

day the large church at Jemseg was packed to overflowing; probably eight hundred people were there to hear the "argument on sanctification," as the people saw fit to call it. I was given all the time I wanted to state the reason of my hope. Of course I told, like Paul before Agrippa, my experience of the first and second blessing, and occupied one hour and a quarter. What the result was eternity alone will reveal. I believe many were convicted of the need of holiness as an experience, for I found one sister a few weeks afterward who told me she had found the blessing, getting convicted that day, and since then, at a camp meeting, I met others who had been under conviction, but having no special help, they had never found the light. They came to the altar that night, and got the blessing, glory to God.

I could write a book on this same line, for I am only touching a few incidents. Surely it is no wonder I turned grey at forty and my heart skips a beat now and then. I only wonder that I am alive. I have bought my freedom at too great a cost to sell out as cheaply as some who followed for a while, but I am sorry to say did not stand when the testing time came, but went to different parts of the United States and other places and engaged in other employments.

After the battle was fought some returned, but we thank God for such men as the late Revs. Kinghorn and MacDonald, and those who have stood true from the first, as Revs. Colpitts, Baker, Wiggins and G. B. Trafton, and many others. Hallelujah!

More anon.

J. H. Coy.

PAUL'S HELPERS.

C. H. WETHERBE.

Paul was a prodigious worker for his Lord. No one ever excelled him, and yet he often craved for the help of other Christians. He desired the assistance of those who would be true, not only to him, but, more than all, to Christ. He would spurn the help of one who was unsound in the true faith. He seems to have been deceived in the character of some who professed to be his helpers; but, as soon as he discovered that they were disloyal to Christ, he dismissed them at once. They were hinderers, and not helpers. There are such ones in Christian churches to-day. They are active, but their activity is of the wrong kind. I have just been reading anew the last chapter of Paul's letter to the Roman Christians, and particularly noticed the salutations which he sent to those who had been his helpers in the Lord. Many of them had been and still were his fellow-workers. The list contains the names of both brethren and sisters in Christ. It is most certain that while they were helping Paul they had no thought that their names would appear in that letter, and therefore in the Bible. They were humble and sincere workers, absorbed in doing the will of God, and cared nothing for human fame. And how much Paul appreciated their work with him! This was help for the Lord, more than it was for Paul. What he sought was the glory of God, and not for his own praise. Observe that he gave each one the credit for the part that he or she took. He did not claim the success for the whole thing. This is a good example for pastors in our day. It is not becoming in them to try to have it appear that the prosperity of the church is mostly owing to their own leadership and activity. They should heartily acknowledge that much is due to their loyal helpers. And every pastor ought to prize such assistants. Together they are God's helpers.—*Wes. Methodist.*

Ministers and Churches.

Rev. M. S. Trafton conducted the services at Perth Sunday evening, March 1st, assisted by Brothers Wm. Andrews, Leonard Kinney and Frank Kimball. Brother Trafton preached at Perth Sunday evening, March 8th.

Rev. P. J. Trafton assisted in the revival services at Woodstock on Sunday, the 1st inst., and preached on Thursday evening, the 5th inst., at Clearview, Carleton Co.

Rev. E. W. and Mrs. Lester attended the revival services at Woodstock on the 7th inst. Brother Lester visited and preached at the lumber camps near Millville on March 1st.

Rev. P. J. Trafton has received a unanimous call to remain pastor of the Hartland circuit for another year. He is considering the call. Brother Trafton says the people have been very kind and thoughtful of his needs.

The special services are being continued at Woodstock during this week. Dr. Gouthey's wife and child arrived there on the 7th. They are guests of Brother and Sister Archer.

A note from Rev. C. S. Hilyard, who was called home last week on account of the serious illness of one of his children, states that "Baby Beulah," the 11-weeks-old baby of Brother and Sister Hilyard, died on the 10th inst., after two weeks of intense suffering with pneumonia and spinal meningitis. The Highway readers will sympathize with them in their sorrow. Brother Hilyard will assist Rev. W. W. Howe at Gray's Mills in special services.

A letter from Rev. I. F. Kierstead dated January 27th, says that he and family may not start for home until April 1st.

