



DOUGLAS CAMP MEETING



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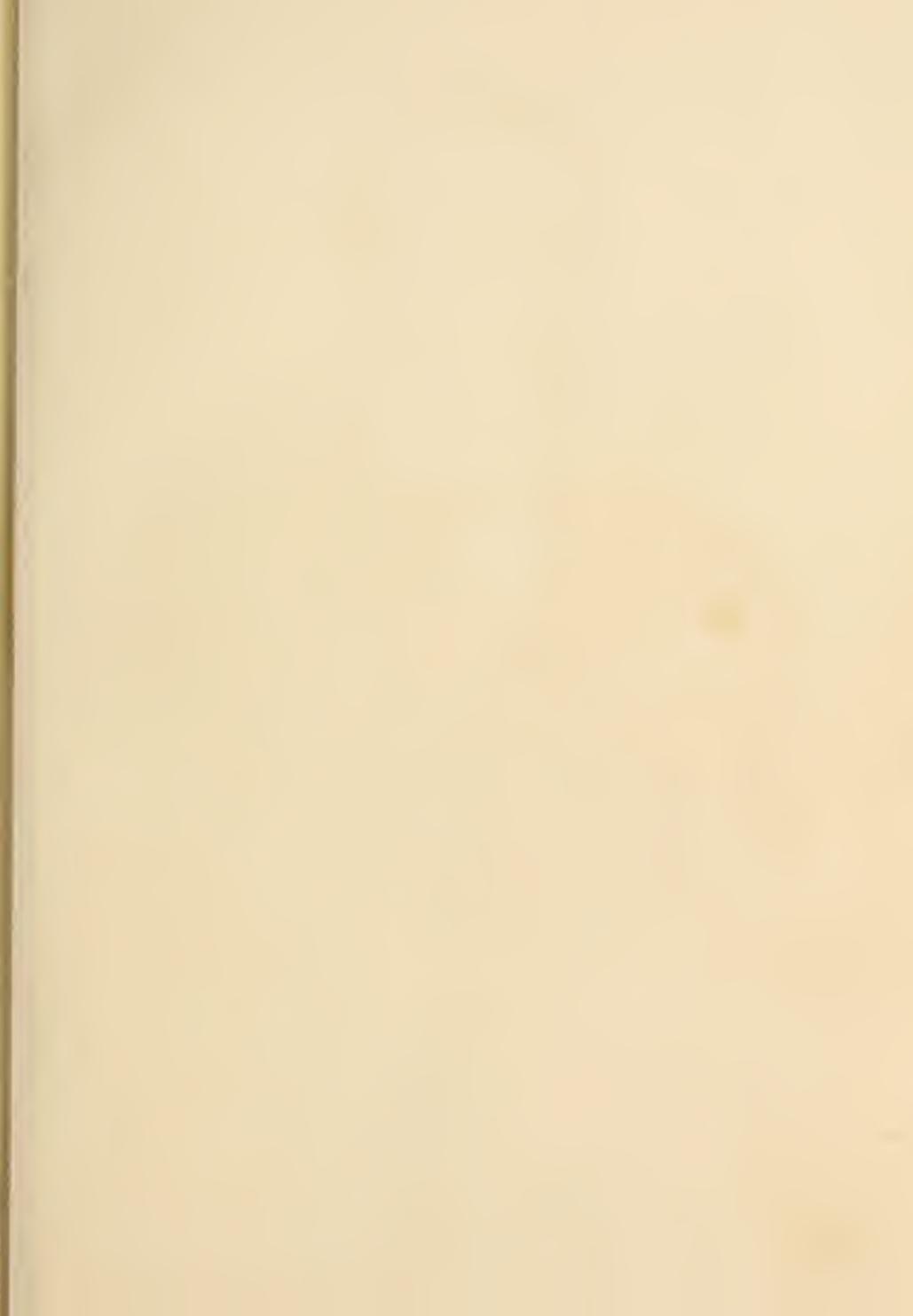
Al Munro

Douglass Camp meeting  
July 23<sup>rd</sup> 1891



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W. B. F. B. C. M. T.

*George M. Morse*  
#

ILLUSTRATED HISTORY



OF

DOUGLAS CAMP MEETING.

BY

REV. EDWARD DAVIES.

*Author of "The Life of Bishop Taylor," "The Gift of the Holy Ghost," and "The Believer's Handbook on Holiness," etc.*

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INTRODUCTION BY REV. E. M. LEVY, D.D.

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*How goodly are thy tents, O Jacob, and thy tabernacles, O Israel."*

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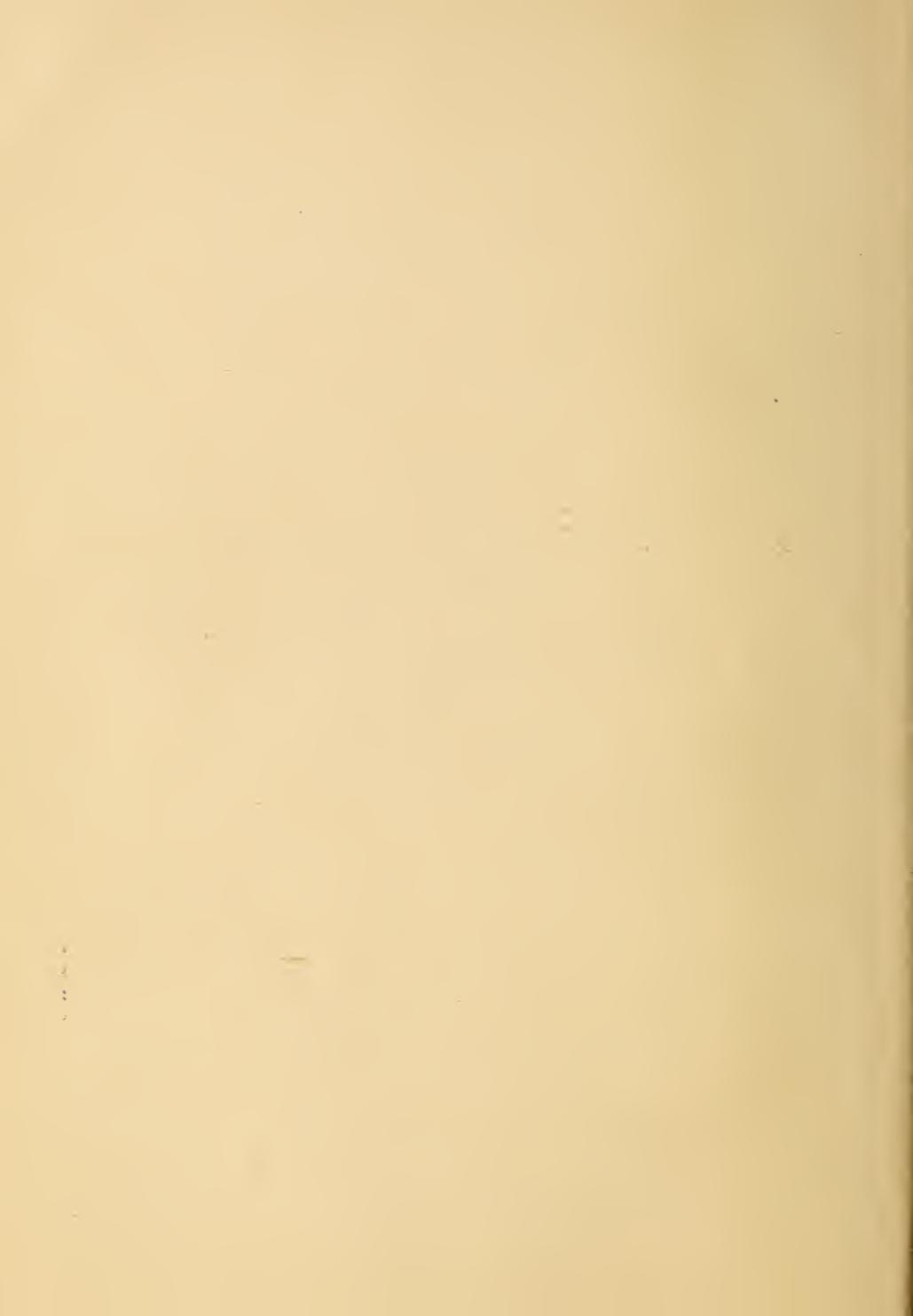
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Press of the *Christian Witness*, Boston, Mass.

Dedication.

TO THE ELECT LADY AND LOVING MOTHER  
OF THE FOUNDER  
OF DOUGLAS CAMP MEETING,  
MRS SUSAN B. MORSE,  
WHO WAS THE FIRST TO ERECT A COTTAGE  
ON THE GROUND,  
WHOSE MEMORY IS STILL FRAGRANT  
IN THE HEARTS OF ALL WHO KNEW HER,  
THIS VOLUME IS MOST RESPECTFULLY  
DEDICATED.



## PREFACE.

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THE readers of this book will hardly realize the time and expense that it has cost me to gather together and set in order the facts contained in this book. But it has been a labor of love. It has enabled me to live over again those heavenly times at Douglas, and has been a love feast to my soul, as I have no doubt it will be to many. Others might have done better, but I have done what I could to immortalize the memory of those glorious sermons, testimonies, songs, and services at Douglas Camp Meeting for the past fifteen years; also to keep up the memory of the dear ministers and their sermons, who have crossed the flood, such as B. W. Gorham, F. B. Joy, and F. B. Dickinson. Dr. E. M. Levy has kindly written the introduction, and otherwise helped me very much. Dea. Morse and Bros. McDonald and Gill have been very kind and helpful. Many thanks to them all.

I send forth this book in honor of my faithful wife, who helped me much during my fifteen years in the ministry, and has been equally faithful during my eighteen years in the work of an evangelist.

Read this book with prayer for the author and for yourself, and God will make it a blessing.

EDWARD DAVIES,

READING, MASS.

# CONTENTS.

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## CHAPTER I.

### HISTORY OF THE EARLY CAMP MEETINGS.

Bros. Coolidge, Wing, Morse, Johnson—Deas. Lovering, Carver, Stoddard—Mrs. Susan B. Morse's Conversion of G. M. Morse—Messrs. Bowen and Stone—Dea. P. P. Botham—Dea. Finn—E. M. Hough—Peter Dyon—Rhodes Allen—Rev. G. Hughes—Mrs. Amanda Smith. . . . . Page 1

## CHAPTER II.

### NATIONAL CAMP MEETING OF 1879.

W. McDonald—Bros. Wood, Boole, Short, Pratt, Gill, Davies, Griffin, King, Livesey, etc.—Contrast between J. S. Inskip and W. McDonald—Their Great Career—Excellent Sermons and Altar Services.

### CAMP MEETING OF 1880.

Dea. Morse in Charge—Meetings of Great Power—Other Buildings had been Erected—Children's Meetings—Rev. G. Hughes—Last Meeting Held on the Line of Assimilation—Great Power.

### CAMP MEETING OF 1881.

The Power of God from the Beginning—W. McDonald Presided—Bros. McLean, Simmons, Wood, Steele, Gill, Munger, Davies, and Others—Sermons Full of Holy Fire—Camp Meeting John Allen—His Career and Death—Cassie and Louis Smith—Bro. Alderman—Love Feast—Mothers' Meetings, by Mrs. McDonald—Young Ladies' Meetings, by Mrs. Wood—Children's Meetings, by Mrs. Dr. Levy—Secret Prayer for Public Power—Bros. Thomas and Griffin.

## CAMP MEETING OF 1882.

Enlarged Tabernacle — Great Crowds — Blessed Sermons — Bishop Mallalieu — John Parker — John S. Inskip's Only Visit — His Career and Death — David Updegraff — Great Love Feast.

## CAMP MEETING OF 1883.

President McDonald — Much Power in the First Service — Dr. Steele's Sermon on "The Holy Ghost, the Conservator of Orthodoxy" — Dr. E. M. Levy, Rev. J. A. Wood, John Parker, J. N. Short, D. J. Griffin, F. B. Joy, G. E. Fuller and others preached with Power — The Sabbaths were Great Days — Love Feasts Heavenly — Revs. E. A. Withey and B. S. Taylor. . . . . 9

## CHAPTER III.

## PEN AND INK PICTURES.

W. McDonald, Gill, Wood, Bishop Taylor — Missionary Camp Meeting — Rev. E. A. Withey and Family — Africa — Effie Brannen — Seasons of Spiritual Power — Rev. G. Hughes — Mrs. Clarke of New York — Douglas Camp Meeting Undenominational — Christian Workers — Johnson — Davis Brothers — B. F. Thomas — Influence of Douglas at the Ends of the Earth — Lizzie O. Smith — No Speculation at Douglas — Charity for All — Dea. Morse Raised in Answer to Prayer — Doctrines Taught at Douglas — Depravity — Regeneration — Inbred Sin — Entire Sanctification — Bishop Taylor on the Propensities — "Standing on the Promises" — Conversations at Putnam — Rev. J. J. Woodbury and Family — Miss Williams — Dea. Levi Stoddard — Holiness Meeting for the Baptists and Congregationalists Only — Dr. Mary R. Myers — J. G. Coveley — Mrs. Celia Smith. . . . . 19

## CHAPTER IV.

## CAMP MEETING OF 1884.

Salvation Running High — Large Crowds — Dr. Watson — President McDonald — E. I. Pepper — Bishop Mallalieu — Bishop Taylor — B. W. Gorham — Love Feasts — F. B. Joy — Dr. Levy — Money for Africa — Great Crowds over the Sabbath — J. A. Wood's and J. Gill's Sermons — Closing Meeting.

## CAMP MEETING OF 1885.

Consecration in the First Meeting — B. W. Gorham and Capt. R. Kelso Carter's Sermons — F. B. Dickinson's Sermon, Career, and Death — Rev. D. O. Fox — Missionary from India — Twelve Hundred Dollars for Africa — Excellent Preaching and Love Feasts.—Closing Services.

## CAMP MEETING OF 1886.

President McDonald on "Unbelief" — Family Feeling in all the Camps — Dr. A. Lowrey's Sermon — H. L. Hastings — G. N. Ballentine — J. A. Wood — Blessed Sermons and Services for Ten Days. . . . . 36

## CHAPTER V.

## CAMP MEETING OF 1887.

Morse, Johnson, Bowen, and Stone at their Posts — Large Body of Ministers — Dr. Dougan Clark's Opening Sermon — B. W. Gorham Quite Vigorous — G. W. Ballentine — G. Hughes — President McDonald's Sermon on "Rest" — Dr. L. B. Watson of Baltimore — S. L. Brown — Love Feast Led by Dea. Morse — Dr. Levy on Strange Fire — Two Meetings on Sabbath Afternoon — J. H. Irvine's Searching Sermon — Dr. D. Clarke's Other Sermons — G. Hughes on "The Fulness of God" — B. W. Gorham on Divine Transformation — Dr. Daniel Steele — John Parker — G. A. McLaughlin — W. P. Daniels — Mrs. Levy — Mrs. Carter — C. J. Fowler — G. H. Butler — J. Parker — G. N. Ballentine — H. N. Brown — D. P. Updegraff — A. Hartt — Sabbath Love Feast — Great Days — Many Successful Services — J. H. Earle.

## CAMP MEETING OF 1888.

Led by the President — J. Short's First Sermon — Rev. J. M. Hervey — C. L. Eastman — McDonald, Parker, and Dr. Levy — Sabbath Sermons — Bishop Taylor's Sermon — The State of the Heathen — Drs. Levy and Steele — Bro. McLaughlin — J. Parker — F. B. Joy's Last Sermon — His Happy Death — B. W. Gorham's Last Sermon — His Triumphant Death — C. H. McBride and Wife — G. Hughes — Most Excellent Camp Throughout. . 46

## CHAPTER VI.

## CAMP MEETING OF 1889.

Led by the President — I. Gill Preached the First Sermon — Rev. Mr. Freeman — Dea. Morse Led the Love Feast — Ross Taylor — G. N. Ballentine — Dr. W. Reddy's Sermons — G. Hughes — C. J. Fowler's Sermon — E. O. Mallory on "Doing Exploits" — Memorial Services of B. W. Gorham and F. B. Joy — J. A. Wood — Rev. L. P. Cushman's Sermon — Bro. D. W. Woodward — I. L. Sprague — I. T. Johnson — Huntress — A. Hartt — E. Davies' Sermon on Inbred Sin — Bro. Gill Preached the Last Sermon — Rainy Week, but Glorious Camp Meeting. . . 59

## CHAPTER VII.

## CAMP MEETING OF 1890.

Glorious Opening — First Sermon by Dr. Reddy — Sermon by E. Davies — Love Feast — Great Sabbath Day — Three Sermons — Other Services — Monday, Tuesday, Wednesday, and Thursday's Sermons and Services — Sale of the Douglas Camp Ground to the Douglas Camp Meeting Association — Bishop Taylor's Sermon and Address — Sermon by J. A. Wood. . . . . 69

## CHAPTER VIII.

Blessed Rain on Friday — Rev. Westmore Smith's Missionary Address — Sermons by E. M. Pike — A. McLean — Bro. Ballentine — J. Gill — Dr. E. M. Levy — Rev. Mr. Riggs — Love Feast — Sabbath Services — Side Meetings — Sermons and Closing Exercises — Parting on Monday — Camp Meeting Echoes. . . 86

## INTRODUCTION.

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THE modern camp meeting has a Scriptural support in the Feast of the Tabernacles. In the twenty-third chapter of Leviticus there is an account of this interesting festival: "Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days. And ye shall keep it a feast unto the Lord seven days in the year. It shall be a statute forever in your generations: ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt."

The Feast of Tabernacles was the most joyous of all festive seasons in Israel, and was the third great annual festival, at which all Israel was to appear before the Lord at the place which He should choose. It fell on the fifteenth of the seventh month, or Tishri, corresponding to September or the beginning of October. It was a time of year when the hearts of all the people would naturally be full of thankfulness, gladness, and expectancy. The fruits of

the earth had been gathered, and a season of rest prevailed before the coming on of the rainy season, after which a new crop was to be planted in the prepared soil. It was thus a thanksgiving occasion, and "the voice of rejoicing was heard in the tabernacles of the righteous." "Because the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice, thou, and thy son, and thy daughter, and thy manservant, and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates."

In the Mishnah, according to Edersheim, and other Hebrew writers, minute details are given as to the construction of the "booths." They must be real "booths," constructed of boughs of living trees, and solely for the purposes of this festival. Hence they must be high enough, yet not too high, not more than thirty feet; three of the sides must be of boughs, completely covered, yet not so shaded as not to admit sunshine and air, nor yet so open as not to have sufficient shade.

It is needless to enter into further details, except to say that these booths, and not their houses, were to be the regular dwellings of all in Israel, and that during the entire period they were to eat, sleep, meditate, pray, in short, entirely live in them.

Very beautiful and impressive must have been this scene, The entire nation leaving their houses, every family apart, and for eight days, including two Sabbaths, finding physical and spiritual refreshment in worship, under the protection of the leaves of fragrant trees and the pure air of heaven.

The origin of our "feast of tabernacles," while not of divine authority, grew, no doubt, out of the condition of society. In all ages there have been open-air meetings for worship. The Scotch Covenanters, we know, in times of

persecution, met in secluded valleys and behind the shelter of the rocks. Here the faithful pastor broke for them the Bread of Life, and commended them to the care of Him who is "a shelter from the storm, and a rock in a weary land."

In after times also, when peace had spread her dove-like wings over the country, similar meetings were held. So great were the crowds attending the annual communion seasons, that both the preaching and the administration of the Lord's Supper had to be held in the church-yards and under the shade of trees. The sturdy and devout Scotchmen would come with their families from far and near, and, for many days at a time, would with great reverence listen to sermons of three hours in delivery, "nor thought the season long."

In our own country the Puritans, perhaps from necessity, held many of their religious services in the open air, while the immortal Whitefield delivered most of his sermons in the streets and in the fields. The early Methodists did the same. One of these, with fiery eloquence and divine unction preached, for many weeks, every Lord's Day, in the vicinity of Philadelphia, under spreading oak trees, using a sugar hogshead for his pulpit. By these means thousands were converted to God.

Rev. William McDonald, in *The Christian Witness*, published an account of the rise and progress of camp meetings. It appears, from this interesting sketch, that Rev. James McGready, of Scotch-Irish descent, a native of Pennsylvania, moved, with his parents, when quite young, to North Carolina, and, while yet a youth, united with the Presbyterian Church. He was sent, in the fall of 1785, to his native State to be educated, and at the school which finally became the Jefferson College.

