

BEULAH CAMP MEETING.

Part of editorial held over from the issue of July 15th.

We will give a list of a few names, but friends whose names do not appear will please attribute it to a defective memory on the part of the writer.

Fort Fairfield—F. W. Foster, Mrs. Foster and two sons, F. T. Kimball, Wm. Wright and Miss Alma Slipp.

Hartland—Mrs. D. H. Nixon, Miss Nellie Nixon, Mrs. H. H. Hatfield, Miss Edna Hagermann, Ziba Orser, wife and two children, Mrs. Sarah Tedlie and Mrs. P. J. Trafton and family.

Victoria—George Somers and wife, Theo Baker and wife, Misses Hope Somers and Cora Tilley, Wm. Somers and Gordon York.

Lower Brighton—Brother B. W. Brown and wife.

Woodstock—A. J. Marsten and wife, Dr. J. E. Jewett and wife, C. P. Phillips and wife and son, Mrs. Henry Post, Mrs. C. O. Mutch.

Millville—Henry Hoyt, S. C. Dunlap and wife, Mrs. Charles Hoyt, Charles Palmer, Miss Viola Mullen.

Fredericton—Brother D. F. Knight and wife, S. Minue and wife, Miss Mary Minue, Percy Minue, Mrs. S. McFarlane and daughters, Mrs. Mary Lowe, Mrs. Miller, Mrs. Robert Barr, Mrs. John Donovan, Mrs. Wickett, A. G. Clark, Mrs. L. A. Morrell and Junie, and Walter Morrell, Wm. McCarrroll.

Gibson—J. C. Howard, John Mitchell, Wm. Mitchell and wife and Bruce Mitchell and wife.

Marysville—Thos. Mitchell and wife, Norman Cochrane and wife and Miss Stafford.

Penniac—B. N. Goodspeed, Mrs. Bert Goodspeed and Clarence N. Goodspeed and Misses Lois, Helen and Alice Goodspeed.

Geary—F. E. Carr and wife, David B. Carr and wife, S. E. Carr and wife, and Misses Francis and Annie Carr.

St. John—Deacon E. and Sister Cosman, J. A. Kindred and wife, Springer Cosman and wife, A. E. Whelpley and wife and family, Mrs. George Case, Miss Susie Case, Mrs. Partlow Watson and Miss Bessie Watson, Mrs. J. C. Arnold, Wm. T. Harvey, T. M. Belyea, Mrs. Sidney Gibbs, T. W. Prince, Robson Gibbs, Miss Ella McCarthy, Mrs. Cody and Miss Josie Cody and Arthur Cody, Mrs. G. B. Trafton and Wm. Trafton.

Grand Manan—C. B. and Mrs. Harvey, W. J. Benson and wife, Mrs. Fred McLaughlan, Mrs. Robert Fraser, Mrs. Walter Benson, Mrs. Allen Wilson, Mrs. F. Gordon and Mr. Welling Wilcox.

Nova Scotia—Elias Porter, Mrs. Calvin Cann, Mrs. Lucy Tedford, Mrs. J. Hartley Sabean, Mrs. Douglas Mullen, F. H. Lock and wife.

Norton—Charles Murphy, W. R. Carson, Douglas Hayes,

Mountain Dale—W. S. Long.

Moncton—A. G. Good and wife and Misses Mabel, Grace, Nellie and Cecil. Mrs. E. M. Tingley and Gordon Tingley, Stephen Tuck, Archie W. McCallum, Wilford McCallum and wife, Mrs. C. E. Freeze and Harold, H. N. Loomer and wife, Abner Hopper and wife, Mrs. Hazen Steeves

and son, W. D. Blakney and family, S. N. Grass and wife, Mrs. Charles Cook, Oliver Trites, Mrs. Frampton, Mrs. Greer, Mrs. John Good, Mrs. Deborah Jones, Mrs. Tower, Alex. McDonald, Charles Long, Mr. Power and wife, Mr. Brace.

Jonesport, Me.—Mrs. Falkingham and Miss M. Ella Slipp.

And hundreds more which space will not permit us to list.

Eight persons were baptized during the Camp Meeting. A beautiful baptism took place on the last Sunday afternoon, when three pastors were baptising at the same time.

On the last Sunday the large Tabernacle would not seat more than half of the people present.

