

had been satisfying the desires of the multitude, who were hungry for physical blessings, but could not fully meet the imperial longings of their spiritual natures. This was to be the work of His followers, who, after Pentecost, when He should have gone back to His father, should be able, as men of God filled with the Holy Ghost, to break the bread of eternal life to the hungry, and apply the healing touch to every spiritual malady, imparting to all who desired the richer blessings of the new covenant; for it pleases the Father, by the foolishness of preaching, to save them that believe.

Amongst those who needed the truth divine were men and women of no mean attainments in Christian graces, but who, nevertheless, had remained short of the pentecostal gift.

We discourse here of facts—facts testified to by persons of unimpeachable veracity. Testimonies were given to the fact of conversion after the strongest Methodist type, and of accepting the blessing of heart purity or entire sanctification, and yet of consciously remaining short of perfect satisfaction.

But when, by the testimonies of others, and by a more common-sensed examination of the whole subject, the mystery hid from so many became simplified, and the personal Holy Ghost was accepted or recognized, as Christ and the apostles taught that He should be, then were other testimonies added to conscious Christian *perfection*.

This work of close attention to the preached Word, to living testimonies, of patient, thorough examination of the whole subject, and then of glad acceptance of the Holy Ghost in the pentecostal sense, as Empower, Guide and Teacher, generally followed by glad, voluntary public testimony, went on during the entire camp-meeting, causing our hearts to be thrilled and filled with sympathetic joy.

Also the work of edification was being done continually, and we, who had walked in the Spirit for the past year, were consciously learners in the school of Christ, and return from camp still better furnished unto every good work.

Each successive meeting seemed to be

an individual unit, showing completed work peculiar to itself. This afforded such variety as to preclude the possibility of flagging interest. Addresses, prayers, testimonies, exhortations, Bible readings, solos, duets, trios and choruses fitted into the programmes with such ready spontaneity as to deceive many into the belief that the programmes had been carefully prepared beforehand, although as a matter of fact they were as much a surprise to the President and committee as to the congregation. When then we speak of seeing the stately steppings of God in His sanctuary on this occasion it is more than a mere quotation, it is descriptive of the visible leadership of the blessed Spirit, not only in planning for our camp-meeting, but also in guiding in its minute details.

The numbers in attendance were in advance of previous meetings. We calculated that upwards of one hundred comprised the camp-meeting proper—that is, members of the Association and others who came from a distance specially to attend the camp-meeting. This number we mean was over and above the Sabbath and evening congregations which gathered from the neighborhood. Still the annual camp-meetings of the Canada Holiness Association cannot be said to be large, but we all are possessed with conscious knowledge that our work is advancing with firm and steady steps, and look forward to increased triumphs, not simply with hopefulness, but with prophetic certainty.

Nine ministerial members of the Association were present, an ample supply for preaching services. These were largely reinforced by local preachers, evangelists and other helpers, so that there was no lack in any direction, while the volume of testimony was like a city reservoir, ready to pour forth its invigorating stream any moment.

As heretofore, important work was done for the Master in the intervals between the public services—in conversations during the daily meals, and in impromptu gatherings. In the interest of these effectual, although desultory labors, there were but three public services per day, and these not of undue length.