Pastor S. A. Baker baptized four persons on Sunday evening, March 1st, and received one into the membership of the church, and received two more into the church on the 8th inst.

Rev. G. W. Henderson held three weeks of special services at Wood Island, Grand Manan. Several were reclaimed. A praying band has been organized at that place.

Rev. Henry Smith received two members into the church at Marysville recently. Rev. H. S. Dow will assist Brother Smith in special services at Marysville, beginning Sunday, 22nd.

The Beals church has given Rev. C. S. Hilyard a call to succeed Rev. H. H. Cosman, who has resigned.

Rev. H. H. Cosman closed the special services at Beals on the 10th inst.

Rev. A. P. Gouthey has begun services at Hartland with Pastor P. J. Trafton.

PRAYER.

Sir Frederick Treves, the great surgeon who operated on King Edward at the time of His Majesty's postponed coronation, had a patient whose limbs gave him constant pain. Sir Frederick startled the elderly man one day by saying abruptly, "Do you ever pray?" The patient, much confused, said, "Well, what do you call praying—I go sometimes to church." "But do you pray at home—do you ever pray that you may get better?" asked the surgeon. "No, I cannot say that I do." "Well, you go home and kneel down three times a day and pray that you may get stronger." The man, marvelling at such a prescription, went home and obeyed Sir Frederick's command. In a month he called to tell the surgeon he was much better. "I knew you would be," said Sir Frederick. "Not only did prayer aid your recovery, but the act of kneeling three times a day was just what your knees required. Now keep on praying."—*Selected.*

WILLIAM BRAMWELL.

BY REV. W. E. SMITH.

In the splendid galaxy of early Methodist saints, no name shines with more resplendent lustre than that of William Bramwell, evangelist and preacher. Although he has been dead nearly a hundred years, his memory is perpetuated and his name falls with peculiar sweetness upon the ears of thousands who enjoy the experience of holiness of which he was a notable example and advocate.

Born of pious parents, in the Episcopal church, Bramwell's temperament was peculiarly religious. Even in his unconverted state he had a deep veneration for the word of God, careful regard for the Sabbath, a passionate love for truth and honesty, and a high appreciation for all the means of grace at his disposal. But despite the fact that his youth was so exemplary and apparently free from those sins that often enslave the young, yet his conversion was preceded by the most pungent conviction for sin. He sought relief by self-inflicted torture, and agonizing prayer. He lived long under the awful threatening of Mt. Sinai, till his soul was wonderfully set free, through the teaching of the Methodists, whom he at one time regarded as the enemies of the truth. But his eyes were opened to see the deadness and blindness of his own church and to recognize the Methodists as the heralds of the true Evangel. He speedily cast in his lot with them and became one of the most successful pastor-evangelists of his day.

Certain characteristics were most prominent in his life and ministry.

First, he was emphatically an apostle of Holiness. In his early Christian experience he sought and found the great blessing of entire sanctification. He never lost it, and during his subsequent career he constantly testified to the reality of the experience in his own heart and constantly urged all justified believers to seek the same blessing. He urged it upon his auditors as a present experience to be received by faith. Holiness to him was a great passion and was regarded by him as the secret of his success in the ministry.

Secondly, he was a man of unceasing diligence. His early educational advantages were meagre, but by wise use of his time and untiring application, he became conversant with the classics and familiar with a wide range of literature. His labors for the salvation of men were ceaseless. All his efforts were put forth in this direction.

Thirdly, prevailing prayer was a secret he had learned. He spent many long vigils alone with God. The late watches of the night and the early morning hours often found him pleading for souls at the throne of grace. Prayer and fasting were his delight. By his prayers the sick were raised, the blind received sight, family difficulties adjusted, and whole communities swept with Pentecostal fire.

Fourthly, he possessed in a remarkable degree the power to discern character. He could tell by the atmosphere of a home whether things were harmonious. Often after prayer he charged individuals with hypocrisy and cant and never made a mistake in judgment. He told one lady prominent in religious work that he felt she was a backslidden hypocrite, and exhorted her to get right with God. She completely broke down, confessed her heart sin and found the true peace of God.

Fifthly, boundless sympathy was another characteristic. He felt for men in their sin and suffering. Like Jesus, he was full of tender