He was licensed to preach, Aug. 13, 1788. It was not until he had been engaged in the ministry for some time that he came to the sad conclusion that he was without an experimental knowledge of Christ. Making this discovery, he sought God with all his heart, and in doing so found peace by believing, during the administration of the Lord's Supper. Soon after this remarkable change, he returned to North Carolina. The fire within him burned hotly, and his earnest discourses and pointed appeals aroused the opposition of unconverted professors and obstinate unbelievers. It is said that some of "the base sort" went to his church, broke down the seats, burnt the pulpit, and left a letter addressed to him, written in blood, requiring him to leave the country at the peril of his life.

But, nothing daunted by these threats, on the following Sabbath morning he took his stand in the door of his dismantled church, and preached a sermon of great power, warning the wicked to "flee from the wrath to come." He continued laboring here for souls until 1796, when he removed to Kentucky, and became pastor of three congregations, — Muddy River, Jasper River, and Red River.

His whole soul was on the stretch for sinners. He secured a pledge from his members that they would spend one half hour every Saturday, at sunset, and every Sabbath morning at sunrise, in pleading with God for a revival of His work and the salvation of souls. As might be expected, during the following year a gracious work commenced at the Jasper River Church. In 1799 the work spread to such an extent that he found it necessary to seek the assistance of other devoted and earnest ministers. The revival spread more and more in 1800. It prevailed over so vast a region of country that it was called the revival of 1800. This great awakening became largely catholic in spirit, and was participated in by members of various denominations.

At this time was held the first real camp meeting ever known in modern times. The place was Jasper River, Logan County, Ky., during the month of July, 1800. The circumstances were very simple. A family had just arrived in the County from Carolina, and were anxious to attend one of Mr. McGready's meetings, but could not see their way clear to do so, because of the distance and the fact of their being strangers. A female member of the family suggested that, as they had encamped in their wagon on their long journey, they might do the same while attending the revival meetings. They consequently, with wagon and provisions, started for the meeting, camping near the church.

This suggested to other families the method by which they also could attend. So at the next meeting several other families followed their example. This simple arrangement suggested to Mr. McGready the idea of camp meeting, which he appointed at Jasper River, and announced that the people would be expected to camp on the ground. They did so, and for shelter used their wagon covers and cloth tents.

The first camp meeting continued from Friday to the following Tuesday, and resulted in the conversion of forty-five souls. The people came in crowds, many from a distance of twenty, fifty, and even one hundred miles.

This was the origin of camp meetings in this country. For some reason they very soon passed out of the hands of the Presbyterians, and within a few years have been conducted by the Methodists, although the Baptists and other denominations have occasionally used the same method for special summer services.

The early camp meetings of the Methodists were seasons of marvellous power. Father Boehm gives some account

of the work in his day. Speaking of a camp meeting on the Eastern shore of Maryland, he says: "There were one hundred and forty-six conversions in one day, and seventy-eight wholly sanctified. Another day there were one hundred and forty-six conversions, and one hundred and twenty-two wholly sanctified. Peter Van Nost preached at eight o'clock, and there were eighty-one converted and sixty-eight sanctified that evening. On Thursday following there were two hundred and sixty-four converted and fifty-five sanctified. There were one thousand converted and nine hundred and sixteen sanctified during this one camp meeting."

In the Baptist Encyclopædia an account is given of a remarkable revival of religion that swept over the State of Georgia in the year 1824, resulting in the addition of from fifteen to twenty thousand souls to the Baptist churches alone. This work of salvation originated in an open-air meeting held by the Antioch Church, in Morgan County. During a sermon preached by Rev. Adiel Sherwood of Connecticut, the Holy Spirit fell first upon the preacher and then upon the people, and nearly four thousand sinners cried out in great anguish of soul. The scene was beyond description, and the results of this baptism of the Holy Ghost and of fire were realized by the churches of all denominations in the State for many years.

It is a very significant fact that the camp meetings held for the spread of scriptural holiness have been preeminently successful in the conversion of sinners, as well as in the sanctification of believers. Sermons that search out and uncover the carnality remaining in believers, and that proclaim God's remedy for the removal of all sin, are sure to convict sinners. The argument is conclusive: "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

The following pages will give the reader some striking illustrations of this statement. The origin of the National Holiness Association, as also of Douglas Camp Meeting, may have been small and insignificant, but eternity alone can tell the story of what God has wrought by these agencies in quickening formal churches, sanctifying believers, and converting sinners. The streams flowing from these fountains of holy influence have touched many lands, making fertile the barren soil and filling human spirits with gladness. The narrative is an interesting one, and will be read with profit and delight long after the present actors on the scene have passed from earth to heaven.

In the year 1858, a young man, of large business prospects, impenitent and worldly, was, through the power of the Holy Spirit, converted to God. The change was radical. At once he became an earnest worker in the field of Christian labor. Business, family, pleasure, and money were held as secondary to the conversion of his friends and neighbors. He preached to men in their homes, on the streets, and in the shops, beseeching them to turn from sin and seek God. His zeal was tireless, his consecration sincere, and his joy in the service of his Master was without cessation. And yet there was unrest in his soul. The discovery of lingering carnality awakened great anxiety and caused many tears to flow. Within two months after his conversion we find him with a deep hunger in his soul after holiness. Night after night we see him in earnest conversation with his precious Christian mother. But even she could not help him now. "George," she would say to his passionate yearnings, "you are seeking something that you cannot hope to enjoy this side the grave."

Some one — to this day he has not discovered who — sent

him a copy of "The Guide to Holiness." With overflowing tears he read its pages of Christian experience. Hastening again to his mother's home, "Here, mother," he exclaimed, "somebody has got the experience I so much desire." Together, like St. Augustine and Monica, this mother and son would sit until the midnight hour, reading, conversing, weeping, and praying.

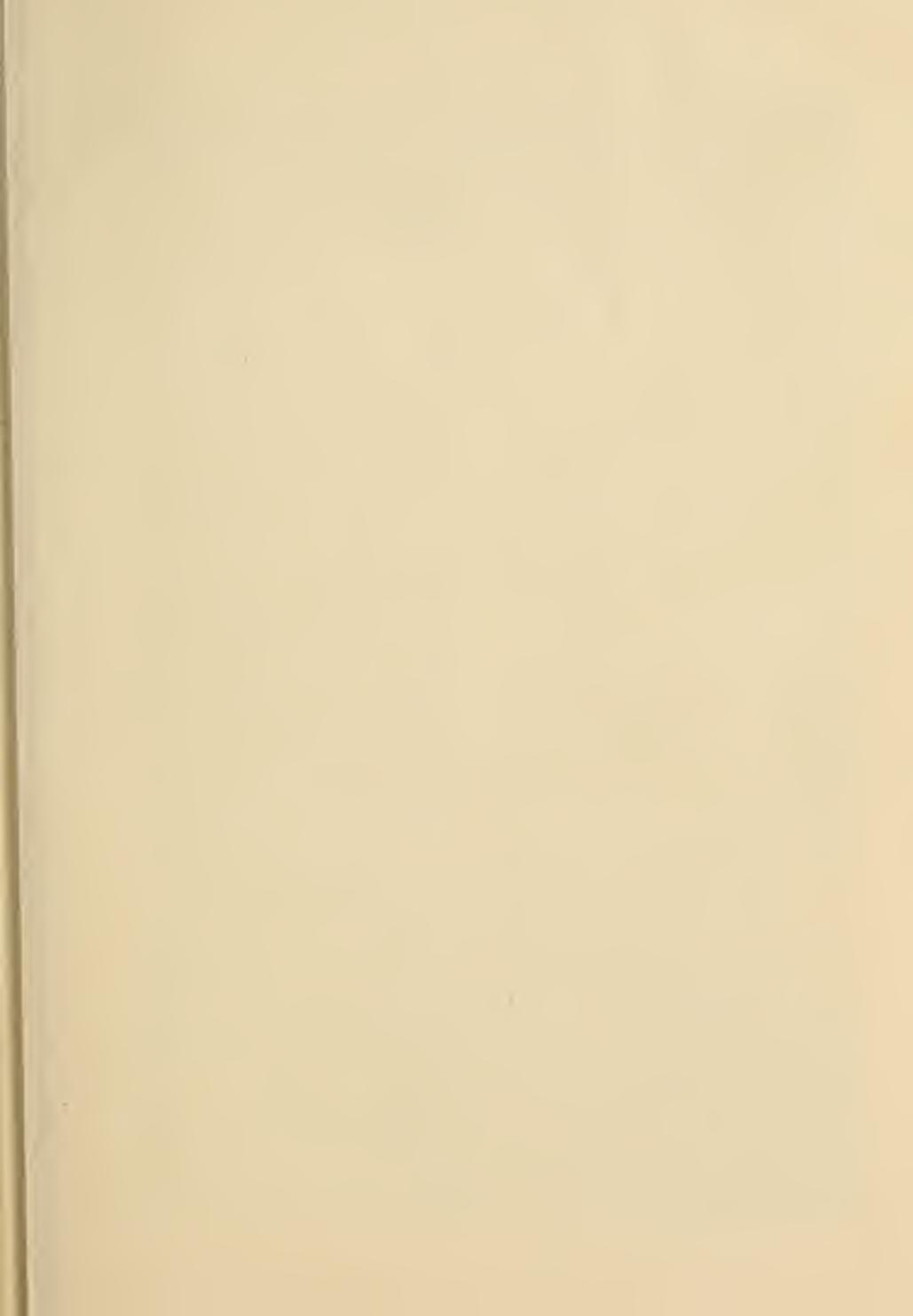
In July, 1870, Mother Morse went to the Hamilton (Mass.) Camp Meeting. Her precious son had started the desire in her soul also for the same salvation, and she was destined to enter into the Beulah Land before him. In that meeting this "elect lady" sought and obtained the blessing of entire sanctification. Returning home the happy possessor of the priceless pearl of heart purity, she was able now to encourage and instruct the son she so fondly loved.

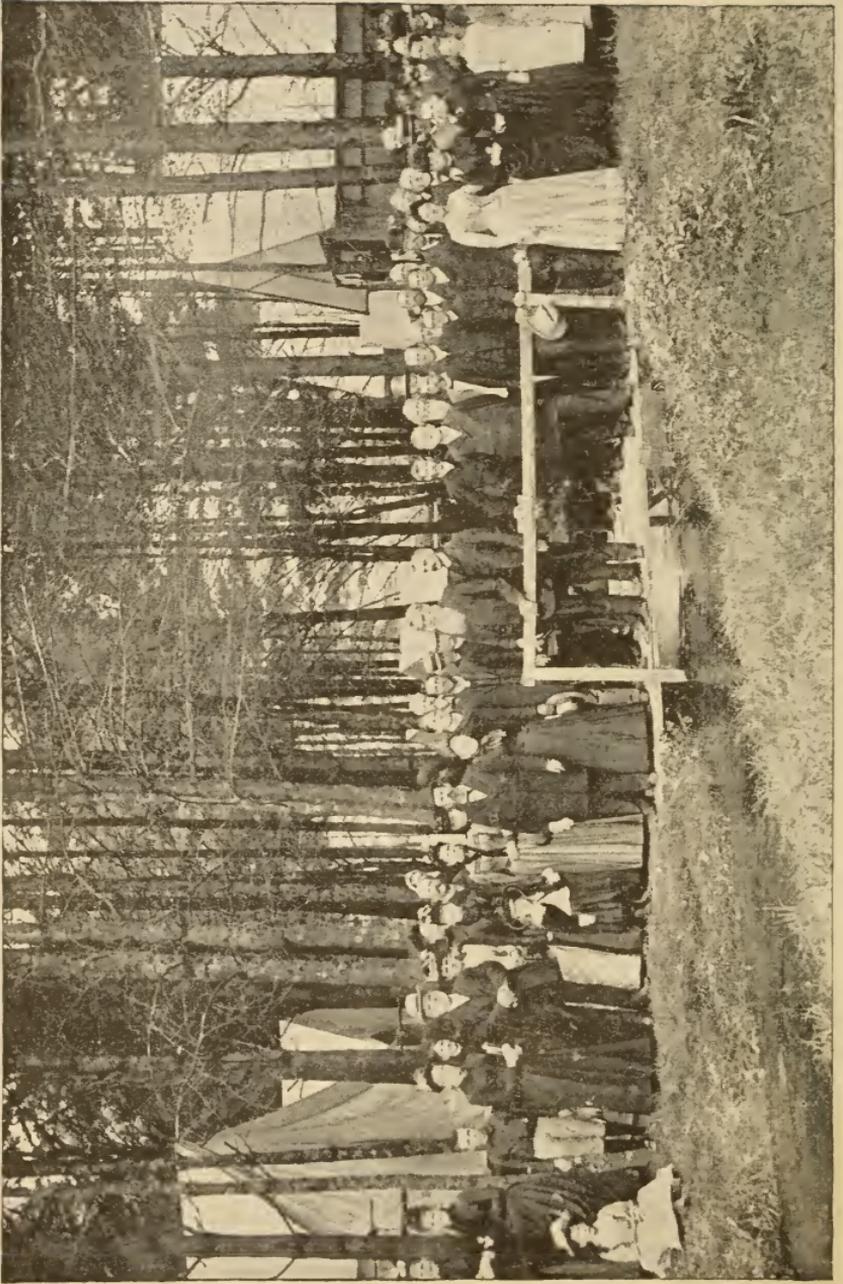
In November of the same year, a holiness convention was held at New Bedford, Mass.; mother, son, and daughter were present. During the services, George went to the altar seeking the experience of "perfect love;" but when the invitation was given to the unconverted, he would leave the altar and go through the congregation, persuading sinners to go forward and seek God's forgiveness. The second day, Nov. 15, 1870, after the afternoon services, with his mother and sister, all in earnest conversation and prayer, he went to the bridge, from which a fine view may be had of the bay. Here the little company halted, and for a time no one broke the silence. The evening shadows were beginning to fall around them. It was now five o'clock. Looking down the bay toward the light-house, with his heart yearning for "the second blessing," he had reached the end of all self effort. A deep, solemn stillness rested upon his soul. Just then, as the light-house keeper lighted his lamp, and its cheering rays darted over the bosom of

the great deep, the light of Heaven fell upon the soul of His servant. Instantly all gloom disappeared; the witness of the Spirit came as clear and unmistakable to his sanctification, as it had come to his justification. And "the anointing abideth in him unto this day."

Such is the story of one that God has used, and is still using, for the advancement of His kingdom in the world. Douglas is only one of many agencies set in motion by this man of God who, "through sanctification of the Spirit and belief of the truth, was made meet for the Master's use, and prepared unto every good work."

EDGAR M. LEVY.





# DOUGLAS CAMP MEETING.

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## CHAPTER I.

“Come Holy Ghost, my heart inspire ;  
Attest that I am born again ;  
Come, and baptize me now with fire,  
Nor let thy former gifts be vain :  
I cannot rest in sins forgiven ;  
Where is the earnest of my heaven ?”

For several years I have felt that a history of this great camp meeting should be written. For, though this camp had a very small beginning it is safe to say, that it has not been equalled in power and glory by any camp in New England in the same time.

It is located on the New York and New England railroad, forty-eight miles from Boston, and fourteen miles from Putnam, Conn. It is in the State of Massachusetts, and is not far from the railroad station.

In the summer of 1875 J. W. Coolidge, Evangelist, of the Congregational Church, and Luther Wing, of the Methodist Church, held a small camp meeting on the other side of the road from the present camp. The meeting was held for the promotion of holiness, and the conversion of sinners. Among those that were present, we may mention : Dea. George M. Morse and

I. T. Johnson, Evangelist; Dr. C. B. Robbins, of Worcester; Ex-governor Berry, of N. H., a Methodist who was in office at the time of the late war. Also several recent converts from the Catholic Church in Putnam. Also, Deacons Lovering and Carver of the Baptist Church, Putnam; and Deacon Stoddard of the Congregational Church, in Douglas. Rev. F. D. Blakeslee, D.D., President of the East Greenwich Seminary (R.I.), preached on the sabbath of the camp, and Miss Charlotte Holmes, a Quakeress, of Burrillville, R. I., also preached at that camp on the sabbath. Her sermon was in the morning and made a profound impression. Dr. Blakeslee carried the congregation by storm in the afternoon.

The social services during the sabbath were conducted by Deacon Morse and I. T. Johnson, and quite a company were converted during the day. The first convert of the camp meeting was a French Catholic, named Peter Dion, who has since become a missionary among the French. This conversion stirred up much opposition, which was manifest on every side.

The following brethren were also present and helped in the social and public services, pointing sinners to Christ, and encouraging believers: viz., Rhoades Allen, Dea. Wm. Stone, Joseph Cundall, Deacon Fenn, Dea. T. P. Botham, Dea. F. Lovering, all of Putnam, and E. M. Hough of East Douglas.

God honored that meeting with his gracious presence. There were so many converted or sanctified, that there was a general desire that there should be another camp meeting held in that vicinity, next year, and as Dea. Morse was a business man of means, and was such an

earnest worker, he was desired to take the lead in the enterprise. Feeling that he might glorify God in this work, he purchased several acres of land, and erected several buildings, including a dining-hall, office, and dormitory, also a number of tents.

The camp meeting in 1876, was under the care of Dea. Morse, I. T. Johnson, and other laborers, both lay and clerical. The presence of the Lord was manifested, sinners were converted, and believers sanctified by the power of God. Charles Nichols, a Congregational evangelist from Boston, took a generous part in these early meetings. The meeting increased in favor with God and man. The people in all the region round were interested, and came to the services. There was no Tabernacle at that time, so in rainy weather, the services were held in the pavilion in front of the office, in the tents, and sometimes in the dining-hall.

The services were held on the line of entire sanctification for believers, and true repentance and faith in Christ, for the salvation of sinners. "The power of the Lord was present to heal."

All these premises were owned by Dea. George M. Morse, who is a mill owner and manufacturer from Putnam, Conn., where he lives in a large mansion, where his cotton mills are located, where he earns the money which he so freely spends for God and suffering humanity, and where his large family of nine children have been born, who are branching out in many directions.

Deacon Morse is a vigorous man, of medium stature and of peaceable disposition. He was converted as follows:—

After he had lived in sin about forty years, he promised his mother to read the Bible through if she would send him one in large print. While engaged in reading his Bible he was called to sit up all night and watch with the dead body of a neighbor's child. At the midnight hour, all alone, God met him as he read the following stanzas, which he found, that night, in that Bible, which his mother no doubt put in. The stanzas are said to have been written by Mrs. Phœbe Palmer. As he read them the Holy Spirit applied them to his heart and he burst into tears, and cried like a child.

“ Remember, love, who gave you this  
 When other days shall come —  
 When she who had thy earliest kiss  
 Sleeps in her narrow home.  
 Remember, 'twas a mother gave  
 The gift to one she'd die to save.

That mother sought a pledge of love,  
 The holiest for her son;  
 And from the gifts of God above  
 She chose a godly one.  
 She chose for her beloved boy  
 The source of life, and light, and joy.

And bade him keep the gift — that when  
 The parting hour should come,  
 They might have hope to meet again,  
 In her eternal home.  
 She said his faith in that would be  
 Sweet incense to her memory.

And should the scoffer in his pride,  
 Laugh that fond gift to scorn,  
 And bid him cast that pledge aside  
 That he from youth had borne —  
 She bade him pause and ask his breast  
 If he, or she, had loved him best.

A parent's blessing on her son  
Goes with this holy thing;  
The love that would retain the one  
Must to the other cling—  
Remember, 'tis no idle toy  
A mother's gift — remember, boy."

This incident led to his conversion. Mothers pray on, for your wayward boys.

After he had been soundly converted, he was deeply convicted of inbred sin, and felt his need of entire sanctification. He could not rest till he had the precious blessing of a clean heart. This wonderful and complete salvation not only enlarged his heart but also increased his benevolence. He began to study various ways of doing good to his fellow-men.

He found a true friend and fellow laborer in I. T. Johnson, Evangelist, of Oxford Mass., whom God has been pleased to honor with the salvation of many souls, in many places, for many years. Brother Johnson has done excellent service on this ground from its beginning, and has a fine cottage on the ground.

The secretary of the first two camp meetings on this ground was Stillman Morse, son of Deacon Morse. Then W. F. Davis of Oxford, took this office for a number of years. They both did good service. I very well remember the early camp meetings on this ground.

They were small, but full of power, and accomplished much good. Souls were converted, including some French Catholics, some of whom have become efficient workers in the cause of the kingdom of Christ; and one, at least, has become a minister of the Lord Jesus.

