of the camp-meeting, in all sincerity—the very sincerity of the Jews when they cried with reference to Christ, “away with him”; for Divine guidance was then as much on its trial as it was at Jerusalem.

But again God with his supernatural power appeared and prevented complete disaster to the sincere though legalistic Christians who composed that second camp-meeting. That even the party who as the mouth-piece of the other opponents to Divine guidance did so in all sincerity has been recently evinced by their coming back to re-unite with the movement and thereby publicly confess to this public hostility.

As we write this last sentence we are reminded that possibly the party alluded to did not intend such public acknowledgment as we have connected with the act of publicly returning to the Association and the movement within the Association. Well, then, if we have failed to rightly interpret the act, that hostility still exists, and the public act of reconciliation is the veriest hypocrisy. And so, also, in spite of recent testimony, the party in question is not of this spiritual movement.

And so it may be said of all others who at any time showed, or thought, hostility to Divine guidance, any act which commits, publicly, them to harmony with the movement at the same time is a public declaration that their former attitude to the movement was hostile and is thereby confessed as wrong. Do we wish to make it hard for opponents to return? No; we simply and only make it impossible for hypocrites to, even seemingly, become a part of this movement, which is righteousness, as well as peace and joy, in the Holy Ghost.

After this second camp-meeting, and