

in their living testimony to full salvation up to that time.

Several ministers outside of the Association cheered us with their presence, and in giving and receiving in spiritual things added much to the success of the Convention.

Many fresh witnesses were raised up during the services, and new strength was added to those who had been holding up the banner of holiness.

The business meeting was held in the evening of the second day, after the usual service. The elections for the present year were as usual by ballot, and resulted as follows: President, Rev. N. Burns, B.A., 205 Bleeker Street, Toronto; First Vice-President, Rev. G. A. Mitchell, M.A., Tilsonburg; Second Vice-President, Rev. B. Sherlock, Arthur; Secretary, Rev. T. Colling, B.A., Welland; Treasurers, Isaac Anderson, 111 Avenue Road, Toronto, and Thomas Willmott, 229 Wellesley Street, Toronto.

On motion it was unanimously resolved that THE EXPOSITOR OF HOLINESS AND BAND WORKER be regarded as the organ of the Association.

The officers of the Association were appointed a committee to arrange for future meetings of the Association.

Hearty appreciation of the warm welcome accorded to the delegates was evinced by a unanimous vote of thanks to the Tilsonburg friends for their kind entertainment.

As the outcome of this eighth annual gathering, the pastor of the church has his hands strengthened by many additional testimonies to full salvation amongst his members, whilst those of us from a distance return to our homes more thoroughly furnished unto every good work, prepared with still greater hopefulness to spread Scriptural holiness wherever our lot is cast, and wherever our influence reaches.

If people were as anxious to live right as they are to die right, this would be a better world.—*Greenville Banner.*

Satan is subtle; he will make a man proud of his very graces; he will make a man proud that he is not proud.—*Brooks.*

FAITH-CURES.

(THIRD ARTICLE.)

We wish in this number to examine more minutely into the extreme teaching of the faith-cure section of the modern holiness revival. We desire to do so carefully, and with the utmost consideration for the Christian friends from whom we differ in our interpretation of Scripture teaching on this point. We are intimately acquainted with a goodly number of these valued Christian friends, with whom we have spent many happy hours in the closest spiritual intimacy in Christ, not only in conversation but in laboring together for the Master. We esteem them very highly in love for their works' sake, and desire not only to be at peace with them, but also to be still accepted by them as a brother beloved, and permitted, whilst agreeing to differ, still to be regarded as a co-worker with them, not only at a distance, but in the same gatherings, when Providence throws us together. We commenced the close investigation of this subject somewhat prejudiced in favor of their teaching. No one can spend, for example, an hour in conversation with Miss Carrie Judd, listen to her account of her recovery from sickness by faith, note her vivacious, happy countenance, and buoyancy of perfect health, and then visit her "Faith Rest" cottage, without feeling within him the stirrings of a strong desire that her extremest teachings on faith-cures might prove to be true. But we are forced to put from us the enticing picture. Stern facts and the plain teachings of Scripture forbid us to indulge longer the pleasing fancy, and compel us to take positive sides in the controversy. We shall watch somewhat anxiously to see if their Christian character will bear the test, and they continue to extend to us the same Christian sympathy and courtesy as before. Shall we say we fear that our rule enunciated concerning censoriousness as the inevitable result of narrowness in belief will exhibit itself in the attitude of some, we say not of all, towards one who cannot, on conviction, accept their views concerning faith-cures.