

are continually quoted by all *orthodox* holiness periodicals, not only with approval, but with admiration. Even for this article we are indebted to one of these leading American publications.

This writer has deliberately come to the conclusion that "the average *holiness movement* of the day is not up to the platform of New Testament experience." In another part of the article he questions if one in a hundred of holiness professors illustrates said platform. And so the volume of testimony from holiness professors to the failure of the holiness movement to reach scriptural ideals is ever increasing, and it is our opinion it will continue so to increase.

### THE CAMP-MEETING.

The ninth annual camp-meeting of the Association has now made its history. Onlookers might have attended this and all previous ones, and be puzzled to know what signs of improvement were made evident at the last of the series, and yet from the standpoint of those who belong to the movement and are really and truly a part of it, the improvement of this one over all the others was plain and distinct.

This feature of the meeting was the finished character of the work done. The consolidation of a large percentage of the Association into one solid mass was made so evident as to drive away all possible skepticism concerning the fact.

When strong work was called for on the part of any one, the rest, in place of taking counsel of their sympathies or of reasoning processes, directly and individually made their appeal to the Counselor Divine, and carried out His wishes. And so, with restful certainty, we pronounced judgment, and rejoiced as we beheld the outcome to be scriptural unanimity in our decisions.

But what a prolonged battle has had to be fought to secure this result! Reason, tradition and variable emotions have all stood in the way of the work of the Spirit, and have obstinately fought every inch of the ground; but at last they all have given away in so many that

now, even when we contemplate the situation from the human standpoint, we can heave a sigh of relief and fondly trust that less and less time will have to be spent in purging the body of Christ, and so greater time be given to those who are inquiring their way to the experience represented by the Association.

Formerly, when any prominent person in the Association gave evidence of not walking in the Spirit, after the scriptural pattern, enough human sympathy was aroused in the Association to form a party in behalf of the obnoxious one, and as against the spiritual. Hence a conflict of longer or shorter duration supervened. Indeed, said conflict went on till those who were carried away with their sympathy either learned to walk in the Spirit, or ceased to sympathize with said parties because of their openly manifested unspiritual conduct.

The history of these commotions will be interesting reading when it is written, and possibly they may become written history. But during all these tempestuous times, one after another has learned to walk alone with God, and hence the satisfactory result which we now see. We doubt if ever in the history of our camp-meetings a greater appeal was made to our human sympathies, and yet by each one going past these uncertain guides to the great Teacher, we were enabled to preserve the unity of the faith in the bonds of peace.

Work done in one part of the territory covered by the Association made its appeal to be recognized by all with a restful confidence which nothing but the true rest of faith could give, and at once the claim for unanimous recognition was allowed. This evidence of the unity of this movement was to us the chief feature of the late camp-meeting, and we, who have seen the commotions and antagonisms engendered by failure to walk with God on the part of many at former gatherings, may well be excused if we dwell upon this evidence of progress with extreme satisfaction.

And yet our satisfaction for the many is chastened with sorrow of heart for the few in the Association who have