Rev. George Hughes was an early attendant at this

glorious camp, for Deacon Morse was led to seek entire sanctification through reading "The Guide to Holiness." God has given Brother Hughes much power in preaching on this encampment. He is a minister of the old-fashioned sort, whose faith in God is full and complete, and who preaches with and by "the Holy Ghost sent down from heaven." I remember how he preached one year upon, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." He was caught away by the Spirit, and carried the people with him. He was also an honored and faithful member of "The National Camp Meeting Association" for a number of years, and is one of the editors of "The Guide to Holiness," which is always full of the sweetness of the gospel of the Son of God. For a number of years I had charge of the children's meetings on these grounds, and many were converted to God. I. T. Johnson would generally hold, at the stand, a large and successful revival service immediately after dinner on Sunday, when the masses were there. He is a plain-spoken, earnest, and successful worker. I must not forget to mention Mrs. Susan B. Morse, the mother of Deacon Morse. She was indeed the mother of the camp, while her son was the father of it. She had a fervent spirit of piety, and and took a great interest in this camp and helped to pay its expenses for many of the earlier years. But on June 17, 1881, the Master called, and she went from the toils and sufferings of earth, to the rest and joys of heaven. Her good works were many, and her memory is blessed. She "rests from her labors and her works do follow her." She was the worthy mother of a noble

son, for whom she prayed many years before he was converted, and when he was far away from God. Her prayers prevailed, and her heart greatly rejoiced. Mrs. George M. Morse has taken a great interest in the camp meetings, and otherwise rendered excellent service in advising with her husband about it. I must also make special mention of the indispensable man of the camp, William B. Stone, who for so many years has been the caterer, has done such splendid service in feeding the multitudes, and whose disposition has been so even that he could maintain his temper under many provocations. No wonder that so many people came from Providence and other places when they could have both a spiritual and a temporal feast at the same time. Among them I must make special mention of Dea. Gulliver of Providence, and his excellent wife. They were so full of faith and the Holy Ghost that we were all glad to meet them. The deacon died. His widow still delights to come to Douglas.

A lovely stream of pure water winds its crooked way through Douglas Camp Ground, and the tents are on each side of the stream. It reminds us of the valley of the Jordan, on a small scale. The land rises in front of the preacher's stand, so that thousands of people can sit in sight within speaking distance. There is a heavy growth of pine trees that make a lovely shade. It is beautiful for situation, and is already a joy to all New England.

Mrs. N. J. Hill of East Douglas attended the first camp meeting. She walked from East Douglas to the camp on a very hot day. She and Luther Wing were

the only persons in town at that time that enjoyed full salvation. She has been a faithful attendant ever since.

Dea. Morse told us that when at Round Lake National Camp Meeting in 1872, he met a one-armed man in the woods; he began to preach to him "Jesus," and wept over him. He was converted and became a minister, after finishing his education at Drew Theological Seminary. Bro. Tilley tells a similar experience in Delaware, where a tramp was entertained and saved, and became a local preacher.

At the first camp meeting on this ground, the power of God came down so that, in one of the social meetings in the men's pavilion, everybody was saved. A Frenchman ran out of the meeting and down to the office. Bro. Morse's son, Stillman, asked him how the meeting was going. He replied, "I stay till they catch 'em six. Then I leave." It is thought that there were thirty souls converted that night.

I am glad to learn that Zaccheus A. Ballard was at the first camp meeting. He says Mr. Coolidge was a devout man, and much concerned for the salvation of souls.

Mrs. Amanda Smith, who has labored so many years in Africa, was an earnest and very acceptable worker at some of these earlier camp meetings.





Yours Truly,  
W. Mc Donald.

## CHAPTER II.

“ Oh that the Comforter would come,  
Nor visit as transient guest,  
But fix in me His constant home,  
And keep possession of my breast,  
And make my soul His loved abode,  
The temple of indwelling God! ”

### NATIONAL CAMP MEETING AT DOUGLAS, 1879.

THESE National Camp Meetings have a mighty influence throughout the world. I have attended many of them, and can testify to the power of God as it has been marvellously displayed at these meetings. The National Camp Meeting at Douglas was under the charge of Rev. William McDonald, because Rev. J. S. Inskip, the President, was holding a National Camp Meeting in the West at the same time. They sent each other fraternal greetings by telegraph during the meetings, and it was quite refreshing to get the glad news from each other in that way.

Revs. W. H. Boole, Charles Munger, J. A. Wood, J. N. Short, George Pratt, and Joshua Gill, of the National Association, were present at Douglas, and many other dear ministers of God; and Christian workers in abundance, including Rev. Bros. D. J. Griffin, King, Davies, and Livesey. Perfect harmony prevailed. Many were converted, reclaimed, or fully sanctified.

A poor drunkard was present, and could hardly give attention to the preaching; but Dea. Morse knew the man, and how important it was that he should be saved. We had a season of prayer, and Dea. Morse offered one of his mighty, wrestling, and prevailing prayers, for which he is noted. God answered prayer; the drunkard was sobered and saved, and lived for God two years, and died in the faith of God. A large tabernacle had been erected, where the services were held in rainy weather, and at other times.

There were some wonderful scenes of power at this National Meeting. Indeed, such was the faith of the people in God, at this camp, that no ordinary blessing could satisfy them. The preaching was kept fully on the line of "holiness to the Lord." Surely, these were among the times that the prophet wrote about, when "holiness to the Lord" should "be upon the bells of the horses, and the pots in the Lord's house" should "be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts."

Indeed, so fully did the distinction between regeneration and entire sanctification prevail among the people, that one of the boys that had been converted in the children's meeting, when giving his testimony a few days after, said, "I know I have been converted, but I have not that other blessing."

He knew he was not wholly sanctified, as the people were around him. And so did many more, who could not rest till they obtained that great boon of heaven. Christians of all churches entered into this blessed

state, and went home to tell of the wonderful story of Jesus, and His perfect and wonderful love.

At this camp meeting the New England Association for the Promotion of Holiness was organized. Rev. Wm. McDonald was elected president, and Bros. Pratt, Munger, Stratton, Livesey, Cilley, and Malcolm were vice-presidents.

Bro. McDonald has had charge of nearly all the camp meetings at Douglas since that time. He was also vice-president of the National Association for the Promotion of Holiness, of which Rev. J. S. Inskip was the honored president. These two mighty men of God have travelled at least 50,000 miles together, and held some of the most glorious camp meetings that mortals ever attended. Glorious men, each of them, but very different in their temperaments.

John S. Inskip was aggressive and fiery; Wm. McDonald was more conservative and sober. The one was the engine, the other was the balance-wheel, and one was just as essential as the other. Indeed, it is hard to see how one of them could have succeeded without the other.

The New England Association did much good, and held a number of good camp meetings. Rev. J. A. Wood was a very efficient member, and has been made a great blessing by his able sermons and vigorous exhortations and fine discriminations. McDonald and Wood make a good, steady, and vigorous pair, and were always reliable and ready for any emergency.

The camp meeting of 1880 at Douglas was a season of great power. Bro. McDonald was away, and Rev.

G. Pratt of Maine, a wonderful man of God, was to take charge of this meeting, but illness kept him away. So Dea. Morse led the camp meeting in a very successful and acceptable manner. The influence of the last year's meeting had gone out far and wide, and the people came in great numbers. Other buildings had been erected for the increasing crowds; still it was hard to accommodate them all.

The burden was upon my heart for the children. Meetings were appointed, and the seal of heaven was upon these meetings from the beginning. The last service among the children was marvellous in the eyes of angels and of men. At this time John S. Inskip, Wm. McDonald, and J. A. Wood were on their way round the world.

After Rev. G. Hughes' wonderful sermon, Mrs. Clark of New York was overwhelmed with the power of God, and fell at the altar before the Lord, and many felt the shock of divine power. The altar service continued till eleven P.M. It was a glorious time. The last meeting of the camp was in the line of assimilation with the image of God. We were crying out to God for the image of Christ to be stamped upon us. Many received the answer to their prayers. The glory of God covered the camp. Thus closed the heavenly camp meeting of 1880. There was an excellent set of sermons preached at this camp meeting, and they were a great blessing to the people.

The camp meeting of 1881 commenced Aug. 2. Much prayer had been offered concerning this camp meeting, and the power of God was there from the

beginning. Rev. Wm. McDonald was in charge, and opened the first service with a discourse upon "The Baptism of the Holy Ghost," at the close of which the people flocked to the altar. It was a time of great humiliation before the Lord, and was a good preparation for the rest of the camp meeting. Bros. McLean, Simmons, Wood, Short, Gill, Munger, Dr. Steele, the writer, and many others were present, including Dr. Charles Cullis of Boston. The sermons were full of holy power and heavenly unction.

Rev. John Allen of Farmington, Me., was called "Camp Meeting John Allen." was at this meeting. He was filled with the Spirit, and made a great blessing to the people. He was present at every camp meeting here until God called him to his eternal reward. He was quite a preacher when the Spirit was upon him, and preached with great acceptance. He died in his ninety-third year, Aug. 30, 1887, on the East Livermore camp ground, Me., the day after he preached there; and "ceased at once to work and live." Rev. John Allen was an excellent man of God. He attended three hundred and seventy-four camp meetings.

Misses Cassie and Lois Smith of Pawtucket, R.I., were efficient workers at this meeting. Bro. Alderman of Hyde Park, Mass., had charge of several services.

Perfect harmony prevailed, and the tide of salvation rose higher and higher, until Jordan overflowed all its banks. All classes rushed to the altar as soon as they were invited; and some of the quiet people, who have a great sense of propriety, were so overpowered by the Spirit, that they would fall down before the Lord at the altar; others shouted for joy.

The Sunday morning love feast almost excelled everything we had ever had at even a National camp meeting. Two hundred testified for God in eighty minutes, and the testimonies were clear and strong, and very definite. One hundred witnessed for Christ by rising, that had no time to speak. God was there in great power.

Dr. Charles Cullis of Boston preached an excellent sermon after the love feast, from John 2: 7. Many were blessed of God under the word.

Mrs. W. McDonald held some precious mother's meetings, and Mrs. J. A. Wood held a series of meetings for young ladies. Mrs. Dr. Levy led the children's meetings.

In these days of power it was very common for a little group, here and there, to go up the side of the hill or down in some valley, and hold a prayer meeting for a special blessing upon the services. How many times I have known Bros. Griffin and Thomas to do so! Who can tell the power of united and believing prayer? I hope this custom will be kept up, for the good of those who pray, as well as of those that they pray for.

As Bros. McDonald and Wood had returned from India, and had seen William Taylor's missions, and as the missionary fire always burned at this camp, a subscription was taken of \$114 for the Taylor missions. These missions in India, with those of Dr. William Butler, have become so very prosperous that there are now three annual conferences of the Methodist Episcopal Church in India. This camp meeting closed in a blessed manner, and the people were determined to come again.

## CAMP MEETING OF 1882.

With such a record the year before, no wonder that the rumor went out, and the people needed no persuasion to come to this camp, and they were on hand at the early part of the meeting, not for recreation, but for God and salvation.

A larger tabernacle had been erected by Dea. Morse, at a large expense, and hundreds of good chairs had been provided for the public good. Revs. J. A. Wood and William McDonald spoke in the first meeting, and the glory of God rested upon the people for half an hour, and a sacred awe filled the place. It was past ten o'clock at night when this meeting closed.

The preaching during the whole ten days was full of point and of power. Inbred sin was assailed on every side, and the power of the gospel was present to heal. So that "Where sin abounded, grace did much more abound." Rev. G. Hughes preached twice with much power; so did Dr. Levy. Rev. B. W. Gorham was there, and preached three times, with the unction from the Holy One. Dr. W. F. Mallalieu, now a bishop, preached on "The Pentecostal Baptism." The people were moved and melted under the words. Rev. E. A. Withey, evangelist, preached a precious sermon. He and his wife and four children have since then spent more than five years in Bishop Taylor's missions in Africa. When some one told the bishop that Bro. Withey prayed too much for Africa, the bishop said, "That will help to make up for those who do not pray enough." Bro. Withey is presiding elder of the Angola District.

Rev. John Parker of New York has attended all the camp meetings from the beginning, except the last, and is always a joy and delight. He is so full of heavenly sunshine that everybody is glad to see him; and although he only stays a few days, he is called on once or twice to edify and bless the people by his luminous and instructive sermons and his heavenly songs. His social qualities are very attractive.

Rev. J. S. Inskip made his only visit to this ground on the last three days of this meeting. He was in excellent health and spirits, and preached as only he could preach when the Holy Ghost rested upon him. He was pre-eminently a man of God, full of faith and of the Holy Ghost. He too has joined the blood-washed. He died at Ocean Grove, N.J., March 7, 1884. His last song was, "The Sweet By and By." Just before he died, with a face beaming with celestial light, he shouted, "Victory! triumph! triumph!" These were his last words. Blessed man of God!

Rev. David Updegraff of Ohio preached a blessed sermon on Sabbath afternoon. Bros. McDonald, Wood, Short, Bray, King, Alderman, and others preached at this camp meeting with divine energy. The Sabbath love feasts were, as usual, seasons of power. As many as four testimonies were given in a minute. They were such clear-cut testimonies that they sparkled like diamonds. Many wondered where so many precious gems came from. Many of them since then have gone to their heavenly rest. I must not forget to mention another true yoke-fellow, who for many years has taken charge of the office work

and had a general oversight of the temporalities of the camp meetings, — James B. Bowen. He is a man of solid physical proportions, of a genial temper, good judgment, long-suffering patience, and great endurance, who has endeared himself to all the people and is an indispensable man.

#### CAMP MEETING OF 1883.

This blessed camp meeting commenced July 24. with an informal service in the evening. Many were waiting before the Lord for the manifestation of the divine presence, and they were not disappointed. It was a meeting of unusual power. The promised Comforter was in the midst, and the camp meeting went on with great power from day to day. Rev. W. Bray and Dr. Daniel Steele preached on Wednesday. Rev. G. W. McDonald of Woodstock, N.B., J. A. Wood, and D. J. Griffin preached on Thursday. Revs. J. N. Short, B. F. Joy, and J. M. Leonard preached on Friday. Rev. G. E. Fuller, Dr. E. M. Levy, and G. Hughes preached on Saturday. Sunday was a great day, as usual. There was a glorious love feast in the morning, after which Rev. W. McDonald preached. Rev. John Parker preached at 2.30, and Rev. B. W. Gorham in the evening. God enabled each of them to preach in the Holy Ghost, and eternal good was done. About five thousand persons were in attendance, and positive results were achieved in the salvation of sinners and the sanctification of believers.

Dr. Daniel Steele preached his remarkable sermon on "The Holy Ghost the Conservator of Orthodoxy," which

was edifying in a high degree. Many Baptist brethren from New Brunswick were among the earnest seekers. Rev. H. C. McBride and wife were made a great blessing. Rev. G. Hughes and wife and son were blessed and made a blessing.

The tide of salvation rose higher and higher from day to day, till it reached a higher point than ever before at Douglas. There were twenty-six sermons preached by twenty ministers, including Rev. A. E. Withey. Six of them preached twice. Bro. I. T. Johnson conducted a number of noon and 6 P.M. meetings, and God made them a great blessing. The death of Dr. Palmer of New York was the topic of one service. He was a man of God, full of faith and of the Holy Ghost. Two hundred testimonies were given at the second love feast. They were as rich as if sent from the skies. Dea. Morse was all ablaze with divine glory. God helps him because he keeps his commandments; out of a million dollar's worth of property under his care, he will not allow repairs to be made on the Sabbath. Nearly \$800 were raised for missions. Rev. B. S. Taylor, then of Vermont, was made a great blessing.

### CHAPTER III.

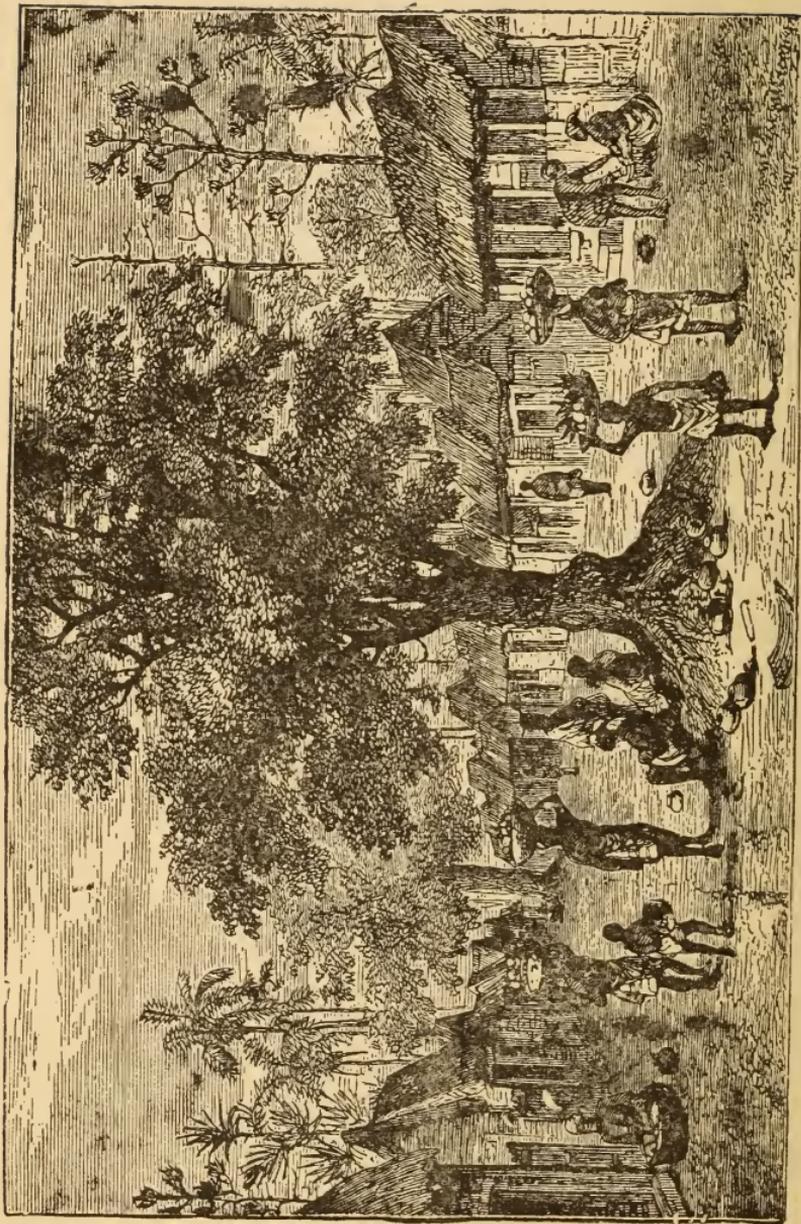
“WHERE is the indubitable seal  
That ascertains the kingdom mine?  
That powerful stamp I long to feel, —  
The signature of love divine;  
Oh, shed it in my heart abroad,  
Fulness of love, of heaven, of God!”

#### PEN AND INK PICTURES.

REV. WILLIAM McDONALD, so many years the president of this meeting, is also the President of the National Camp Meeting Association, since the death of J. S. Inskip. He is one of the editors of *The Christian Witness*, in connection with Revs. J. Gill and G. A. McLaughlin. He is well beloved by thousands all over the nation. He is now past seventy years of age and is ripening for eternal glory, but still wields his pen with great power.

Rev. Joshua Gill has had charge of the book stand at Douglas for many years; is one of the most laborious and successful business managers in all New England, an incisive and stirring preacher, an excellent singer, and one of the leading authors of that unequalled song book called “Songs of Joy and Gladness,” which has already had a sale of three hundred fifty-five thousand copies.

Rev. J. A. Wood has done excellent service at Douglas for many years. He is the author of that



VILLAGE ON THE WEST COAST OF AFRICA. A PALAVER TREE.

blessed book called "Perfect Love," and its companion book called "Purity and Maturity."

Bishop W. Taylor has been made a great blessing at Douglas for a number of years. His preaching is so plain and practical, and also scriptural, and his spirit is so genial, and his faith in God and man so strong and steady, that it is an inspiration to be in his company. He has just returned from his episcopal tour in Africa, and is in vigorous health. Thousands of dollars have been collected at Douglas for his mission work. This leads us to notice more fully that the missionary fire burns at Douglas.

Indeed, this may be called a missionary camp meeting; for many have been called of God to the mission field on these grounds. Among the rest we are glad to mention Rev. Amos E. Withey and wife, and four lovely children who were often at this camp. They were among the first company that went out to Africa in 1885, under Bishop Taylor, and have done such excellent work in various parts of the province of Angola. And the children, that many were sure would die, have stood the climate better than the adults, and can speak several languages, and are making excellent missionaries. The oldest daughter died in Africa. I shall never forget the time when Miss Effie Brannen of Boston felt it her duty to go to Africa. She had a mighty conflict with self and Satan. She knew her parents would oppose, but Christ called, and she could not refuse. When she gave up all, the fire of God flamed through her whole body, soul, and spirit. Her very countenance was all aglow with the divine glory. We subscribed money to send her to an academy, but the committee at New York said, "Send her on; she will

learn in Africa." The Mariner's Bethel Church of East Boston, of which Dr. L. B. Bates is pastor, and of which she was a member, gave Miss Brannen an excellent outfit. She sailed from New York and reached Africa in due season, and did good service for God. She became the wife of W. P. Dodson, one of Taylor's best missionaries. But her health failed and God called her home. She wears a martyr's crown in glory, and is far better off with her body in Africa and her soul in paradise, than though she had returned from Africa. Bro. Dodson would not leave his post of duty. Heaven will afford a grand reunion and a glorious coronation.

