

that on the previous day, being Sabbath, not less than ten thousand persons were congregated within the arena. The camp-meeting here, extending over ten days or so, at a time, is an institution of many years standing. It is "run" by committees of all the different denominations, and it is even said to be a paying concern, financially—the promoters of it receiving, at least so we were informed, a percentage from the railway companies for every individual carried to it by rail. At all events the item "Collection" does not appear in the printed programme of the proceedings. Here at least it would seem that the poor have the gospel preached to them without money and without price. But are you sure, some one may ask, that the gospel is preached? I can only speak of what we heard during a brief attendance of a couple of hours and of what came to us by hearsay. On the part of speakers from the platform there was what seemed to our Presbyterian ears a somewhat too free handling of the Scriptures, a flippancy, with occasional attempts to be witty—witty without point or purpose to be served by it, yet not to the exclusion of the gospel. On the part of the audience, the utmost decorum, and apparently the most devout attention. The theme for the day was "Faith" founded upon the 14th and 15th verses of the General Epistle of James:—"Is any sick among you? let him call for the elders of the Church: and let them pray over him; anointing him with oil in the name of the Lord; and the prayer of Faith shall save the sick, and the Lord shall raise him up, &c." The presiding officer was Charles Cullis, M.D., of Boston, who seems to be acknowledged as the chief apostle of the "faith cure" system, as it is called: A very sensible, shrewd man of business he seems to be, thoroughly in earnest, scholarly, apt in his quotations from the Bible and ready to give a reason for the faith that is in himself. The services had commenced at six o'clock in the morning and adjourned from seven to half-past eight for breakfast. At this hour the conference meeting began when 350 requests were read, the greater part asking for prayer for restoration from bodily ailments. Dr. Cullis then gave an account of the circumstances which led his attention to the subject, and of his labours in connection with it during the past eighteen years. After much prayer he had given up the practice of medicine, had accepted in their fullest and most literal interpretation the promises contained in the verses already quoted, and in other portions of Scripture, and ever since had treated his patients in accordance with this teaching. The first person anointed and prayed over was healed instantly. Since then every kind of disease had yielded to the "faith cure." All persons, of course, has not been cured, for all had not the necessary faith, "and as it is appointed

unto men once to die," there comes to all a last sickness that may not be healed. He had received much opposition from both the pulpit and the religious press, but the work goes on and enlarges. He instanced several remarkable cases of healing by faith and prayer, without any aid from medicine, that had come under his personal observation. He then called upon any among the audience who had been cured in this manner to give their testimony to that effect. Some thirty persons, most of them ladies, rose one after another and testified in the most unequivocal manner, and with expressions of profound thankfulness to God, that they had been so healed. Every kind of disease was mentioned, cancer, consumption, nervous prostration, heart disease, paralysis, and so forth. After a brief interval a sermon was preached by a minister from Boston, from 1st Cor. 12:3,—"No man can say that Jesus is the Lord, but by the Holy Ghost." The afternoon meetings were then announced. All who desired healing and had faith in the Lord's promises were invited to the tabernacle at 2:30. None else were to be admitted. At the appointed time, as we afterwards learned, over six hundred presented themselves. "From half-past two till five o'clock the sad procession filed along. All ages were there. Some tottering on crutches, some in invalid chairs; the dwarfed, the crippled, the blind and diseased. As they came they were seated in the tabernacle, in one corner of which Dr. Cullis stood by a chair. One by one, in the order of their coming, the afflicted ones were conducted thither. Dipping a finger in the oil, the Dr. laid his hand upon the head of each, uttering a brief, fervent prayer. Those waiting employed their time in singing hymns and listening to remarks by Mrs. Cullis, the Rev. Hugh Johnston, of the Metropolitan Church, Toronto, and others. Some came from the room perfectly healed: (We are quoting from the *Portland Argus* of 1st August) "others having received the assurance of being healed, though having received no outward evidence. It was a solemnly impressive scene, the large audience listening with breathless interest to the calm, earnest words of the speakers and the waiting invalids. One could but think of the Pool of Bethesda and the multitude waiting for the troubling of the waters."

To us, who had not seen anything of the kind before, and were imperfectly acquainted with the history and developments of the movement thus brought unexpectedly under our notice, the scene was one of peculiar interest. If there were connected with it some features that did not commend themselves to our judgment, there were not wanting elements calculated to induce profitable reflection. These people were evidently in downright earnest. They conducted their meeting with the utmost decorum. Without a better