

sue with us, and fancy that in so acting they were illustrating only the fact that we were at least hasty or injudicious in writing the article.

Even if this sequel to that article should tend to allay somewhat their fears and destroy their tendency to criticize us, still will the test have accomplished its heaven-appointed purpose, if they will but be observant and obedient to the God-sent intimations, for it will have shown them that in the temporary controversy with us they proved to themselves that the Holy Ghost was not their *only* guide.

#### WHO BELONG TO THIS MOVEMENT ?

**A**LTHOUGH this question has often been asked and answers attempted, there is room for its further consideration.

In the first place, all belong to this movement who accept, intellectually, divine guidance, as taught in these pages, as the veritable gospel which Jesus taught.

Such parties must ever tend to advocate its claims for universal acceptance, even although they should never illustrate it in practice.

Christ said of some in his day who wrought miracles in his name, that seeing they performed the miracles in his name they could not consistently speak evil of him. So it may be said of these, that even if they do not identify themselves openly with us, they cannot honestly speak evil of us or of this gospel. Nay, it is certain that they will, now and again, both directly and indirectly, argue in its favor. Therefore it is that, in a sense, all who are intellectually convinced of the truthfulness of our gospel belong to this movement. And if they are wise, they will accept the fact as it is, and act it out in life after an untrammelled manner.

But what about those who, having be-

come convinced of its truthfulness and having commenced to put it into practice, fail of success, either occasionally or apparently permanently ?

Concerning this class we neither wish to, nor do, dogmatize as having any set opinion or set of opinions concerning them. We simply accept the facts as witnessed from time to time in their history.

If a person accepts the Holy Ghost according to the teaching of this movement and begins to walk in him, it is of course a fact that he does so act. But if after a time he ceases so to walk, this also is a fact. If he again commences, here is another fact, and if again he falters, the inevitable fact exists that he a second time failed to walk in the Spirit. And so on to any number of lapses and recommencements of the spiritual walk. All this must be, and is, admitted by all onlookers.

But some here may suggest that their presumed walk in the Spirit could not have been genuine or there would not have been such failures witnessed. Well, as to such hypothetical reasoning we confess to very little relish. Perhaps some minds are so constituted that they must needs wrestle with this and similar thoughts, and we will not complain of their so doing if such is their make-up. But as for ourself we cannot but look steadily at the facts as they present themselves before us.

It is a fact, then, often witnessed in this movement, that some who commenced to walk in the Spirit have been again and again hindered. Do they then belong to this movement? Certainly they do. But do they represent the movement? Certainly they do, in a sense. They represent it in that they fully believe it to be the true gospel. They represent it and even illustrate it during the times, however short, that they walk in the Spirit.