#### SEASONS OF SPIRITUAL POWER AT DOUGLAS.

I have seen many altar services at Douglas that were most glorious, that would run on hour after hour, so that it was almost impossible to close them.

"Heaven came down our souls to greet,  
And glory crowned the mercy seat."

We had an ever memorable altar service at the stand one night after Rev. G. Hughes had preached upon the spirit of martyrdom for Christ. The Spirit came down in such power that many fell before the Lord. Mrs. Clarke, evangelist from New York, was overpowered, and fell into the straw declaring she would be a martyr for the Holy Ghost. Many were filled with the Spirit. Others were transformed into the divine likeness.

Many a time Bros. Griffin and Thomas and others

would go into the woods and wait before God, hour after hour, in united earnest prayer, and simple, childlike faith. At other times Dea. Morse would have the burden of prayer upon him, and would take hold of God, by faith, till the heavens gave way. Then others would be moved in the same blessed way.

Some of these seasons of power were near the dining hall, when, as we left the hall, some one began to sing, and the people gathered round. The power of God would fall upon us. Some one would exhort and others would pray. Sometimes sinners would come forward for prayers, to find Christ. Sometimes a fully baptized man or woman would go on the hill near the hall and begin to preach. Sinners and saints would gather, and eternal good be done. The fire would spread from soul to soul, until many felt the power and the glory. Sometimes these seasons of power would be at the station, when the dear ones were going away, who were so full of faith and fire that they could not contain. The passengers on the train were amazed, and many passengers were convicted while these baptized ones were singing or telling their experience as the train moved on. Sometimes there were shouts of victory.

#### DOUGLAS CAMP MEETING IS UNDENOMINATIONAL.

Dea. Morse and his devoted mother and many more were Baptists, including Dr. Levy of Philadelphia; Bros. McDonald, Gill, and a host of others are Methodists; but they all feel perfectly at home at Douglas. Indeed, they are so baptized into one Spirit

that you cannot tell one from the other. They all beautifully blend like the colors of the rainbow, and all shine in the white light of the Sun of Righteousness.

Many successful Christian workers have been raised up or helped at this camp meeting. Besides I. T. Johnson, of whom I have spoken, I may mention the two Davis boys from Oxford, who from a small beginning have made good ministers of the Lord Jesus. Also F. B. Thomas, who has become quite a successful evangelist, and who, by the aid of Dea. Morse and others, went with his family to New Zealand, and preached the glorious gospel in those ends of the earth. He and his family suffered much during the seventeen thousand mile voyage. But the Lord delivered them, and gave them the victory again and again, both on the land and on the sea. Bro. Thomas is still in the harvest field working with power.

#### THE INFLUENCE OF THIS CAMP MEETING

Has already been felt in the ends of the earth, as we have already shown. It has also had a great influence upon the cities and towns of this vicinity. Hundreds have been converted, and I trust as many have been fully sanctified. "Holiness to the Lord" has been constantly on the banner and in the sermons and in the songs, until this whole region has felt the power. The people in this section are delighted to listen to the preaching of those excellent ministers that this camp meeting brings together. Miss Lizzie O. Smith of Willimantic, Conn., has been made a blessing to the camp, and the camp has been made a blessing to her. Her book has been read with interest and profit.

## NO SPECULATION AT DOUGLAS CAMP MEETING.

As Dea. Morse has owned all the real estate and personal property of this camp meeting, there can be no speculation in corner lots. The people go to worship God, and build each other up in holiness. They make this their great business. The baggage is hauled to and from the station free of expense, and Dea. Morse has held himself responsible for the expenses of the camp, and has paid out hundreds of dollars, if not thousands, from his own pocket, for this purpose. No wonder that the blessing of God is on this whole institution!

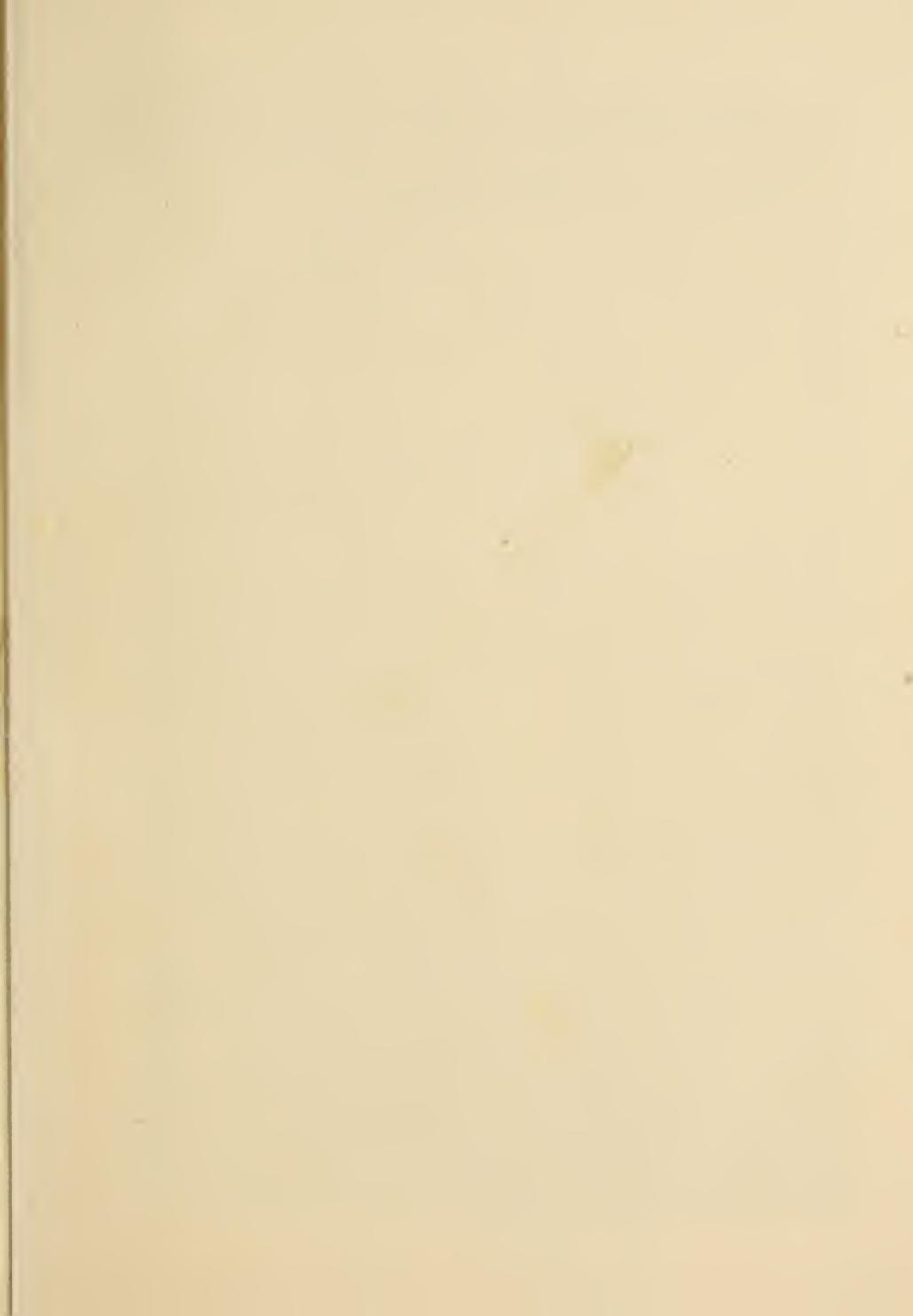
Dea. Morse has charity for all. The Lord has taught him not to despise any man. He seems to know how to do with all classes, and knows how to utilize the peculiarities of the various workers so as to make the most of them all. Dea. Morse lay at the point of death some years ago at Pitman Grove, N.J., when Bros. Withey and Griffin came to my room, and we offered "the prayer of faith," and God raised him up. We felt that we could not give him up; that his work was not done. After he recovered he told me that his soul entered the spirit world. He passed into eternity's dawn, but God spared him to his large family, and to the church. Dea. Morse had charge of the Silver Lake Camp Meeting, Vt., this summer. By the manifestation of perfect love and Christian benevolence, he endeared himself to all. Many were in tears when he departed. He wept himself. Long may his life be spared!

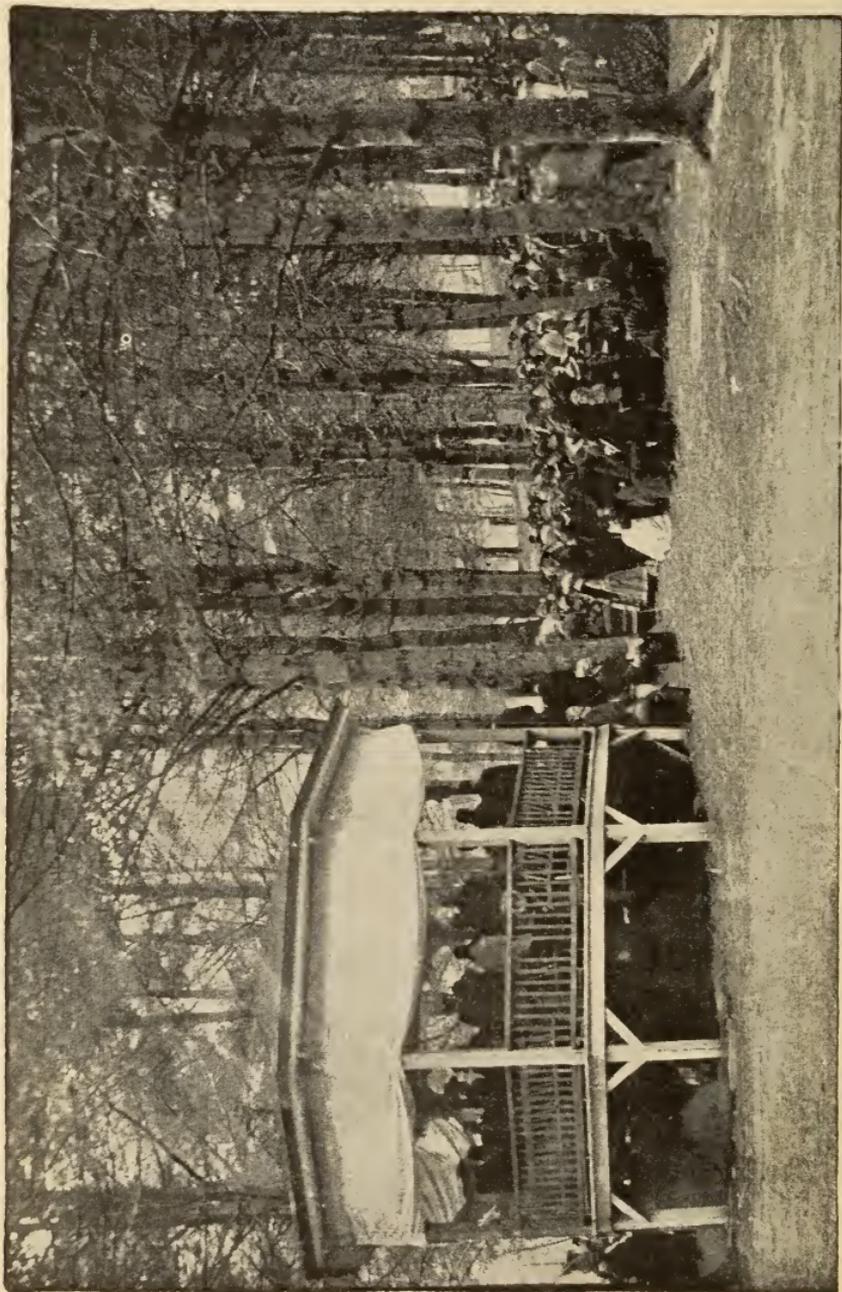
## DOCTRINES TAUGHT AT DOUGLAS CAMP MEETING.

The leaders of this meeting believe the teachings of the Bible, in relation to human depravity, that all men are born in sin, and shapen in iniquity. That "the heart is," by nature, "deceitful above all things, and desperately wicked"; and that after a man is truly regenerated by the Holy Ghost, still he has the remains of this depravity in him, and that it manifests itself in many ways, and tends to weaken his faith, damp the ardor of his love, becloud his spiritual vision, hinder his usefulness, and mar the peace of his soul. It manifests itself in pride; in self-will, often giving him a will contrary to the divine will, leading him to do something that is pleasing to nature that is not pleasing to God.

They have found, by experience, that these evils of the heart are not to be extracted by growth in grace. Yea, this depravity hinders the growth in grace. They teach, also, that soon after a man is truly converted, by proper instruction he may be led on to entire sanctification, or perfect love, and then go on his way rejoicing in perfect victory over the world, the flesh, and the devil; that amid all the trials of life he can walk and talk with God continually.

They teach that it is dangerous to live in any state below that of perfect love, for to refuse to be fully saved, when God commands it, is to forfeit even our assurance of our peace with God. They believe that all true Christians may have the blessed experience referred to by the poets: —





Speak the second time, "Be clean,"  
 Take away my inbred sin;  
 Every stumbling-block remove,  
 Cast it out by perfect love.

Break off the yoke of inbred sin,  
 And fully set my spirit free;  
 I cannot rest till pure within, —  
 Till I am wholly lost in Thee.

Therefore they think it best to have camp meetings and conventions at which this wonderful salvation shall be kept constantly before the minds of the people, and they be urged to press constantly after it. This is the very design of the Douglas Camp Meeting; and it is safe to say that this camp would never have existed if Dea. Morse had not obtained this experience in his own soul.

They believe, that after you are fully sanctified you can still go on to greater degrees of perfection; that in this world we may be "Changed . . . from glory to glory, even as by the Spirit of the Lord"; that while our feet touch the earth, our hearts may be in heaven and our treasures there also. In this way we may the better glorify God and benefit our fellow men.

They believe and teach that we may cease from groaning after this fulness and begin to glory in it, and continue in this glorying until God calls them to His everlasting kingdom. They contend for the glorious *liberty* expressed as follows: —

Oh, come and dwell in me,  
 Spirit of power within,  
 And bring the glorious liberty  
 From sorrow, fear, and sin!

The seed of sin's disease,  
 Spirit of health, remove —  
 Spirit of finish'd holiness,  
 Spirit of perfect love.

Hasten the joyful day  
 Which shall my sins consume,  
 When old things shall be done away  
 And all things new become.

I want the witness, Lord,  
 That all I do is right,  
 According to Thy will and Word,  
 Well pleasing in Thy sight.

I ask no higher state;  
 Indulge me but in this,  
 And soon or later, then translate  
 To Thy eternal bliss.

And again they sing, —

Breathe, oh, breathe Thy loving Spirit  
 Into every troubled breast!  
 Let us all in Thee inherit,  
 Let us find that second rest.

Take away our bent to sinning,  
 Alpha and Omega be;  
 End of faith, as the beginning,  
 Set our hearts at liberty.

They also cry out for the perfect *love* of God as expressed by the poet: —

The thing my God doth hate,  
 That I no more may do;  
 Thy creature, Lord, again create,  
 And all my soul renew:

My soul shall then, like Thine,  
 Abhor the thing unclean,  
 And, sanctified by love divine,  
 Forever cease from sin.

That blessed law of Thine,  
 Jesus, to me impart;  
 The Spirit's law of life divine,  
 Oh, write it on my heart!

Implant it deep within,  
 Whence it may ne'er remove, —  
 The law of liberty from sin,  
 The perfect law of love.

Thy nature be my law, —  
 Thy spotless sanctity;  
 And sweetly every moment draw  
 My happy soul to Thee.

Soul of my soul, remain!  
 Who didst for all fulfil,  
 In me, O Lord, fulfil again  
 Thy Heavenly Father's will.

They are crying out to God for the *rest* which the Bible teaches and the poet sets forth: —

Lord, I believe a rest remains  
 To all Thy people known;  
 A rest where pure enjoyment reigns,  
 And Thou art loved alone:

A rest where all our souls' desire  
 Is fix'd on things above;  
 Where fear and sin and grief expire,  
 Cast out by perfect love.

Oh that I now the rest might know,  
 Believe, and enter in!  
 Now, Saviour, now the power bestow,  
 And let me cease from sin.

Remove this hardness from my heart;  
 This unbelief remove;  
 To me the rest of faith impart, —  
 The Sabbath of Thy Love.

And when they have attained that perfect love and glorious liberty and heavenly rest, they go on singing, each one for themselves, —

I have entered the valley of blessing so sweet,  
And Jesus abides with me there;  
And His Spirit and blood make my cleansing complete,  
And His perfect love casteth out fear.

There is peace in the valley of blessing so sweet,  
And plenty the land doth impart,  
And there is rest for the weary, worn travellers' feet,  
And joy for the sorrowing heart.

There is love in the valley of blessing so sweet,  
Such as none but His bloodwashed may feel,  
When heaven comes down, redeemed spirits to greet,  
And Christ sets His covenant seat.

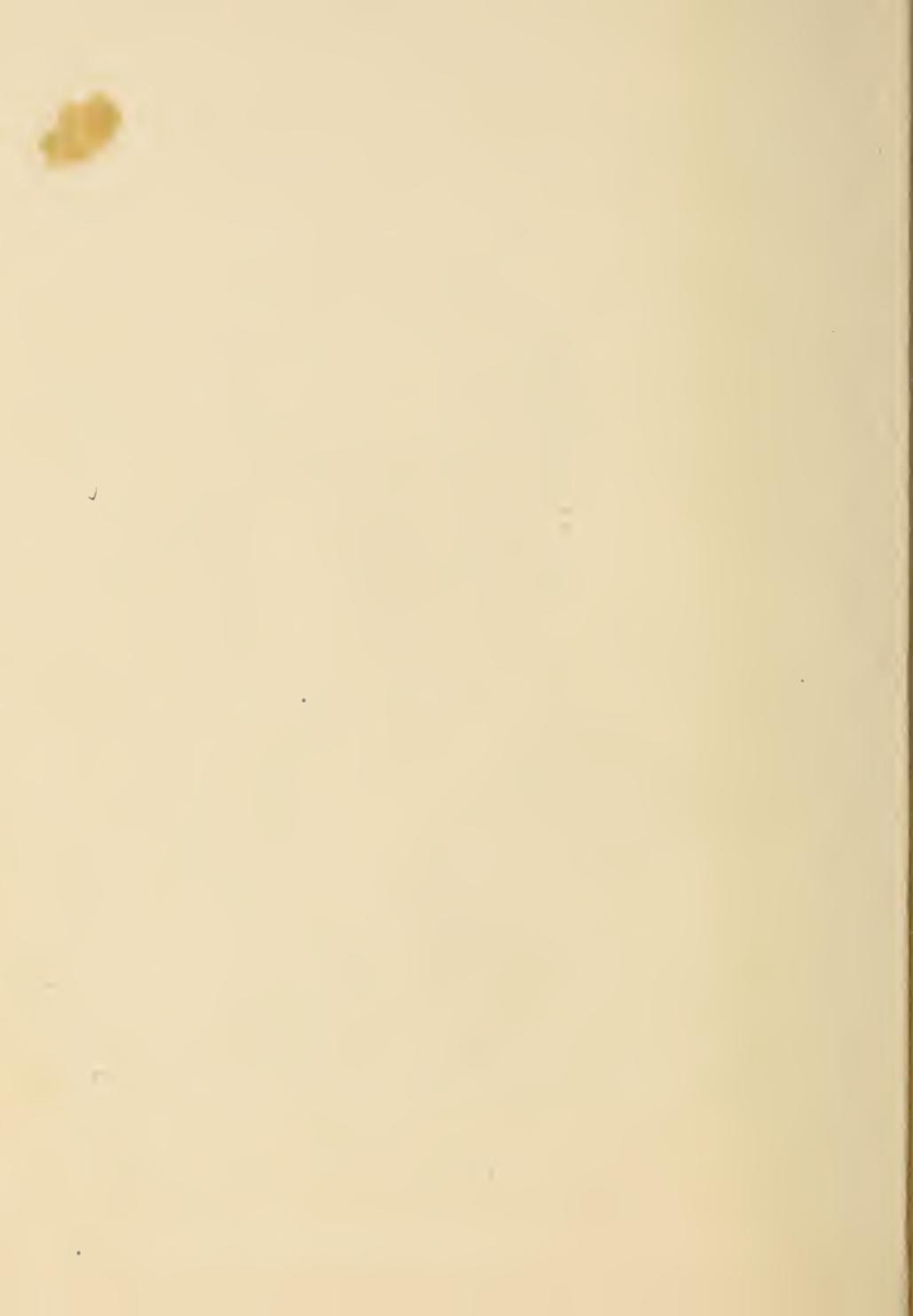
Some people cannot understand how they can be fully saved in the midst of so much sin and temptation. The following statements of Bishop William Taylor will be a blessing to many.

