

A distinguishing feature of the meeting was that all who came for definite spiritual help obtained it up to the fullest measure of their conscious need. This they testified to willingly, and without the slightest urging on the part of others; indeed, they resembled the prophet of old, for their testimony was like fire in the bones, or like the well of water, as Jesus described it, overflowing of necessity.

We missed a number of familiar faces; but, while their places were filled by others, and in greater numbers, we were assured that they were doing effective work for the Master in other fields. Some who were with us last year were far-off removed; laboring in new homes in British Columbia, in Oregon, China and Africa, as well as at former places. Some were engaged in camp-meeting service elsewhere, as the communication from Bro. Sherlock shows. And so we had the pleasing persuasion that not only at Wesley Park, but also at many other places, some of them far distant, the characteristic work of the Association was being pushed forward under divine leadership.

There was no altar service at this camp-meeting. To us the indications that this was the will of the Lord were most pronounced, and we have yet to hear of any friends of the Association realizing the need of such services, or holding the opinion that any one meeting would have been improved by its taking that form. We had no set desire concerning this thing, and were consciously ready at any time to give meetings that character, or acquiesce in others doing so, seeing they had full liberty in that direction. And yet, as before intimated, all of the many who sought definite spiritual assistance obtained their hearts' desire.

We by no means infer from this that altar services are a thing of the past in our future gatherings, for where the Spirit of the Lord is there is liberty in this thing also, either to have them or not. But we do say, unhesitatingly, that it was clearly the mind of the Spirit that there should be none at our recent camp-meeting.

We look back to some, yea, all of our

recent camp-meetings as having altar services which were eminently helpful and owned of God in much blessing, and yet no better work was done at any former camp-meeting than at this last. The God of the Bible is independent of methods, and proves it, amongst other things, by manifesting His power unto salvation, without the use of methods which to some may have been regarded as a necessity.

The weather was fine throughout, and just suited to camp-meeting purposes.

The meeting closed on the evening of the second Sabbath without formalities, although we lingered long in leave-taking.

PURITY AND MATURITY.

It seems this nomenclature is at present being subjected to close criticism.

It is to be hoped that the outcome will be satisfactory. To us it seems a simple matter to arrange, for the whole difficulty is connected with the word *maturity*. If it is made to represent any definite experience, then there ought to be no difficulty in clearly defining it.

It evidently does not mean conversion. Does it mean the second blessing, by whatever name that may be known? If so, then the word simply falls into line as one of the many terms which, according to Methodist theology, indicate this definite experience, and is then synonymous with the blessing of holiness, of perfect love, of entire sanctification, of Christian perfection or heart-purity.

But it is just here the difficulty seems to come in, some contending for it as a simple synonym, and others maintaining that it is something more than purity.

Now, this matter might be easily adjusted if a clear, satisfactory explanation were given of what that overplus is. Is it a come-at-able quantity? For example, can it be sought and obtained any moment by faith like other spiritual blessings which are pure gifts of God? Can it be said of any Christian he has the blessing of maturity, or even that he is a mature Christian? If so, there was a moment, just before he became