

resolutions give place to present faith in God, when the school-master's legalistic whip drives the scourged soul to Christ, and the semi-discouraged one determines to walk in the Spirit and does so from the present moment, then the light from the sun that never goes down begins to stream along the pathway, and the soul walks in the light as He is in the light, and the days of mourning over past failures and broken resolutions are ended.

ONE DECADE GONE.

It is now fully ten years since a few friends of holiness gathered together in the village of Brussels to form what proved the first annual convention of the Canada Holiness Association. The call to that gathering had been made through the *Christian Guardian*, and so was attended with ample publicity, and yet only about a half dozen ministers and as many laymen united with the local congregation in the series of meetings then held. No one then present, we presume, suspected the far-reaching and important results to flow from that small beginning.

During the decade ten general conventions and six camp-meetings, besides many local conventions and numerous weekly meetings have been held, at which much definite work has been done in spreading the experience of holiness as a distinctive work of grace.

But the indirect results of our work have been even more marked. Each succeeding year has witnessed a still wider and more intense interest in the subject of holiness, both in pulpit utterance and in printed page. Two books, besides "Divine Guidance," have been issued from the press, whose origin can be traced directly to the work of the Association.

The trial of our Galt friends brought the subject of holiness before the Presbyterian Church as never before, and even made the secular press, for a time, preach holiness. There are, we believe, but few pulpits in the land which have not discussed the subject as the indirect result of our work. Some, indeed, do so in a

hostile spirit, thinking to crush it out of existence, or at all events, to check its further growth. But "notwithstanding every way, whether in pretence or in truth, Christ is preached; and we therein do rejoice, yea, and will rejoice."

Another indirect result of our work is seen in the steady return to the simple nomenclature of the New Testament. Even hostile critics are captured by its simplicity, and show an ever-increasing tendency to substitute, for the cumbersome superstructure which modern teaching has built around, cleansing the work of the Spirit, as described by the first teachers of Christianity.

It is true that a very great deal of hostile criticism has been evoked, and serious misunderstanding engendered in connection with the spread of this revival, and the present signs are big with the prophecy of much more in kind for the future. But, however this is to be deplored, as far as the authors of this opposition are concerned, it is at the same time an evidence of the character and success of our labors in the Lord.

One has not inaptly called the work of the Association the great reformation of the nineteenth century. "What reformation was ever popular? The very fact that it is a call on men to change makes opposition inevitable. All who are either walking in the Spirit in the pentecostal, that is the apostolic, sense, or are determined so to do at all costs, are engaged in this mighty reformation, and must be prepared for all forms of opposition.

Two characteristics of this revival are now being made very prominent, viz., simplicity of doctrine, and rectitude of life. All doctrines connected with holy living are embraced in receiving and walking in the Spirit, and the outcome of such a work is holy living in its real, practical form.

Naturally, the pressing these two thoughts will awaken the antagonism of many. For some are using fancied orthodoxy of creed largely as their hope of heaven, or to cover up and condone thoughts, words or deeds in their lives which will not endure close, searching scrutiny. Therefore, when they will not endure this searching process, they