#### BISHOP TAYLOR ON INSTINCTS AND PASSIONS.

“The simple instincts are not under the direct control of the will, and hence are not essentially changed by the work of the Holy Sanctifier in the heart. The appetites and passions growing out of those instincts do come within the power of the will, and hence must be controlled and kept in harmony with one conscientious standard of righteousness. When an appeal is made by Satan, or any other agency, to any instinct of my nature, the first conscious instinctive emotion is



EDGAR M. LEVY.



not a moral action, for it is outside the province of the will. The appeal is indeed made to the will, through the persuasive medium of the instinct; and now I must meet it promptly at the very threshold of the citadel of my moral nature, and inquire — First, Is it right? If I conscientiously settle the question in the affirmative, then I thank God for affording me this source and means of enjoyment. Second, How far is this right? — for lawful gratifications may be carried on to an unlawful extent and hence become sinful. I then fix the line, and say to appetite or passion, so far shalt thou go and no farther. A mistake in judgment need not affect the purity of the heart; but the purity of the heart, on the other hand, will not exempt us from the legitimate penalties of other laws, other than the moral law of my conscience, which may be broken through that mistake.”

Others may be perplexed how they can maintain this exalted state if they should ever reach it. To such I recommend the following hymn of Capt. Kelso Carter.

Standing on the promises of Christ, my King,  
Through eternal ages let His praises ring;  
Glory in the highest, I will shout and sing,  
Standing on the promises of God.

CHORUS : Standing, standing, standing on the  
promises of Christ, my Saviour;  
Standing, standing, I am standing on  
the promises of God.

Standing on the promises I cannot fail  
When the howling storms of doubt and fear assail;  
By the living Word of God I shall prevail,  
Standing on the promises of God.

Standing on the promises I now can see  
Perfect, present cleansing in the blood for me,  
Standing in the liberty that Christ makes free,  
    Standing on the promises of God.

Standing on the promises of Christ, my Lord,  
Bound to Him eternally with love's strong cord,  
Overcoming daily with the Spirit's sword,  
    Standing on the promises of God.

Standing on the promises I cannot fall,  
Listening every moment to the Spirit's call,  
Resting in my Saviour as my all in all,  
    Standing on the promises of God.

These people believe that the very God of peace can sanctify them wholly, and then preserve them, spirit, soul, and body, blameless unto the coming of our Lord Jesus Christ. (1 Thess. 5: 23, 24.) They believe that we can walk with God, like Enoch, and have the testimony that we please Him, and be ready to be translated any day when the Lord shall call. They believe that they may be filled with all the fulness of God. (Eph. 3: 16-19.)

#### HOLINESS CONVENTIONS AT PUTNAM.

The interest in the Douglas Camp Meeting and the great theme of holiness has led Dea. Morse to hold holiness conventions at Putnam. They continue about four days, and are held in the hall fitted up by the deacon, or in the church. These conventions have a salutary influence over the community, and bring together many of the saints of the Most High.

Rev. J. J. Woodbury and family, of the New England Conference, have always had a tent at this camp meeting,

and have always had a lively interest in the well being of the camp and people. He died suddenly at Turner's Fall, Mass., April 21, 1885. "He walked with God, and was not, for God took him" to rest in his Father's house. The widow and daughter still remain. His daughter, Mary, is a successful evangelist and a powerful woman in prayer and exhortation.

The missionary fire of this camp meeting sent Miss Rose Williams into Bishop Taylor's work in South America for several years. She returned in broken health, but is recovering. She is a fine singer and a good worker for Christ.

Dea. Levi Stoddard, an excellent Christian man, was a member of the committee of arrangements for many years. He died in peace, in Douglas, in the summer of 1888. I shall never forget that Dr. Levy asked the privilege of holding a five o'clock P. M. meeting to be comprised of Baptists and Congregationalists exclusively. The meeting was appointed, not to draw any invidious distinctions, nor to mar the beautiful harmony of Christians of all evangelical churches, but simply to ascertain to what extent the doctrine and experience of holiness had spread among these two leading denominations in New England. I am glad to record that the large tabernacle was crowded at the appointed hour, and about three hundred rose to testify to this blessed experience, and many gave utterance to the fulness of their joy.

The meeting made a profound impression, and was characterized by great tenderness, and showed to all how "holiness to the Lord" was spreading in all the churches, and this glorious camp meeting was helping on this blessed work.

Dr. Mary R. Myers, a graduate of the Boston University, was present at a number of these camp meetings, and caught the missionary spirit that she afterward manifested so gloriously in going out to Africa with the first company that sailed under the direction of Bishop Taylor. She was married on the coast of Africa to C. L. Davenport, one of the missionaries, by Bishop Taylor, and was stationed a number of years at Dondo, two hundred and forty miles up the Coanza River, and did excellent service both as a medical doctor and faithful missionary. She was beloved of all. She died in holy triumph at Dondo, in the midst of her extensive usefulness. Her grave, in that lovely valley of the Coanza River, is a monument of the love of Jesus in a human heart.

J. G. Covley of Norwich has attended many of these camp meetings. He was editor of a newspaper for many years, and experienced entire sanctification at his home eight years ago. He had the assurance in him that he should never lose this great blessing, for God loved him with an everlasting love.

Mrs. Celia Smith of Providence, R.I., came to this camp in 1883, with Gilbert Irons and wife, and John Lamond and wife. They were so filled with the Spirit that they determined to have a small Douglas Camp Meeting in Providence. They held meetings from house to house, until the meetings were settled at the home of Sister Smith, at 58 Wilson Street, where they have been held weekly ever since, and have been a fountain of blessedness all the time.

Mrs. H. H. Bennett of Warren, Mass., came to this

camp in 1886. She was so wonderfully emptied of self and so gloriously filled with God that heaven came down to earth. The glory of God has filled her soul ever since, even under severe trials.

I am very happy to record the many pleasant times that we have had with J. H. Atwater and his amiable wife, from Providence, R.I. They are choice spirits, filled with perfect love. They belong to the people called Friends. They are friends, indeed, of all that love our Lord Jesus Christ. They are always welcome, and their testimony is well received because they are true to God all the year round.

Thomas Lankton of Hartford delighted to be at this camp, and though he was lame and aged, his heart was young. His little book has been made a blessing. He enjoyed entire sanctification.

## CHAPTER IV.

“THY power I pant to prove,  
Routed and fix'd in love;  
Strengthen'd by Thy Spirit's might,  
Wise to fathom things divine,  
What the length and breadth and height,  
What the depth of love like Thine.”

DOUGLAS CAMP MEETING, 1884.

THIS meeting opened July 29. The tide of salvation was high at the start, for so many were blessed the year before that the largest company was present on the first evening. Rev. William McDonald read the thirty-fifth chapter of Isaiah, and made a few opening remarks, then called upon Bro. Gorham to lead in prayer. He prayed like a man full of the Holy Ghost, as he often did, and the power of God came upon the people. Other earnest prayers were offered, and testimonies were given. There was so much of the presence of God manifested that some said, “This camp meeting begins where some camp meetings close.” The grounds were in excellent order for the crowd that thronged the place. This was, indeed, the largest camp meeting ever held on this ground.

There was a large company of ministers present, and they all entered heartily into the work. Dr. Watson

preached the first sermon with his usual power and spirituality. Rev. E. I. D. Pepper editor of *The Christian Standard*, preached in the afternoon. Many were blessed under the word. He is one of the sweetest spirited men in the holiness ranks, yet he can utter the plainest truths without fear. Rev. J. A. Wood preached in the evening, and God was with him.

Bros. Short, Simmons, and Griffin preached the next day, and Dr. Levy, Bishop Mallalieu, and Bro. Gorham preached the next day, which was Friday. Dr. Herr Baptist of Norwich, Conn., and Dr. Watson and George Hughes preached on Saturday.

The love feast on Sunday was led by Rev. N. P. Alderman, and was of the glorious kind. One hundred and ten spoke in forty-five minutes, and were followed by a powerful sermon by William McDonald. Dr. Watson and Bishop Taylor also preached the same day.

The social meetings were led by Bros. Leonard, Coon, Davies, Bray, Ballentine, Sprague, Joy, J. H. Mansfield, Alderman, Withey and Johnson. Bro. Gorham led the eight o'clock meeting on Wednesday and read Isa. 40, and brought out the fact that "love is the essence of all religion, and is the mightiest influence in the universe." He said, "We want the fire of God all through us; if you get in the habit of going back and forth, it will take seven archangels to hold you up. I am justified, sanctified, and satisfied." Rev. F. B. Joy, a Baptist, was present, and was made a blessing to many. Bro. Short said in the eight o'clock meeting, "I died hard. Let people get down and stay there till they die, and they will get the baptism of the

Holy Ghost." Dea. Morse said he was "saved tremendously."

Dr. Levy preached from 1 Thess. 5: 23, and said: "Justification by faith was rescued by Luther from the rubbish of Romanism. We now want to rescue sanctification by faith from the neglect of the present age. Not by works but by faith; the cleansing stream is at our feet. It takes but a little time to plunge in and be cleansed."

Bishop Taylor preached from 1 John 4: 16, 17. He said, "I dwell in the air, and the air dwells in me. When sin is in man, the Spirit is left out; but let sin out, and you do not have to ask the Spirit to come in, any more than you do the air when you raise the window. When you entered the kingdom of God you had to submit, and you can stay in the kingdom only on the same terms. I came to God as a felon, legally dead; but now I have rights and have something to bring. The eleventh commandment is love. I am to present my body as a living sacrifice, exercising perfect submission and perfect faith."

Bishop Taylor gave an account of his self-supporting missions on Monday, and a collection of \$216 was taken besides the \$500 given by Dea. Morse. The crowd was so great that about sixty had to go to East Douglas to stay on Saturday and Sunday nights. The feast was so exceedingly rich that the people could not stay away.

Rev. J. A. Wood, in his sermon on Heb. 4: 3, said: "We have rest through faith; the streets of heaven begin below. Christ brings peace by saving us from sin, which

is the only disturbing element in the universe ; conversion is the greatest work God ever does for the soul. This perfect soul rest is not exemption from physical or mental suffering. Entire sanctification takes the carnal bent out of the will."

Rev. J. Gill preached from 1 Cor. 7: 6, and said, "Moral impurity consists in outward transgression and inward depravity. The gospel provides a remedy for both. The atonement furnishes the ground, and the Holy Spirit the agent. The processes are: first, the washing of regeneration; second, sanctification. By these processes a man morally impure becomes morally pure, and adjusted to God's law."

At 1.30 P.M., Bro. Johnson gave a Bible reading on the Holy Ghost. At 6.30 P.M. Miss Elizabeth Sisson spoke of her mission work in India.

At 1.30 P.M., on Wednesday, Bro. Devinaw, a converted Catholic, gave an address which included an account of his work among the Catholics in Illinois. He is now pastor of the First French M. E. Church in America.

The closing sermon of this marvellous meeting was by Bro. Wood, from Col. 3: 5-8. To obtain sanctification, and the witness of it, is not a hard thing but an easy thing, when we ask it with all the heart.

Dea. Morse followed with a rousing testimony of his experience, which produced a profound impression. Bros. Johnson, Hatch, and Gorham also spoke. These testimonies were followed by a blessed season of prayer; and thus ended the largest, and many think the best, meeting up to that time on this ground.

## CAMP MEETING OF 1885.

This meeting commenced July 30. The first meeting was for consecration, and was led by W. McDonald. Rev. J. A. Wood preached the first sermon from Matt. 5: 1-12. The same heavenly power was present, for the people had not forgotten the blessed meeting of last year. Rev. B. W. Gorham preached in the afternoon from Matt. 6: 22, 23. Capt. R. Kelso Carter preached from Gen. 9: 25. The love feast was led by Rev. W. McBray, and was of the same usual heavenly order. The love feast was followed by a sermon by President McDonald, from Heb. 6: 1-3. Bro. Short preached in the afternoon, and Bro. Gorham in the evening. Rev. F. B. Dickinson, late of Norwich, Conn., then of Somerville, Mass., had entered into the experience of entire sanctification, and preached a blessed sermon from Num. 9: 16. This glorious, young, and most promising minister of the Baptist Church, was like a flaming meteor, and illumined the moral heavens where he shone. But alas! like a meteor he vanished away, after a short sickness at Somerville. There was a large crowd and much sorrow at his funeral. Rev. John Parker preached from 1 Pet. 1: 15 and Heb. 12: 14. Rev. D. O. Fox, returned missionary from India, was present, and preached from Matt. 5: 48.

It is wonderful how much is crowded into a single day at this camp. Beside the early morning meeting, which is well attended, there is a very large meeting at 8.30, running straight into the 10 o'clock preaching

service, followed by an altar service, and closing just in time enough for dinner. Then at 1.30 comes the mothers' meeting and the children's meeting and a public service at the stand. Another sermon at 3, and a service of song and testimony at 6.30, and a sermon, followed by an altar service, at 7.30. And this tremendous high pressure is kept up for ten days, till heaven, earth, and hell are moved. Bishop Taylor's missions were remembered in a public meeting, led by the president, and \$1,251 was raised for these missions. Rev. A. McLean preached a very profitable sermon. He is always a welcome worker. The closing services were of thrilling interest.

#### CAMP MEETING OF 1886.

This camp meeting opened Tuesday, July 27. The first service was led by President McDonald. Rev. A. Hartt, evangelist, led the singing, as he has done for a number of years. Rev. F. B. Joy offered the opening prayer. The leader read a portion of the third chapter of Hebrews, and said: "Israel was guilty of many and great sins, but her greatest sin was that of unbelief. The great sin of the present age is unbelief. It is the sin of sins. The great sin of the Church is unbelief. This is worse than worldliness or any other sin. Multitudes of church members declare they do not believe that God can do what He has promised in His Word. They cannot enter in because of unbelief. Let this be a *faith* meeting. Put away unbelief. I fear there is a latent unbelief lingering about even some holiness people. Are we ready to throw ourselves overboard? The

power of God does not come except by believing God. Put away unbelief. By simple faith we conquer. Who is willing to part company with unbelief forever?"

More than one hundred came forward to be filled with faith and with the Holy Ghost. After a season of silent prayer, Bros. Short and Davies led in vocal prayer. The testimonies that followed showed that God had answered prayer. So this heavenly meeting began where it left off last year. Indeed, there is a kind of family feeling in this camp, so that all the meetings have the family resemblance. Most of the speakers reported the past year as the best of their lives.

The ministers and people were all ready for their full share of the work, and of the blessings of the camp, and faith was in lively exercise. Dr. A. Lowrey of "The Divine Life," preached the first sermon. He is stout and ruddy, with gray hair, and venerable in appearance. He offered prayer, and read the thirty-fifth chapter of Isaiah and preached from the eighth verse. His introduction was a beautiful description of the grandeur of the Holy Land. Free salvation and full salvation were the topics of his discourse. His discussion was clear, convincing, and spiritual. He would not use the word "holiness" as an adjective, by saying "holiness camp meetings" or "holiness literature"; he would not say "holiness gospel"; but "God's thundering legion for the spread of holiness." He concluded with three deductions:—

1. Nothing is legitimate in church, Sunday school, or religious machinery, that does not involve holiness.

2. Holiness is the very heart of Christianity itself.

3. Holiness is the great necessity of the Church.

It was a blessed and memorable service.

H. L. Hastings of Boston was on his way home, and stayed long enough to take charge of the 1.30 meeting at the stand, and gave a very impressive talk, full of points. He concluded that the eighth chapter of Romans is better to live in than the seventh.

Bro. Short stirred the people greatly by his afternoon sermon, on 1 John 3: 22: "And whatsoever we ask, we receive of him," etc.

President McDonald, in the evening service answered this question: "How may we know the leadings of the Holy Spirit from the other leadings and impressions?"

Answer. "The Holy Spirit always leads us on the line of the Word of God. Impressions may or may not lead in that way, but the Holy Spirit always leads that way. 1. The Spirit witnesses with our spirits that we are the children of God. 2. He leads us into all truth. 3. He brought to the disciples remembrance whatsoever Christ had said.

"Some think they may be so led by the Spirit as not to need the Bible any more. They forget that the Bible is the work of the Holy Ghost. The great work that the Holy Spirit does outside of His subjective work in the heart, is to open our eyes to understand the Scriptures."

Rev. G. N. Ballentine preached in the evening from Mal. 3: 10: "Prove me now herewith." "God has done His best to save every soul, and now He challenges us to prove Him. Heaven's windows are

large, and He has promised to open them wide if we will bring all the tithes into the store house. Bring in all, adjust yourselves to God perfectly, and stay there forever. Then comes the fulness of the blessing."

Rev. J. A. Wood preached on Thursday, from Acts 5: 1. The subject was, "The Baptism of the Holy Ghost."

"1. What is it? "This baptism is the free communication of the divine personality of God. The Holy Ghost is a person. And this baptism is as available now as in the days before the pentecost.

"2. Notice the *results* of this baptism. It is the communication of the fulness of God to the soul—a fulness of peace, joy, and power. It is the dynamite within us that removes all sin, and brings in all purity, all meekness, all humility, all patience. It takes us with all our idiosyncracies, and fits the soul for God's use." This was an excellent sermon and produced a lasting effect. Many came to the altar seeking this fulness.

Thus this camp meeting went on from day to day, increasing in the divine power, and leading hundreds into the fountain of cleansing. I have not space to quote other sermons, but they were all on the same line of entire sanctification for all believers. Many sinners and backsliders were led to Christ. Dea. Morse had charge of the last service, and one man was converted. Thus the saints of God were ready to go forth in Christ's name to do His will.

Mr. Thomas Kennedy from Ware, Mass., and his family, have been regular attendants upon this camp,

and have been greatly blessed. They were formerly from England. They are a happy, devoted family.

George E. Tilley, Jamaica, N.Y., came to this camp meeting affected with malaria, almost sick enough to be at home. As he stood upon the bridge not far from the dining hall, looking up the stream, and snuffing the balmy air, he said to himself, "This must be paradise, and this the river of the water of life." While standing there, his sickness left him. He was so baptized with the Holy Ghost that he went home and began to lead souls to Christ, and has helped to establish a Methodist Church at Floral Park, and another at Morris Park, and has become a local preacher, and has led many souls to Christ.

## CHAPTER V.

“ Ah! give me this to know,  
With all Thy saints below;  
Swells my soul to compass Thee,  
Pants in Thee to live and move;  
Fill'd with all the Deity,  
All immersed and lost in love. ”

### THE CAMP MEETING OF 1887.

THIS heavenly meeting began Thursday, July 28. Dea. Morse looked young and fresh. Bros. Johnson, Bowen, and Stone were at their posts of honor and service. There was a large body of ministers present at the beginning. An impromptu meeting was held in the tabernacle in the afternoon. The camp fires were already kindled, and one man was sanctified.

Dr. E. M. Levy and Rev. Joshua Gill had charge of this camp meeting, and were greatly aided in their work by the Holy Spirit. Dr. Reddy preached in the evening from Acts 19: 2: “Have ye received the Holy Ghost since ye believed?” This was his first sermon at Douglas. He was well received, and made a deep impression. He said: “The Lord’s taking possession of the tabernacle and of the temple were symbols of His taking possession of His spiritual Church at the pentecost. The pentecostal baptism



Sincerely yours

B. Wood Graham



is a sample of the bestowment of this gift upon the Church. This gift comes after conversion, and consumes inbred sin and fills the heart with perfect love."

B. W. Gorham astonished the people by the fire and fervor that he put into the meeting at half-past eight.

On Friday Bro. Ballentine preached at half-past ten, from, "The Word of God is not Bound." He showed us the what, when, and how of entire sanctification in a faithful manner.

Bro. Hughes gave us one of his glorious sermons on the "Transfiguration of Christ," which suggests: 1. Immaculate purity; 2. Transcendent love; 3. Superlative light. It was as Christ prayed that the fashion of His countenance was changed. So it may be with us. The transforming power rested upon a number in the altar service.

Rev. William McDonald preached the next day at half-past ten; text, Heb. 4: 1, 11. He told us of the rest, and how to obtain it; Canaan could not be the type of heaven —

(1) Because there were many enemies there. Not so in heaven.

(2) Besides, heaven is in the distance, but we that believe do now enter into this blessed rest. We may rest from internal discordance and from undue anxiety or anxious solicitude.

There is no future to a child of God, to one fully saved from sin. The future is now; moment by moment. The best time to enter this rest is immediately after conversion.