THE BASIS OF SAVING AND SANCTIFYING FAITH.

By Rev. H. C. Morrison, D. D., Editor of The Pentecostal Herald.

Faith is not an arbitrary, independent volition; nor is it a random exercise of the mind and will, having no reference to sin and the remedies provided for its cure. True faith rests upon facts, just as a statue rests upon a pedestal, or a building rests upon the stones that compose its foundation. True faith is largely an inspiration growing out of realized needs, fed and confirmed by historic revelation.

It is a singular but solemn truth that spiritual trust takes its origin in conscious want. The awful fact of sin, incurable by human agency, prompts us to feel after the supernatural. A feeling of misery and of utter helplessness in our misery puts us upon the inquiry, "Is there no balm in Gilead, and is there no physician there?"

In speaking, therefore, of the basis of faith, the first fact to be recognized is the natural sinfulness of the race. The second truth to be confessed is our utter helplessness apart from Divine aid. No evangelical belief can exist without these two factors. How can a man trust to be saved when he is not convinced that he has anything within him from which to be saved? Or, if persuaded of his unsaved condition, how can he repose confidence in another for help so long as he entertains the conceit that he can save himself? "Lord, be merciful to me a sinner," is the first term of Gospel faith. It includes the two factors mentioned above—a confession of sinfulness, and a self-renouncing plea for mercy.

How can a man who does not see or feel himself to be under any bondage to sin put forth a rational act of trust for deliverance? How can he commit himself to Jesus for cleansing, so long as he has no sense of even partial uncleanness? This self-induced blindness as to our real condition has proved disastrous in all ages. It has arrested the faith of believers at their birth, and made them stunted and sickly all their days. The delusion that the whole of salvation was accomplished at what we call conversion has crowded the churches with half-saved, dying, and dead members. There is no denying this fact. The evidence is everywhere and overwhelming. A true definition of many churches

would be this: "A congregation of believers with only a superficial experience in the deep things of God, or none at all.

The Atonement and promises of God are the prime basis of faith. First, the Atonement is the great resting-place of the anxious soul in its search for life and purity. In the satisfaction of Christ's death and suffering it finds a sure repose. Not that the Atonement actually and by itself saves a soul, but provides for it. The Atonement as an utilizing force does not come in contact with the soul at all: it only makes it possible for the Holy Spirit, the only direct and quickening agent, to do His work of refinement and cleansing. And this He does in two ways; namely, through the truth and by immediate touch. He always directs the soul to the precious promises of God. Jesus prayed: "Sanctify them through Thy truth." The same moment we believe the great and precious promises of cleansing, that same moment the work is done, and it is to us "according to our faith."

All faith that is not founded on the Atonement is weak and easily overcome, if indeed, it is not utterly spurious. There is a great deal of baseless hope and shallow experience in the Church, because the Atonement is not well understood and relied upon with steadfast, immovable confidence, and because the promises are not seized and held fast with an unbreakable grip, as the product of the Atonement, and combining with it to produce holiness. These two things, the Atonement and the promises, are the primary rocks of our faith; and we can no more build up a sturdy spiritual character without them than we can safely build a house upon the sand.

"FALSE TO THE TRUE.

The late Dr. Dallinger, of Scientific fame, was once preaching on the barren fig tree (Matt. 21:18, 19). He said that this miracle stood absolutely alone; it was unique. The tree was luxuriant in leafage, promising fruit, but figless. Why this apparent fierceness on the part of Christ? Why curse a tree because it failed to satisfy His own hunger? Because in pretentious luxuriance it invited hunger; it was false to what it professed; it was a living emblem of pretentious mockery; it was rank to the very roots—a picture of the times He lived in. This act of Christ's was a parable in a miracle, teaching that God hates falseness. It was better to be true to the false than false to the true.—Selected.

He who rushes into the presence of God and hurriedly whispers a few petitions and rushes out again, never, perhaps, sees God there at all. He can no more get a vision than a disquieted lake can mirror the stars. We must stay long enough to become calm, for it is only in the peaceful soul that eternal things are reflected as in a placid water.—A. T. Pierson.

Pasteboard revivals are not the kind they had at Ephesus.—F. W. Foster.

"If any one speak evil of you, let your life be so that none will believe him."