

is that they themselves testify to this fact as we have conclusively shown in former articles.

We say that we have and do individually recognize the Holy Spirit as our only guide, teacher and empowerer; that we do so accept Him in the full meaning of the expression; that we take our instructions from Him alone, as sole, ultimate guide and teacher; that having so accepted Him, we know, with restful certainty, what is the good and acceptable and perfect will of God, from moment to moment; that with ease and delight, a delight which words cannot describe, we do this, His will, and so

"Walking in all His ways we find
Our heaven on earth begun."

We draw attention to these testimonies as being given in simple language. There is the absence from them of all unctuous background. They are the simple relation of facts. Moreover, the lives of all, so testifying are an open epistle to be read of all men. For one of the outcomes of such an apostolic experience is that every moral law is fulfilled to the letter; no transcendental wickedness is covered by it. For if in any case there be aught in the life which will not stand the severest tests concerning correct morality, then are all such professions vain. The outcome of such walking in the Spirit is that crooked conduct is not attempted to be covered up and condoned by some gospel trickery such as may be found in semi-antinomian doctrines, but is testimony to the life actions as right, because they really are right every way considered.

Such then is our testimony concerning the results of walking in the Spirit.

A SKETCH OF THIS DISTINCT MOVEMENT.

And now the time is opportune to give a brief sketch of the rise and progress of the work represented by the Canada Holiness Association, because of its intimate connection with this question.

About twelve years ago, a notice was put in the *Christian Guardian*, an-

nouncing that a Holiness Convention would be held in the village of Brussels, Western Ontario. In response to this notice, about a dozen ministers and laymen assembled, and held a succession of services with the membership of the Methodist Church there.

Encouraged by the results of the gathering, we organized an association with the above name.

Our thirteenth annual Convention was held last winter, in the city of Toronto, and our ninth annual Camp-Meeting in July last. What was witnessed at these gatherings showed that the movement had, after passing through various changes and modifications, arrived at a stage of development which warrants us in claiming that it is now a consolidated movement, one which can be clearly defined and its real peculiarity fully understood.

This characterization of it is now brought out in these pages. Its mission is to teach and illustrate how to keep converted.

It would be extending this pamphlet beyond the limits intended, to go minutely into the history of the work of this Association. Suffice it to say that, nearly, if not all, the general questions which affect spiritual life have been faced by it after a practical manner. We refer to such subjects as dress, physical manifestations, prayer, fasting, the Bible, including its study for devotional purposes, and its inspiration, inbred sin or the holiness creed movement, and such like. These have not only been discussed, but have been examined into till clear, positive result in practice were reached, so that they are no longer, as in other movements, burning questions amongst us, for we have reached satisfactory knowledge and practice concerning them all.

Many misunderstandings have arisen in the minds of onlookers whilst this consolidation of the movement was being effected, misunderstandings inseparable from imperfect knowledge. We have spent but little time in striving to correct them, our whole time and energies having been taken up with the work in hand. Nehemiah-like, we were conscious of being engaged in a