Rev. L. B. Wilson, M.D., of Baltimore, preached at half-past two, from Ps. 40 : 8 : "I delight to do thy will, O my God." "Many think that the oft-repeated idea of this psalm refers particularly to Christ. I think it applies much better to human nature. Some people delight to do some of the will of God. We must accept God's will as an entirety, yea; we must 'delight' to do that will, and shall, when our hearts are right. The position of the Psalmist is possible to us all."

In the evening L. T. Brown preached from Rev. 3 : 20, claiming that this text was spoken to Christians. "Christ desires to come into the soul, to root up and cleanse out sin from every part. He knocks by His Word and by His providences.

Dea. Morse led the love feast on the Sabbath. Nearly two hundred testified for Christ as an uttermost Saviour, after which Dr. Levy preached from Lev. 10 : 1-3. "The history of the Israelites teaches how God's greatest gifts may be man's greatest injury. The holy fire on God's altar is often used as a type of the Holy Spirit. There is often a lack of this holy fire in the pulpit, as well as in the pew. Strange fire is offered in preaching, prayer, and in giving praise." It was a blessed sermon. A shower came up in the afternoon, but the tabernacle would not hold the people. So when the shower ceased a second meeting was organized at the stand, and for nearly two hours the word of God was proclaimed by Bros. Sprague, Gill, Morse, and Perry, Mrs. Earle and Mrs. Carter. At the same time Dr. D. Clark was preaching in the

Tabernacle. After supper, another impromptu meeting was held near the dining hall; Bros. Gorham, Levy, Davies, Thomas, and others took a part. It was a holy hour, an overflow meeting, full of glory. Rev. J. H. Irvine of East Maine preached, at half-past seven, a most heart-searching sermon, from Gen. 2: 17. "The law of the Bible is, 'Sin not.' We must quit once and forever, or God will not accept us." There was great power in the altar service.

Dr. Dougan Clark preached on Monday, at ten o'clock, upon "Faith," from Heb. 11: 1. "The temple of Christian experience was built upon four pillars. The first two are justification and regeneration. These two are co-instantaneous. The second two are entire sanctification and the baptism of the Holy Ghost. The baptism of the Holy Ghost bears the same relation to entire sanctification that regeneration does to justification."

At half-past two, Rev. G. Hughes preached on being "Filled with all the Fulness of God." The fulness of God is the conscieus indwelling of the Holy Ghost. The Word was in power.

In the evening, Bro. Gorham gave us one of his marvellous sermons from 2 Cor. 3: 18: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image." The whole service was blessed.

The next morning Dr. Daniel Steele preached; text, Rom. 14: 17: "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." We have no space to report this admir-

able sermon. He dwelt mostly upon "righteousness, and peace, and joy in the Holy Ghost."

In the afternoon Rev. John Parker preached on "Heaven," with its many mansions, robes and palms, saints and angels, and the triune God. It was a great blessing to many.

In the evening we had another eloquent sermon from G. A. McLaughlin; text, "Purify your hearts, ye double minded." It produced great searching of heart in many. His preaching is clear and incisive.

Rev. W. H. Daniels preached the next morning, on "Jesus the King." There was a royalty in Christ's nature, and also in His claims. It was a sermon of rare interest and power.

Mrs. Levy conducted the children's meetings, and Mrs. Carter the mothers' meetings, each day, after dinner, and great good was done in each meeting.

Rev. C. J. Fowler preached at half-past two; text, 1 John 3: 3: "Every man that hath this hope in him purifieth himself, even as he is pure."

1. The Christian hope is real Christian experience.
2. This hope is an inspiration to Christian purity.
3. The degree of Christian purity is that of un-mixedness.
4. This purity is as universal as the Christian's hope.

Many were blessed by the preaching and in the altar service.

Rev. G. H. Butler preached in the evening a good, clear, definite sermon, from Eph. 5: 25-27. God blessed him and us.

Rev. B. W. Gorham preached the next morning from Rom. 1: 16. We have all kinds of power in the natural world, but the gospel is the power of God unto salvation.

Rev. J. Parker preached in the afternoon, from Job 35: 3, 4. The sermon showed the plan of salvation, in regeneration, adoption, and entire sanctification. He especially set forth the instantaneous and blessed character of "the second blessing."

Bro. Ballentine preached in the evening from, "Let your light so shine." It was a searching sermon. Many came to the altar at the close. It was hard to close the service at ten o'clock.

Bro. Daniels preached the next morning on "The Atonement." Christ is for us, and Christ may be in us. He suffered death for the sinful race. He gives life to the believing penitent.

In the afternoon Bro. McLaughlin gave a description of the two experiences of Jacob. There are two separate experiences for us. It was clear and convincing.

Bro. Fowler, in the afternoon, showed us how Cornelius was saved. He had initial salvation before Peter preached in his house; then he received the Holy Ghost for heart purity. He exhorted ministers and others to put holiness on the main track in their churches. Many pledged to do so.

The early meetings of Saturday were led by Bros. Wood and Joy. Rev. H. N. Brown was the morning preacher; subject, "Growth in Grace." It was a very clear and profitable sermon.

Rev. D. P. Updegraff of Ohio preached in the afternoon. His subject was Isaac and Ishmael. Hagar and Ishmael represented a state of bondage, or legality; regeneration is represented by Isaac and Ishmael in the house together; entire sanctification, by Ishmael cast out.

Bro. Gill preached in the evening with great power. The altar was crowded at the close, and one young man brought up five dollars for Taylor's missions. Men, women, and children were at the altar for conversion or entire sanctification. It was a heavenly time.

Rev. A. Hartt led the Sabbath love feast. There were two hundred and forty testimonies, full of light and truth. A great feast of love.

Bro. Updegraff followed with a sermon upon the difference between "the law of sin and death" and "the law of the Spirit of life in Christ Jesus." He is one of the most spiritually minded and sweet-spirited men, and a great favorite with the people. He is full of the gospel of Christ.

Bro. Johnson led a most glorious meeting at half-past one. Many were under conviction and some came and sought Christ.

H. N. Brown followed, with a blessed sermon upon Christ's model Church; text, Cant. 6: 10. The Lord was in the word, and a good altar service followed.

The closing sermon of the camp was in the evening. Short speeches were made by Bros. Joy, Levy, Gill, Gorham, Morse, and Updegraff. It was a very precious and tender hour. Many parted to meet no more. There was a blessed harmony during the whole camp

meeting. Many were converted or reclaimed or fully sanctified. God was glorified, and this old glorious camp kept up its record as one of the best, if not the best, camp meeting in all New England.

I ought to have noticed that James H. Earle, editor of *The Contributor*, of Boston, led a very profitable service on Tuesday morning. He is a very acceptable and efficient worker. On Sunday morning, Dr. Levy baptized the two daughters of J. H. Earle, and also the two daughters of Mrs. Carter, and John Lanman and others, in the stream that runs through the camp ground. It was a lovely service and the sun shone in great splendor upon the scene.

#### THE CAMP MEETING OF 1888.

This far-famed meeting opened July 27. Dea. Morse, Bros. Bowen, Johnson, and Stone were all at their posts. It seemed almost as though the meeting had been running all the year. The following ministers were present: McDonald, Levy, Short, Davies, Gorham, Eastman, Atwater, Crowell, Thomas, Perry, and Ray.

The first meeting was led by the president, who read the sixth chapter of Deuteronomy about perfect love, which was to be made prominent among the Israelites. So it should be with us. There was a large attendance and faith was in lively exercise.

Bro. Thomas led the half-past eight meeting on the first day. He dwelt upon his favorite topic, "Meekness, Gentleness, and Tender Love." Bro. Short preached the first sermon, on Jas. 4: 17: "To him that knoweth

to do good, and doeth it not, to him it is sin." Man is a moral being, but cannot do God's will in his natural state. He must be changed by the power of God. For this God has made ample provision in the gospel. The condemnation is because men will not come to Christ for this free and full salvation. Light is come, but men love "darkness rather than light, because their deeds are evil."

Rev. J. M. Hervey of California preached at half-past two, from Heb. 8 : 5. God has given in His Word explicit directions how men are to live that they may obtain eternal life. All they have to do is to follow the plan which God has presented. Rev. J. Gill preached in the evening from 2 Pet. 3 : 18. Several found salvation at the close.

Sunday, E. Davies led the early meeting. Rev. C. L. Eastman led the love feast, which was indeed a feast of love. The testimonies showed that the people had come here to enjoy salvation and to scatter the holy fire.

W. McDonald preached at ten, from Rom. 4 : 3 : "Abraham believed God." The life of Abraham was a grand illustration of a life of faith. We should all clearly distinguish between "the *gift* of faith" and "the *grace* of faith." All Christians have the grace of faith, but few have the gift of faith. The first is for salvation, the second for extraordinary occasions. The mighty power of faith was then enforced and illustrated. Many were blessed by the sermon.

Rev. John Parker preached to a great crowd at half-past two, from 2 Thess. 2 : 13 and Rom. 6 : 13. Sal-

vation was defined and explained and the processes stated; and how to obtain it was illustrated. There was power in the word, and a glorious altar service followed.

Dr. Levy preached in the evening from Heb. 7: 25. The uttermost salvation was set forth in a most attractive manner. Immediate results followed in the altar service.

On Monday Bishop Taylor preached his remarkable sermon on the salvation of the heathen; text, Rom. 2: 12-16. This is the clearest and by far the best statement of the condition of the heathen and their relation to the gospel, that I ever heard. The heathen like the rest of the world, will be judged according to the light they have or might have. All the ways of God are equal, and all will be left without excuse "in the day when God shall judge the secrets of men by Jesus Christ." Dr. Levy cried like a child during this great sermon. It ought to be spread through all the world.

On Monday afternoon the bishop gave another of his masterly addresses which show so clearly the majesty of his simple mind. The people were so stirred that they gave him at the close about twelve hundred dollars for his mission work. Dr. Daniel Steele delivered one of his instructive and profitable sermons, describing the new order of the Sons of God. Dr. Levy preached three sermons of spiritual worth. One of them was on Sunday morning, upon "Keep yourselves in the love of God."

Bro. McLaughlin preached two excellent sermons, one from "Whosoever is born of God doth not commit

sin," the other from "But the path of the just is as the shining light."

John Parker preached twice in his peculiar and winning way. H. N. Brown preached from "Contending for the Faith." Bro. F. B. Joy from, "Not by might, nor by power, but by my spirit, saith the Lord." This was a heavenly sermon. The Spirit filled him and applied the word to the people. This was his last sermon at this camp, and was well worthy the man and the occasion. Before the next camp his soul was with God, and his precious wife was a lonely widow, for their hearts were made truly one both by nature and grace. He was well beloved. B. W. Gorham also was on the camp ground for the last time, and was quite feeble, but still full of divine energy. I remember he had charge of the first afternoon meeting before the opening service. I began to sing that glorious hymn, "In the secret of His presence." While we were singing the fire of God fell upon us, till before we got through there was a heavenly conflagration. He was a blessed, holy man, never to be forgotten. His last sermon was on "Blessed are they that do hunger and thirst after righteousness for they shall be filled." His devoted wife was a constant benediction, always ready to wait upon him and to watch with him. He died saying, "Precious Jesus, I am thine! Hallelujah!" at Sea Clift, N.Y., spring, 1889. His last sermon was printed in the *Christian Witness*.

Rev. H. C. McBride and wife aided the camp by their heavenly songs, and by his blessed sermon about "having religion in the heart, and having the heart in

religion”; text, Gen. 26. It was a blessed sermon. Rev. G. Hughes preached from “The prince of this world cometh, and hath nothing in me.” Though not well in body, yet the Lord helped him mightily. It was a glorious camp meeting all the way through. The leaders of the social meetings did good service, and all helped; God was glorified, and the people justified or fully sanctified, or both.

I have only recorded the sermons, but there were many excellent exhortations and testimonies that were just as good as the sermons; but we have no room for them. Indeed, this was a heavenly feast from six A.M. to ten P.M., when silence was insisted upon that we might be rested for the next day.

“How blest the righteous when he dies;  
When sinks the weary soul to rest!  
How mildly beams the closing eyes;  
How gently heaves the expiring breast!

“A holy quiet reigns around, —  
A calm which life nor death destroys;  
And naught disturbs that peace profound,  
Which his unfettered soul enjoys.”

I have just had an interview with Mrs. F. B. Joy, and learn that her husband died in holy triumph, at Watertown, Mass., April 6, 1889. Before he died he had a radiant smile of holy joy on his countenance. He exclaimed, “Oh the heavenly glory! Oh the beautiful world! O Jesus, precious Jesus, so sweet!” To his granddaughter he said, “Meet me in heaven.” To his wife he said, “Sweet woman, you have been a helpmeet many years, you will go with me to the brink of

the river, won't you?" His last words were "Though he slay me yet will I trust in him."

The glory of God that covered his heavenly face still lingered after his spirit had fled; the undertaker marveled; he had never seen such a face before.

## CHAPTER VI.

“ The word of God is sure,  
And never can remove ;  
    We shall in heart be pure,  
And perfected in love :  
Rejoice in hope, rejoice with me :  
We shall from all our sins be free.”

### DOUGLAS CAMP MEETING.

THIS memorable meeting began July 26. President McDonald spoke the first evening from Isa. 62. The same heavenly power was present as last year. Rev. J. Gill preached the first sermon, text, John 1: 29. Rev. Mr. Freeman preached in the afternoon from Eph. 5: 25-27; and H. N. Brown preached in the evening from Matt. 5: 28.

Dea. Morse led the love feast on Sunday. Such was the power already manifested that ninety-two testified for Christ. The president preached at half-past ten, from 1 John 1: 7. Rev. J. A. Wood preached at half-past two from Matt. 5: 8. Rev. Ross Taylor, son of Bishop Taylor, preached in the evening, text, 2 Chron. 16: 9. It was a sermon of rare merit, showing that much of the spirit of the father rested upon the son. The writer preached the next sermon from Ps. 51: 10. Rev. J. A. Wood was the next to preach;

text, Heb. 2: 3. Rev. Ross Taylor led the half past six meeting for testimony and praise.

A number had been converted during the day including a poor drunkard. Bro. Ballentine preached in the evening, text, Rom. 6: 13, "Yield yourselves unto God, as those that are alive from the dead." This is all we can do, there lies our responsibility. There is no more important word in the Bible than "Yield," "Yield yourselves" "As alive from the dead." As we yield ourselves to him, he delivers us from all sin. Then our members become instruments of righteousness to God. The sermon was closed by a storm that continued all night. This was a very rainy camp meeting, but the holy fire burnt right on through the whole.

Bishop Taylor's son spoke upon the African Missions the next morning and took subscriptions for the *African News*.

Dr. Reddy preached at half past ten, text, Acts. 15: 8, 9. The gift of the Holy Ghost is a superadded gift to what we received at regeneration. This was so at the Pentecost and also in the text. The Holy Spirit is with all justified Christians. He *dwells* in all that are fully sanctified. The reception of the Holy Ghost brings purity of heart. After regeneration there is an inherited taint in our nature called "Original sin." We need a thorough cleansing.

The seat of sin is not in the body, it is in the carnal mind. The old man must be crucified. The two nature theory is not taught in the Bible. It was a precious sermon. Rev. John Parker followed with one of his heavenly songs; a good altar service followed.

Dea. Loring of Putnam, Conn., led the half-past one meeting, and God was in the midst. A powerful rain fell outside, but salvation was within. Rev. H. N. Brown preached after the storm, upon Christian perfection. It is just as much the command of God to be filled with the Holy Ghost as to be free from stealing. John Parker followed with a song and a testimony telling of the meeting which he and Bro. Hughes held on the steamer the night before, when coming from New York. How they witnessed for Christ before one hundred and fifty passengers. Rev. G. Hughes preached in the evening; text, Acts. 10: 44. The New Testament endowment is not an influence, but the personal Holy Ghost bringing in all His gifts and powers. At the Pentecost the Holy Ghost fell upon them; it purified them; it was a fiery baptism. It burned up sin and filled the soul with God.

The fulness of the Holy Ghost makes a mighty stir in the soul and leads us on to conquer the world.

Rev. C. J. Fowler preached the next morning. Text, 1 John 3: 9. Faith is agreement. Faith in God is agreement with God. Faith is commitment. He that believes commits his way unto God, and waits for the divine direction. This text will test your faith. It will divide almost every congregation. It does not say he that commits sin was never born of God, for spiritual declension is possible; neither does it say, "He that is born of God has no sin," for carnality remains in the hearts of some believers. The text does say, "He that is born of God doth not commit sin." The new birth antagonizes sin. They are partakers of the

Divine nature, and that nature is utterly opposed to sin. Even the seeking sinner turns instinctively from sin. He that is born of God is not committing sin (a continuous present). "His seed remaineth in him," and while that seed remaineth in him, he cannot sin. It is not a volitional "cannot" but a moral "cannot." He cannot sin without sacrificing his sonship. This is the lowest state of grace. An act of sin has the same reflective influence on the soul as a life of sin. "There is no condemnation to them that are in Christ Jesus."

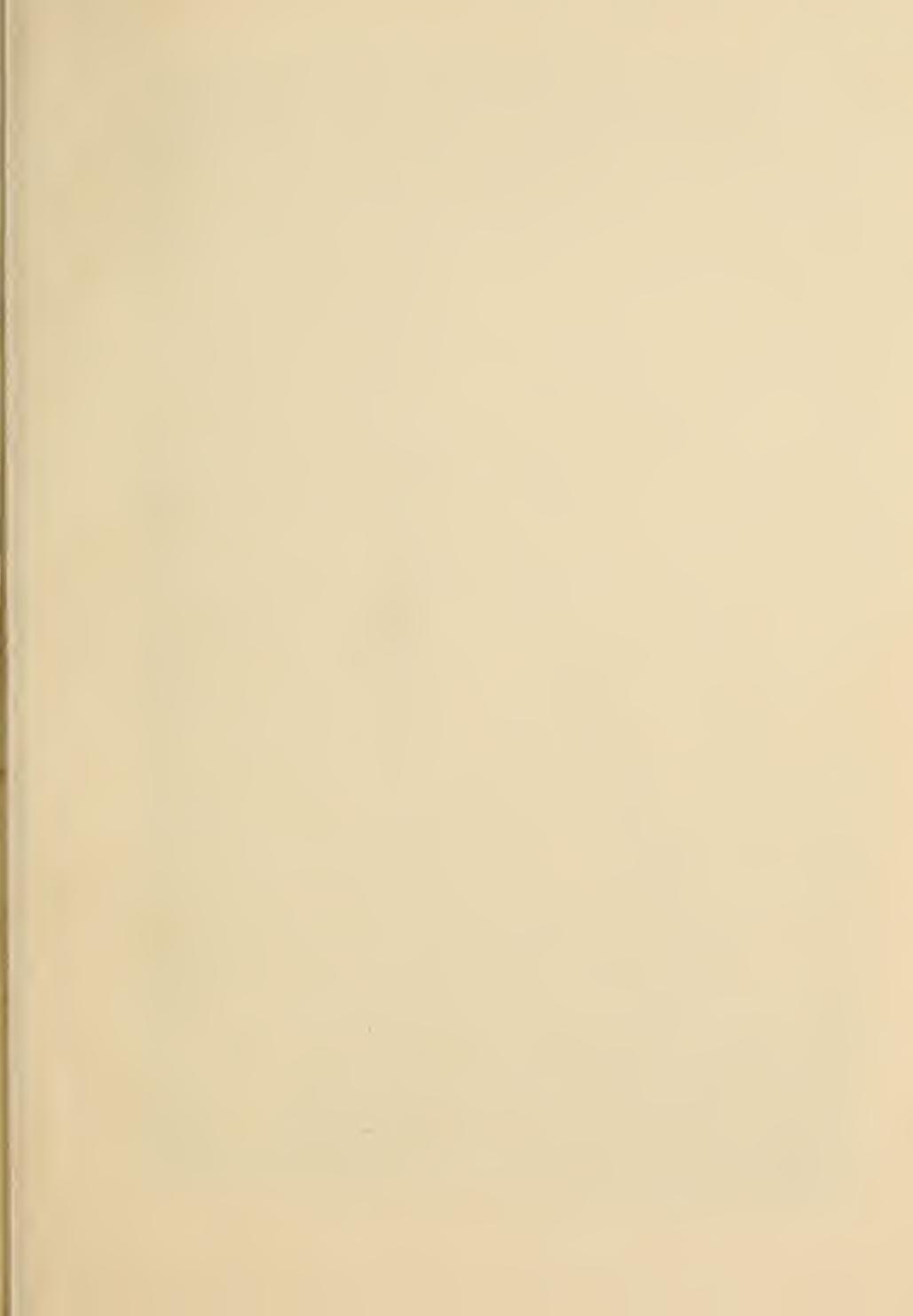
This is not the ethics of holiness, but the ethics of the new birth.

