

must perforce antagonize this movement as a species of self-defence on their part. Many, however, in their opposition are simply incited thereto by their respect for office, or the voice of the many.

But amidst all these commotions, as we look back over the ten years of work done for the Master, that which prompts chiefly to gratitude of heart is the fact of the manifested presence of the Holy Spirit in all the meetings of the Association. In this respect they have met the highest ideals of all. No human efforts have been looked to for spiritual power, such as gatherings around the altar, simultaneous shoutings, or playing upon the sensibilities of an audience, and yet testimonies are given at the very commencement of our meetings concerning rest in God and joy in the Holy Ghost, which are pronounced on as too strong for the very best meetings which are the outcome of such devices as those above mentioned.

The permanency, too, of the work done is a source of continued satisfaction. One minister, when warning another against having anything to do with this type of holiness, assured him that when once a person came under its influence it was almost impossible to recover him from it. Alas! that some should turn one of the very strongest arguments connected with the work of God against it.

Not only do we rejoice over the enduring character of the work of the Spirit, but also in its ability to propagate itself. The Holy Ghost, being no respecter of persons, is pleased to make all who cheerfully give Him right-of-way in their being His temple, and so soon as it is fully prepared He brings to this living abode of the Trinity hungry souls to be taught the way of God more perfectly. Ever and anon we are informed of individuals thus becoming centres of spiritual power in their neighborhoods, and gathering a company around them blessed with like precious faith. Thus noiselessly, amidst the excitements of fierce and bitter antagonism, the work of leavening the churches and neighborhoods with the leaven of the kingdom of heaven is going on; and so amidst apparent open defeat and abound-

ing antagonism we can still confidently join in the apostle's language, "Now thanks be unto God who always causeth us to triumph in Christ, and maketh manifest the savor of His knowledge by us in every place."

We enter now on the second decade of our history as an Association, and whilst we know nothing definitely of the future, this we do know, viz., that so certain as God's word cannot fall to the ground, according to our *faith* it shall be done unto us. His work will still go on and prosper, brushing aside the cobwebs of opposition schemes with restful ease, just as we are true to the Holy Ghost and walk in Him as the living law of our lives.

ANTAGONISM FROM THE VERY BEGINNING.

At the first convention of the Canada Holiness Association a resolution was passed requesting the *Christian Guardian* to set apart one of its columns for the work of the Association. An editor was appointed to furnish each week the necessary matter, subject, of course, to the approval of the editor of the *Guardian*.

It was thought that publishing our distinctive literature in this paper would preclude the necessity of starting an independent holiness periodical, and afford the least occasion possible for friction.

But this request was distinctly refused, whilst in the same issue of the *Guardian*, which had in it the account of this first convention, appeared a communication calling in question the propriety of having any distinctive holiness meetings.

When two years later THE EXPOSITOR was launched, the *Christian Guardian* promptly condemned it in a lengthened editorial. Thus, before anything distinctive in the teaching of THE EXPOSITOR or Association appeared, unmistakable opposition to it and its work was evinced.

We draw attention to this history at this time to show that the antagonism of the *Guardian* did not have its birth and being at any special time in the his-