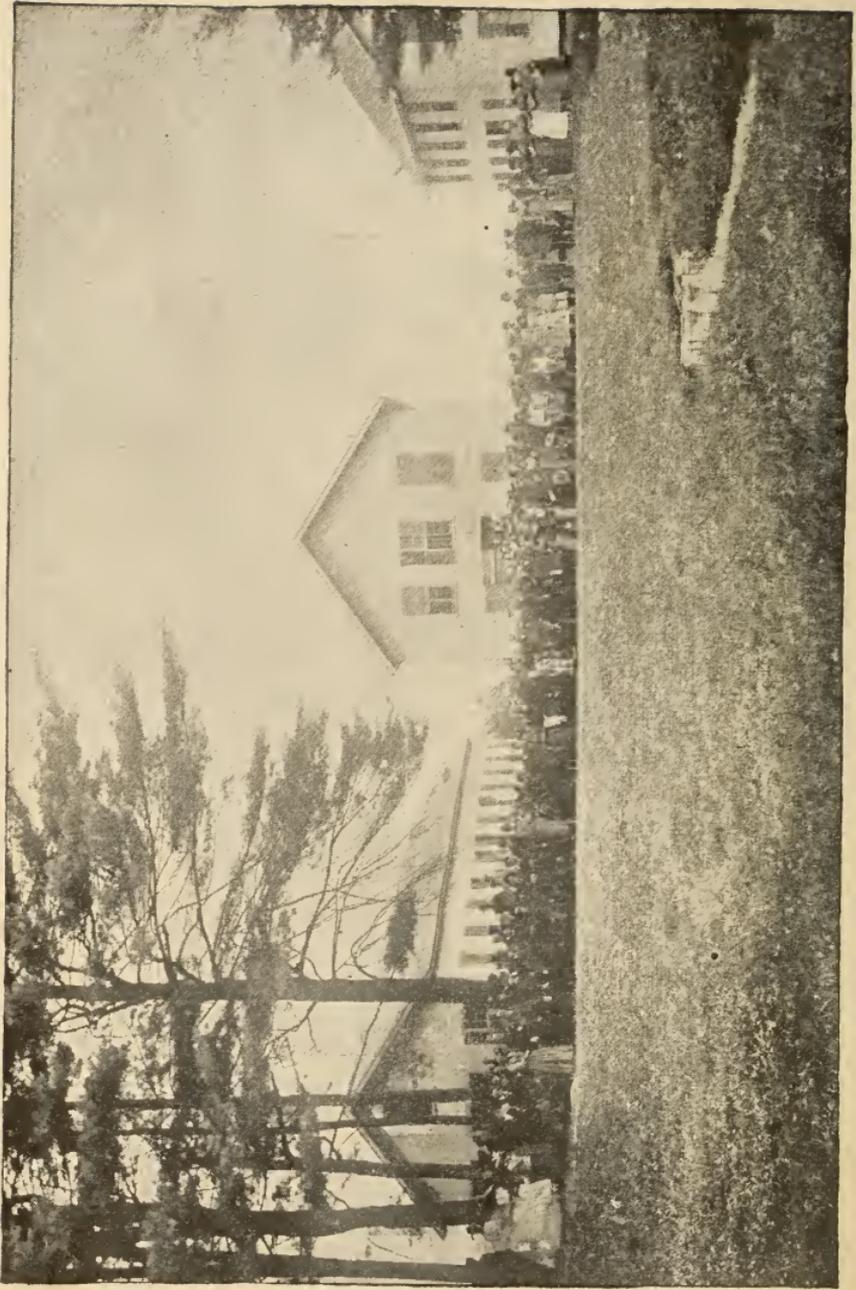
Holiness is far beyond the mere non-committal of sin. It implies that the old man has been crucified, and the body of sin destroyed, that henceforth, we should not commit or serve sin, Rom. 6: 6. It was a heart-searching sermon.

Dr. Reddy preached at half past two. Text. 1 Thess. 3: 12, 13. The central thought in the Christian system is holiness. Christ gave himself for us, to redeem us from all iniquity, that we may be holy and without blemish, also without spot, or wrinkle, or any such thing.

All Christians are partially holy. Some are perfectly holy. We are to become "established in unblamable holiness." There is a mighty growth in holiness after you are fully sanctified; steady advancement, abounding love. And with this the testing will come. Dr. Reddy is among the best expounders of Bible Holiness. His closing appeal was powerful indeed.

Rev. E. O. Mallory, of Lowell, preached at half past





seven. Text. Dan. 11 : 32. "The people that know their God shall be strong to do exploits." This being true, then, how can we know God?

1. By believing His promises ; putting them to the test.

2. By trusting God.

3. By perfect obedience to God.

4. By perfect consecration to God.

All who do so know God, are strengthened to do exploits: to do mighty things in the name of God. Jehoshaphat overcame his mighty foes by just singing, "The beauty of holiness." There are many exploit Christians in the world. Come, let us submit ourselves wholly to God and take a full breath of the Holy Ghost. This was a very welcome and profitable sermon. A number were converted or fully saved at the altar service.

MEMORIAL SERVICE OF BROS. B. W. GORHAM AND  
F. B. JOY.

These precious men have gone to glory, and the people were delighted to have a memorial service. Bros. Mallory and Stratton led in prayer. Bro. McDonald spoke chiefly of Bro. Gorham, and said he was one of the ablest and most intelligent expositors of holiness, the church had produced.

Bro. Ballentine said: "Bro. Joy was a man of a remarkably gentle, tender, and childlike spirit, and had lived for twenty-five years in the blessed experience of perfect love.

Bro. Wood said: "I was led into perfect love by

Bro. Gorham, and have known and loved him for forty years. He was fifteen years my senior, and preached this doctrine for years when I opposed it and battled him. He would not let me go till I had the fulness. He stirred up men, and led more into the light than any other man. He was a marvellous preacher, both in holiness, and also to sinners. He was a mighty man in prayer. He would pray a campmeeting out of the mud into the third Heaven. He had enemies, for he pushed the truth. He was a successful minister, both as a pastor and as an evangelist."

Dea. Morse said: "I knew both these men so as to love them, and they loved me. I first met Bro. Joy on the train, and we talked about Jesus. I considered him a bulwark of this meeting. I met Bro. Gorham ten years before I got sanctified, and put twenty dollars into his hand to encourage him. Glory to God for these men."

Rev. G. Hughes said: "I am wonderfully impressed by the power of Bro. Gorham's prayers, and sermons, and songs. I took Bro. Joy deeply into my heart. He was a sunshiny man. He was a great big walking piece of sunshine."

Rev. John Parker said: "Bro. Joy was true to his name. Bro. Gorham had great courage. He was a saintly character. He compelled the church to give attention to the doctrine of holiness. He lived for God, and died shouting."

Bro. McDonald said: "This holiness movement began in Boston. Timothy Merritt was the headlight of this movement as a specialty. He established the holiness

meeting at New York. Wilbur Fiske was sanctified, and lay five hours under the power of the Holy Ghost, under a sermon preached by Timothy Merritt, at Eastham, Mass. Bro. Gorham came in as an associate, and was one of the grandest."

" Their toils are past, their work is done,  
And they are fully blest :  
They fought the fight, the victory won,  
And entered into rest.

Then let our sorrows cease to flow,  
God has recalled His own;  
And let our hearts in every woe,  
Still say, — "Thy will be done."

Rev. L. P. Cushman, who labored in the South, so long and so well, preached at eleven, from, 1 John 1 : 9 Men sin naturally without being taught. You cannot make men better only by purifying their hearts. Let us look at our own sins and confess them. The confession must be as broad as the sin. My wife was sanctified at Round Lake National Camp Meeting. I found it at Hamilton National Meeting. Before this I was,

" Sometimes up, and sometimes down,  
Sometimes, I was level on the ground."

The rain broke up the service.

Dr. Levy preached at half past two, from Luke 26 : 33. It was a precious sermon upon the Virgin Mary as an example of entire sanctification.

1. In her perfect humility.
2. In her perfect resignation to the will of God.
3. In her perfect faith.

At the close of the sermon, while dwelling upon the fact that we all may be brought into the closest spiritual relations with Christ, and be thus made vessels of honor, cleansed and made meet for the Master's use, one young lady fell before the altar, under the power of God. A glorious service followed.

Rev. Bro. Huntress preached in the evening from "I will follow thee, but." He sought to show the difference between a disciple and a believer. The one trusts Christ, the other simply believes in Him. It was a good sermon. The altar service continued till a late hour.

The meeting at half past eight on Friday morning was a rich season of testimony. Bro. Wood said, "The Lord help us to keep to the fundamentals, and not run into collaterals. Mr. Wesley stuck to one point 'Love out of a pure heart.' Beware of formalism on the one hand and of fanaticism on the other."

At half past ten, Rev. J. Parker preached, text 2 Thess. 2: 13, "God himself being holy could but choose us unto holiness." It would not be salvation, up to God's ideal, unless it saved us from all sin, root and branch. Between what we are by nature and what he would have us be, is the realm of grace. This involves the dethronement of the old nature, the elimination of your mixed experience. Faith is impossible without this abandonment to God. You may have an inheritance in the Holy Ghost, and every hour a consciousness of His indwelling. And the inheritance of liberty and joy and victory. Bro. Wood led the altar service.

Rev. G. A. McLaughlin preached at half-past two, text,

Matt. 5 : 5, "Blessed are the meek, for they shall inherit the earth." "Christ gives the characteristics of those that belong to the kingdom of heaven. It is a spiritual and supernatural kingdom. It is Jesus in you." It was an excellent sermon. Rev. G. N. Ballentine preached in the evening, from The Songs of Solomon It set forth the attitude of the soul toward Jesus, and also of Christ to the soul. Many sought for purity at the close.

Rev. W. D. Woodward led the early meeting on Saturday. F. L. Sprague led the meeting at half past eight, and Rev. S. L. Brown preached from John 14 : 15, 16. He showed the condition on which we may receive the Comforter, that there must be implicit obedience. This reception is for the Christian, for he comes as a Comforter, and cannot come to the sinner in that way.

Bro. I. T. Johnson led the half-past one meeting, and the power of God fell upon the people so that they shouted and wept before the Lord, in the old-fashioned way. Bro. Wood preached at half past two, from "This is the the will of God even your perfection." He showed the Scripturalness, the moderation, and reasonableness of entire sanctification.

Rev. A. Hartt preached in the evening from Heb. 12 : 1, 2. The sin spoken of here is inbred sin, which is manifested in pride, impatience, ambition, cowardice, anger, etc. The only remedy is looking unto Jesus. A blessed altar service followed. Thus was ended the most rainy week of this Camp.

The Sabbath was a lovely day. Thousands came to camp, and the order was good. Dea. Morse led the

love feast. Bro. McDonald preached on "Christian Perfection" to an attentive crowd, in his usually calm and effective manner.

Bro. Wood preached to a still larger crowd at half past two. It was short and sharp and was followed by a profitable altar service till nearly supper time.

I find I have failed to record the sermon that I preached at this last camp meeting. Text "Create in me a clean heart." Ps. 51: 10, topic, "Inbred sin: its cause and cure." Inbred sin is the sinful tendency of our moral nature. Always to be distinguished from actual transgressions. One is the mother, the others are the offspring. The latter must be pardoned but the other must be cleansed. We are responsible for our depravity when we fail to come to God for the cleansing. Responsible for all the harm that it leads us to do, and for all the good we might do if we were fully saved. So we must be wholly sanctified or we cannot be justified. The Bible teaches this. Many have obtained it in all ages. Who will have a clean heart created in them now? J. A. Wood led the altar service. The sermon has been published in "The Christian Witness." Rev. J. Gill preached the closing sermon of the camp meeting, from "Ye cannot serve two masters." It was plain and pungent, and many rushed to the altar and found salvation. There was a precious closing service. The mercies of God were remembered, and the people parted with a fixed purpose to follow the Lord fully the rest of their lives.

## CHAPTER VII.

“Jesus, the crowning grace impart;  
Bless me with purity of heart,  
That now beholding Thee,  
I soon may view Thy open face,  
On all Thy glorious beauties gaze,  
And God forever see.”

### THE GREAT CAMP MEETING OF 1890.

This camp meeting may be said to have begun on the train from Boston, for four sisters told their experience to each other till:—

“Their souls were all aflame,  
With the love of Jesus’ name.”

There was a spiritual conflagration when they burst out singing:—

“I have anchored my soul in the haven of rest,  
I’ll sail the wide seas no more.  
The tempest may rage o’er the wild stormy deep;  
In Jesus I am safe evermore.”

Indeed, it seemed as though they had been at camp meeting, when they were only on their way there. We met Rev J. A. Wood, at Waterford, in good health and full of faith and of the Holy Ghost. He is a glorious man of God.

The camp meeting really began July 18, with impromptu meetings, which were held in different tents during the first day. In the evening President Mc-

Donald presided. The doxology was sung twice, after a season of silent prayer. Rev. J. A. Wood led the host at the throne of grace, in a triumphant prayer. Many sublime passages of scripture were quoted all over the tabernacle; then testimonies followed. Bro. Wood said: "It is my supreme delight to do the will of God. This is about the dearest spot on earth to me. It is worth a trip across the continent to mingle with the saints on this ground."

A sister said: "We talk about Douglas camp meeting six months after we go home, and then begin to get ready for the next meeting."

Rev. J. A. Wood had charge of the half-past eight meeting on Saturday. He said: "Seek to be right in your hearts, so that all the springs of your being will be in harmony with God. Then Satan will find nothing in you." A sister said: "This is a hallowed spot to my soul." "This is our Thanksgiving," said another. Abbie Mills said: "The mountains and the hills break forth before me into singing." Bro. Read, from Stoneham, said: "Here God called me by name. Here God spoke perfect peace to my soul. I always go home with a thankful heart. It is a Pentecost to my soul. God saves me all the time. I trust myself less and less." A sister said: "I never heard of holiness till last May; I was fully sanctified in a holiness convention, in Norwich, Conn." A sister: "This is not death; this is eternal life. I had heart failure, could hardly breathe; God healed me, and here I am."

Sister Storms said: "I have been sanctified eight years. I would not exchange what I have received for

the city of Boston. I would live on a crust, drink cold water, and sleep on the ground, for the privilege of attending this meeting."

A sister from Norwich said: "I have Jesus, and all my wants are supplied. Bro. Gorham led me into this fulness. God is with me all the time."

A sister: "I knew Bro. Wood many years ago, when they said hard things about him. I said, his face shines with glory. I stood still and God has led me on."

Brother Covley, from Norwich, said: "I had a great soul hunger, and cried mightily to God, and was wholly sanctified before I knew what to call it. I am full, but I can hold more. I want more."

Sister Ballantine said: "Let *Christ* keep you, and not the blessing. I went down in my room all alone. I was going to have Jesus. He came and saved me fully."

Dr. W. Reddy preached the first sermon from Col. 2: 9, 10. "In him dwelleth all the fulness of the Godhead bodily." There is a being *in* Christ, and a being *complete* in Him.

To be in Christ we must accept Him as our Saviour. "In Christ" denotes a vital union with Him. But what means this completeness in Christ? Every spiritual desire is satisfied. The soul that accepts this perfect Christ is rendered complete in Him. Christ is the great reservoir, the Church is the main pipe, and there are many branches running into our hearts. The gospel is a complete system. To be in Christ is the criterion of orthodoxy. This system involves all our behaviour. It is a complete system of morals. A true

Christian will be courteous, and not be wanting in the suavity, and gentleness of the gospel.

The completeness is predicated of the individual Christian. He is complete in Christ. Christ is the head "to present you holy, and unblamable, and un-reprovable in His sight." Being complete in Christ takes in all our needs in morals and religion. In Him are all the treasures of wisdom and knowledge. He gives us the key and tells us to walk in and help ourselves. This was a blessed sermon and service.

Rev. A. Hartt led the half-past one meeting, which was given up to prayer and testimony. Rev. J. S. Johnson told a long experience, till the rain finished the afternoon.

Rev. E. Davies preached on Saturday evening, from 1 Thess. 3; 13. "To the end He may establish your hearts, unblamable in holiness before God, even our Father; *at*, or *unto* the coming of our Lord Jesus Christ." This refers to a work of grace that we may experience now, and in which we may live until Christ comes to call us home. The Greek word rendered "at," in this passage is rendered "unto," in 1 Thess. 5: 23, when He prays that we may be sanctified wholly, and preserved blameless unto the coming of our Lord Jesus Christ. The same doctrine is taught in 1 John 3: 20, 21; Thess. 2: 17; 1 Cor. 1: 8. It is also implied in Matt. 5: 48; also Col. 4: 12, and Phil. 3: 15, and Col. 1: 9-11, and Eph. 4: 1, and Eph. 3: 14-21.

We may not attain the perfection of unfallen angels, or of unfallen man; neither can we be saved from in-

firmities, and errors of judgment, and these may lead to errors of practice, so that we shall constantly need the blood of Christ. But we may be sanctified wholly, and preserved blameless, and live in unblamable holiness all the days of our lives. Like Enoch we may walk with God and be constantly ready for heaven. We may be enabled to discharge the duties of life, and endure the trials of life, while : —

“ Like Moses bush we mount the higher,  
And flourish unconsumed in fire.”

And, as it was said of Jesse Lee, that “the tide of Salvation ran in him so high, that there was but little left of him to die.” A blessed altar service followed. This sermon was preceded by a song and testimony service of great spiritual power, led by Dr. E. M. Levy. The tide of Salvation was rising.

The early Sabbath morning meeting was, indeed, precious and profitable. Sister Boice led it, and made special reference to “the fellowship of Christ’s sufferings” into which we were called to enter.

The love feast was hallowed, and the testimonies were fully on the line of full salvation. Pres. McDonald led the services. J. A. Wood testified that he did not believe there was such a company of fully sanctified souls on the continent, as were on this ground. Then New England was the strongest centre for the holiness movement of any part of the nation. That we ought to be good, who had such privileges.

After the love feast Dr. Levy preached one of his remarkably strong, clear, and scriptural sermons. He

is one of the most sweet-spirited men that we have in the holiness movement. His sermons are all well prepared, and delivered in the Holy Ghost, and are always, made a blessing. His text was, 2. Thes. 2: 13. "We are bound to give thanks always to God for you, brethren, beloved of the Lord, because, God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth."

This is a great text, and this is a great doctrine that we come to expound and enforce. This experience is the great want of the age. Our God is waiting for the church to bring this doctrine and experience to the front, where it belongs. "Be ye holy, for I the Lord your God am holy." This sanctification is the work of God, and is received by faith. Faith cuts a channel from each heart, to the great fountain of blessedness. Sanctification is the object of our calling. It is complete redemption from the curse, pollution, and power of sin. Christians are not only consecrated, but are made holy. Sanctification is by God the Father, Christ the Son, and God the Holy Ghost. There must be a death of self, yet this fulness may be received in a moment.

This sermon was a great spiritual feast. The altar service was glorious indeed. The Holy Spirit was manifested in great power. Quite a number came forward for entire sanctification and received it.

I. T. Johnson led a powerful meeting at half past one. Deacon Morse, E. Davies, Deacon Lovering, J. S. Johnson, and Mrs. Storms addressed the meeting. Many came forward for pardon or purity. A slight

shower scattered the people, and Brother Johnson followed them to the Tabernacle, and continued his meeting. Some of the same workers went with him. After the rain ceased, Dr. Reddy preached one of his blessed soul-inspiring sermons, to the edification of the people. He is one of the ablest ministers of our day, and manifests a lovely, sanctified temper, which commends him to all. His text was, "These men are the servants of the most high God, which show unto us the way of salvation." He dwelt upon the plan of salvation, and how to obtain it, and the difference between present and eternal salvation, also between universal and special salvation, and also between partial and entire sanctification.

Rev. J. A. Wood preached a most blessed heart-searching sermon, in the evening, on "Spiritual poverty," "Blessed are the poor in spirit for theirs is the kingdom of heaven." This sermon ought to be printed in letters of gold.

1. Spiritual poverty includes a sense of our unworthiness, and comparative worthlessness in the sight of God. We are utterly destitute of goodness in ourselves. "In me (that is in my flesh), dwelleth no good thing."

2. It includes also, a penetrating sense of the guilt of our past sins, how we provoked God to anger, and deserved to be damned, when God had mercy upon us, and saved us. It is good to see the hole of the pit from which we were digged.

3. It includes also a sense of our proclivities toward sin, and the hellward tendencies of our regenerated hearts, before we were wholly sanctified, and

the long interior warfare. When the heart is fully cleansed, your proclivities are set right, and inclined to be good, then you have religion made easy.

4. Spiritual poverty shows us our utter dependence upon God, and this help is only received by faith. We are shut up to believe or be damned.

1. Why are the poor in spirit blessed? Not so much in a sense of joy, but in a sense of their relation to God, and to their position before God. God is near to them that are of a contrite spirit.

2. Poverty of spirit removes the great obstacle of pride out of the way of our salvation. It involves the death of self. How many draw back? They will not die, therefore they do not have the resurrection life.

3. We are blessed in spiritual poverty, because it shows us the exceeding sinfulness of sin.

4. The saints of old had seasons of humiliation before God. So must we. Then we may be able to say with Professor Boardman, "My soul is with God."

There was a great going down in the altar service, and a wonderful lifting up afterwards. It was by far the best service of the camp, up to that time, and produced eternal results. One man lay on the ground, having lost his strength, but came to, saying "Glory!" Rev. A. Hartt said he had reached a point far beyond shouting. He had the stillness of God in his soul. The multitude were gloriously blessed.

Dr. Reddy led the half past eight meeting on Monday, there were many testimonies of the blessings received on the Sabbath. The tide was rising.

Rev. G. W. Coon preached on Monday morning, a very blessed sermon upon Christian fellowship.

1. The fellowship of the saints, whereby they were partakers of the divine nature.

2. Opposition to this fellowship.

Satan is a real devil, and seeks to break through this saintly fellowship, and make schisms in the body of Christ, even among holiness people.

3. But God is faithful to sustain us in this fellowship. He sustained Job and Daniel, and the three Hebrew Children in the fiery furnace, so that the smell of fire was not upon them.

It was a precious sermon, just in season. A blessed altar service followed.

In the afternoon, Rev. F. A. Everett preached from "Put on charity as the bond of perfectness." He showed that in this chapter there were seven characteristics of all true Christians, that we should put on.

1. "Bowels of mercies." We should have a compassionate heart, like Jesus, for all that were in trouble.

2. "Put on kindness." Denying ourselves for the good of others.

3. "Humbleness of mind."

4. Meekness, gentleness, softness of temper. Temper is good like steel, but steel must be tempered. Moses was the meekest man, and God vindicated him before his enemies.

5. We should be long-suffering. Suffer as long as there is anything to suffer.

6. Forbearing one another. Imputing good motives to others.

7. Forgiving one another, as God for Christ's sake forgave us. Christ never gave us any occasion for

sinning against him, but we may have given occasion to our fellows to sin against us.

These are the characteristics of all true Christians. Now notice what God requires of them. "Above all these, they are to put on the bond of love." This bond will bind all the other graces together, and make them all complete.

Rev. J. A. Wood followed with a glorious exhortation, and a heavenly altar service.

Rev. J. C. Reece, of Portsmouth, R. I., preached in the evening, one of the sermons that can never be forgotten. He was one of the "Friends," but was filled with the Holy Ghost, and carried the camp by storm. Text, Col. 2. 9-10. "For in Him dwelleth all the fulness of the Godhead, bodily, and ye are complete in Him."

There is a great restlessness in mankind. Man was built for God, but sin has banished God from all the chambers of his soul. Christ is the centre of my text, and also of the Christian system.

1. In Christ there is fulness of life. He came that we might have life, and have it more abundantly. Christ destroyed the power of death, and delivers us from every fear. We obtain life in regeneration, and the abundant life in entire sanctification. The fulness of life comes only by death. The old man must be destroyed. It is hard to die, but glorious to have a resurrection.

There is a fulness of love, and a fulness of power, and a fulness of joy. It is well to learn that all power is in Christ. Therefore there is none in us.

This fulness is the great want of the Church. We have machinery enough in the Church, but there is no fire in the wheels. One church said they did not need a revival, for all their pews were let. If you are great on Methodism, you are light on salvation. It is the same with other denominations.

You should make your heavy trials into chariots, and get in and ride. Some people pray for patience, and the Lord sends them some heavy trials, and they are groaning under the wheels, the first thing.

This was a heavenly sermon, and many shouted for joy. The altar service was blessed.

#### CHILDREN'S MEETINGS

Were held daily during the camp meeting, led by Mrs. Dr. Levy and Miss Rose Williams, and great good was done day by day. Many were converted.

We were glad to see at this camp meeting Rev. T. L. Poulson, D.D. He is one of the ablest ministers of our church, and has been pastor in some of the large churches in Baltimore.

T. J. Mathewson testifies that he came to the camp meeting of 1887, a wretched backslider, having backslidden from entire sanctification. The Spirit said to him distinctly, "Now, or never." He confessed his condition, and went forward and found the fulness, and has been kept ever since, and been used for the divine glory in pointing others to this full salvation. He is an earnest worker.

Tuesday, H. H. Perry led the six o'clock, and Rev. C. L. Eastman the half-past eight social meetings.

Rev. W. McDonald preached at half past ten, text Acts 18: 24, 28. Apollos was well instructed in the way of the Lord. He had a fervent spirit. He was an eloquent man and a teacher of God's truth. Aquila and Priscilla were tent-makers like St. Paul, who wrought with them. Aquila and Priscilla knew the way of the Lord more perfectly. They had the spirit of discernment; they knew the difference between the letter and the spirit of the gospel, also between being mighty in the Scriptures and wanting in the Holy Ghost. They did not refuse to hear Apollos preach, but took him to their home, expounded to him the way of the Lord more perfectly. This is what the holiness people should do if their minister is not clear in the doctrine and experience of holiness. Apollos was open to conviction, and profited by this private instruction.

This was a plain hand-to-hand sermon touching on many practical and useful matters by which preachers and people profited. A good altar service followed. Dea. Kies led the half past one service and read "Lord, who shall abide in Thy tabernacle, who shall dwell in Thy holy hill?" Rev. J. Ballentine preached one of his convincing sermons at half past two, text, Matt. 20: 23, "But it shall be given to him for whom it is prepared of my Father." The sermon was in power to many hearts, and many flocked to the altar at the close, to obtain heart purity.

Rev. E. O. Mallory of Lowell, Mass., preached in the evening, text, Ps. 40: 3. Many were blessed under the word and in the altar services.

The six o'clock prayer meeting on Wednesday was

led by Mrs. Macfarlane. The half past eight service was led by S. L. Brown. There were many prayers and testimonies after Bro. Brown had read Eph. 6: 10. "Finally, my brethren, be strong in the Lord and in the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. Praying always with all prayer and supplication in the spirit, and watching there unto with all supplication for all saints." It was a profitable hour.

H. N. Brown preached at half-past ten, Ps. 50: 2. "Out of Zion, the perfection of beauty, God hath shined." All the attributes of God are in eternal opposition to darkness. Light is the emblem of God in the soul. Christ's mission is to dispel the darkness. There is the light of nature, and the light of divine revelation. The light of the Christian Church, and the direct illumination of the Holy Ghost. The Church is the perfection of beauty when Christ is enthroned in each heart. He closed with a careful analysis of the character of Noah, Daniel, and Job, as illustrating the subject. This was really three sermons in one, and each of them excellent.

I. T. Johnson led the half past one meeting, aided by Brothers Davidson and Perry.

Bishop Taylor preached at half-past two, from Rom. 2: 14, 15. This experience of the law written in the hearts of the heathen, would be a good experience, even for us. How could they get into such an experience. St. Paul says it was made known to him by revelation. What they knew of God was manifested through the medium of the material universe. "For the invisible things of Him from the creation of the

world are clearly seen, being understood by the things that are made, even His eternal power and Godhead: so that they are without excuse." This is the primary school of our God which has been open day and night since the creation, without even an hour's vacation. "Day unto day uttereth speech, and night unto night showeth knowledge." The written revelation is God's high school. "The law of the Lord is perfect converting the soul." The light of the Holy Spirit shines through both these revelations, so that all men are without excuse. The heathen are depraved, but they are also redeemed. We should send them the gospel because they need it, and God commands us, and, also because we cannot be saved ourselves if we disobey God in this matter.

He closed with his own experience. He was converted when a boy, and fully sanctified afterward, and had enjoyed this great blessing for forty-four years *without a break*.

The bishop was weak from hard labor, and could not be heard in the distance. A blessed altar service followed.

Rev. Ross Taylor, the bishop's son preached a glorious sermon in the evening. Text, Lev. 12: 34, 35. Subject: Present personal preparation for the coming of the Lord. The way of salvation was made plain, and his own experience furnished the illustrations. Many were saved at the close.

Thursday, at six A.M., Rev. F. W. Henck, led the service. The half-past eight meeting was led by Bro. Wood who is so full of the Spirit and so apt in his teachings that all his services are profitable.

At half-past ten, C. J. Fowler, preached from 1. Cor. 3 chapter. Christian experience is spiritual life. This is a fruitbearing life. The Christian has all the fruits of the Spirit. He has also the opposites. So that pride is mixed with humility, and fear with love. The Corinthians were spiritual on one side and carnal on the other, and this is the state of multitudes now. Entire sanctification received by faith will fill the whole soul and make it meet for service and sacrifice on earth and for a home in heaven.

It was a clear, logical, and effective sermon.

#### SALE OF THE DOUGLAS CAMP GROUND.

Deacon Morse had felt for a some time that he ought to transfer his property in this camp ground into the hands of a company that could hold it forever for the promotion of holiness. So it was sold to the Douglas Camp Meeting Association, which was organized at Douglas, in July, 1890.

These grounds cost eighteen thousand dollars and were sold for six thousand dollars. Deacon Morse and his immediate friends took one hundred of the shares: so there was only five thousand dollars to raise to pay for the real estate and personal property, but the shareholders thought it best to raise four thousand dollars more to build a Tabernacle and make other necessary improvements.

The half-past one meeting on Thursday was occupied in stating these facts to the people, and in taking subscriptions for shares, four thousand seven hundred dollars were subscribed that day, and the balance is coming.

The deed and the charter are to specify that these grounds are to be held forever for holiness. The executive committee of the association were appointed to transact the business and to make the improvements.

At half-past two Bishop Taylor gave a deeply interesting address concerning his own work in Africa and concerning the Africans. He shows that he has had three hundred converts in his thirty-five new mission stations in Africa; and that his mission steamer for the lower Congo river, will be afloat in a few weeks.

Over four hundred dollars were subscribed for his mission.

In the evening, J. A. Wood edified the people with an excellent sermon in perfect love, Matt. 5: 48. "Be ye therefore perfect as your Father in heaven is perfect." This is both permissive and mandatory. You *may* be perfect, for the gospel provides for it. And ye *shall* be perfect, for God requires it.

It is not absolute perfection, or angelic, but Christian perfection, which admits of many imperfections. It includes perfect consecration, perfect submission, and perfect faith and love. This brings with it an increase of light and obligation. This perfection may increase unto the perfect day.

It was a glorious sermon. Blessed altar service followed. The tide of salvation is still rising.

Words of wisdom are often falling from the lips of Bro. Wood. In exhortation he said:—

"There are many duties, but God gives us power to do them all, in the bond of perfect love. This heart full of love will flow all through a man's activi-

ties, and regulate the whole. Get the heart right, and it will be second nature for you to be religious. When the heart is right, the principles and the practices will be right. The substance of the whole is to love the Lord your God with all the heart."

## CHAPTER VIII.

“ Me with that restless thirst inspire,  
That sacred, infinite desire,  
And feast my hungry heart.  
Less than thyself cannot suffice;  
My soul for all thy fulness cries —  
For all thou hast and art.”

### DOUGLAS CAMP MEETING IN 1890. (CONTINUED.)

FRIDAY it rained, and we were all glad, for there was a great necessity for it. Miss Mary Woodbury led the early meeting. At half past eight there were small meetings in the tents. At half past nine Rev. Westmore Smith, a missionary from Hayti, gave us a thrilling account of his mission work for fifteen years in the West Indies. The people gave him \$84.00. Rev. E. M. Pike preached at half past ten, text John 17: 9; “I pray for them.” He also prays for us. He prayed that His disciples may be kept and his prayer was answered. They had been chosen out of the world, yet they needed clean hearts. So Christ prayed that they may be sanctified. And they were sanctified at the Pentecost. We all need the same pentecostal power.

At three P. M. Rev. A. McLean preached. Text, Heb. 13: 20, 21. God, in His great salvation, has amply provided for every need of His creatures. God has promised to mold to perfection the soul that is wholly



JAMES B. FOWEN.



given up to Him. He has promised to make their wills one with his. We need to be connected with the centre of God's power, like a piece of machinery that has no will of its own. The people were greatly blessed in hearing the sermon, and in the altar service that followed. At half past seven Bro. Ballentine preached from "Our Father." The redemption scheme of salvation was born in the thought of God. This blood cleansing originated in the heart of God. If we could contemplate those words "Our Father" until we were filled with the fulness of their meaning we should find that Jesus came to save us from all sin. It reveals to us the Father. The gospel provides that our actual transgressions should be pardoned, and our inbred sin cleansed, for we are redeemed from all iniquity. We are to be crucified with Christ.

Saturday at half past ten Rev. J. Gill preached from Phil. 2: 14, 15. "Do all things without murmurings and disputings that ye may be blameless and harmless; the sons of God without rebuke," etc. This text shows us a dark line of environment called "the world" and ourselves as lights illuminating the darkness. It is a sad fact that the world is drifting away from the church. I sometimes think that the holiness people will have to change their tactics and go in bands and preach to the Sabbath breakers the religion of the Lord Jesus. The world is fast drifting away from us, and we must bestir ourselves and let our light shine. If we do not light up this darkness who will do it? I believe that a salvation of the world is to be accomplished by a sanctified church. There would

be no difficulty in bringing about a revolution if the church would only get saturated through and through with holiness ; then we could send out heavenly rays to light up this darkness. It was a good sermon and well received.

Dr. E. M. Levy preached at half past two, text, Gen. 41: 55. Joseph was a type of Christ. He was the beloved son of the father ; so Jesus is the beloved Son of God. "Hear ye him." Joseph was gifted with knowledge ; he interpreted dreams. In Christ dwelt all the wisdom of God. Joseph, like Jesus, was tempted, and yet maintained his purity. Joseph was sold by his brethren. Jesus was sold by Judas. You should go to Jesus for pardon ; for restoration from backsliding ; for a clean heart ; for deliverance from the power of the devil. Go to him as your Brother, your rich Brother, your Mediator. Many went to Jesus after the sermon. God was there.

At half past seven Rev. Mr. Riggs, of Vermont, preached a heavenly sermon, which greatly moved the people ; text, Matt. 5 : 13. There was a blessed altar service. Many were saved. The love feast at Douglas, July 27th, was full of glory. Deacon Morse was in charge. In opening he said, "The old-time religion was no better than that of the present time. There never were so many good people on the earth as now. Sectarianism is vanishing. The people of God are more than ever united in one. I went to a Holiness Convention at New Bedford years ago and found full salvation, and have maintained it ever since. 'Behold, what manner of love the Father hath bestowed upon us

that we should be called the children of God. Beloved, now are we the sons of God, and it doth not yet appear what we shall be. But we know that when he shall appear we shall be like Him for we shall see Him as he is. And every man that hath this hope in him purifieth himself even as He is pure. Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous' (1 John 3: 1, 3, 7). We have no power in ourselves to keep God's commandments, but when we are all the Lord's, we run in the way of God's commandments. We may be strengthened with might by his Spirit in the inner man. So that there is no excuse on account of our infirmities. You get into God all over, and then this planet is not large enough for your feet to walk on. Spiritual childhood is the humility of the Holy Ghost. God's love is as unfathomable as the Atlantic Ocean, and is as broad as the universe." Then, turning to the ministers upon the platform, he said, "None of you know the depth or the height of the love of God."

He then led in one of his most fervent prayers, in which he thanked God for all the good ever done on this camp ground, and now, as he was about to transfer it to other hands, he prayed that God would bring out the fruitage of spiritual good through this meeting to the end of time; that he would save our families. God's promises and powers are infinite.

There was a general shout among the saints while this man of God prayed. There is such a heavenly simplicity about him and such a fervency of soul that we all delight to hear him speak or pray. Indeed he is

so filled with the Spirit at times that he leaps for joy and bounds with delight. He opens the Bible and reads the great promises of God with perfect faith. I have had many answers to his prayers when I have been in Revival work, and have sent him requests for prayers. Rev. E. M. Levy said: "I find I have not testified on these grounds this year. There is a great difference between preaching on holiness, and testifying to the experience of holiness. I used to preach on holiness before I had the experience. This has been the best year in my life. I have had the best revival of my life. I am fully saved, and expect to be fully saved unto the end. I expect to see my Lord. I am looking for Him. I believe He is coming. I would rather see Jesus coming in the clouds than have all the world." Singing,

"Glory to the Lamb!"

The following testimonies were given and many more that I could not record: "Thank God for the power that He puts in our hearts to love one another. When filled with the Comforter we are able to live without sin; I am more and more settled with God. My heart is fixed. I have been in the land of Beulah a long time. I am possessing more and more of the good land. Through the acceptance of the truth I am walking in the light, saved to the uttermost. Bless the Lord!" "Never felt so small in all my life. I am under the blood, and through His power I am saved to the uttermost! I have learned not to trust in men but in God! The Lord saves me all the time! I know that our God is a sun and shield. Holiness is the

greatest thing on earth. The blood of Christ is all my plea!" Mrs. Pettis said, "I am learning lessons every day. I am sitting at the feet of Jesus. I praise him for his blood shed on Calvary. I am sanctified and satisfied. I rejoice that God is love."

"O love, thou bottomless abyss!  
My sins are swallowed up in thee."

"I do bless God for what He has done for me in this meeting."

"I praise God for a salvation, that is all complete in Him."

"Jesus, my Saviour, is all things to me; He saves me from sin."

Mrs. Gill said: "I belong to God, soul, body, and spirit; I am every whit whole."

Miss Colter said: "I overcame by the blood of the Lamb."

"These words abide in my heart, and I shall live forever."

"When I was down low in sin, Jesus took me in."

"Christ is my life, my hope, my all."

"This is the best moment of all my life."

Singing by Rev. A. Hart: —

"I have anchored my soul in the haven of rest,  
I'll sail the wild seas no more,  
The tempest may rage o'er the wild, stormy deep,  
In Jesus I am saved evermore."

Brother Avery, of Boston: "I am all the Lord's, and I propose to do more for God than ever."

"I never felt so sweetly saved as now,"

“I am one of the little ones that we have heard about.”

“How Jesus has filled my soul while listening to these testimonies.”

“I was saved here a year ago, God has kept me in the trying hour.”

“Praise the Lord for full and free salvation.”

A child's testimony. “I love Jesus, and know that Jesus saves me.”

About two hundred and fifty testified, and the glory of God covered the camp. At the close I sat by the side of Rev. Mrs. Gorham, and inquired as to the death of her husband. She said: “Mr. Gorham led in family worship two days before he died, and sat up all the day on Wednesday. He told me he expected to die soon. His mind was very clear. The day before he died he broke out in rapture, saying ‘Precious Jesus, Thou art mine, I am Thine, all Thine, Thine forever. Praise the Lord! Glory to God! Hallelujah!’ Before midnight he was unconscious, and died the next day in holy triumph, and great peace. His last word was ‘Jesus.’”

About three thousand people were present to hear Rev. W. McDonald preach, at the close of the love feast. The Lord mightily helped him to preach from 1 Thess. 5: 24. “Faithful is He that calleth you who also will do it.” Like all other true Christians, the Thessalonians were sanctified when they were converted, but they were not wholly sanctified. Entire sanctification not only keeps us from sinning, for justification does that, but it also extracts the root, and seed of sin from our soul. It purifies every part of our being, bringing us under the

entire control of the law of God. Hundreds were blessed under the word.

Rev. A. B. Riggs, of Vermont, offered the closing prayer, and the Holy Ghost fell upon the people. One woman cried out mightily. The crowd was so great that a company of zealous women held a spiritual service for an hour near the head of the auditorium. Miss Hattie Currier, of Stoneham, was the chief speaker, and much good was done. Immediately after dinner, I began a service in front of the dining hall; I sang,

"Standing on the promises of Christ, my King,  
Through eternal ages let His praises ring,  
Glory in the highest, I will shout and sing,  
Standing on the promises of God."

After speaking awhile, we formed a circle of prayer. Many were under conviction, and many wept while John Norberry, Evangelist, sang the beautiful hymn called "The Golden Landing."

Chorus: "While on Pisgah's mount I'm standing,  
Looking toward the vernal shore:  
There I seem to see them banding,  
Just beside the golden landing,  
Waiting to receive me o'er,  
Precious ones that went before."

This young minister is full of faith, and of the Holy Ghost, and has been very successful in winning souls, and seemed to me like Thomas Harrison, No. 2. The Lord bless him forever!

A Catholic woman and a young woman came forward and knelt on the ground, and gave themselves to Christ.

There was great rejoicing in the heart of the Catholic woman's husband.

Mrs. E. M. Levy had charge of about one hundred and fifty children, and forty of them gave their hearts to God. She is a successful worker among children. At the same time, Rev. I. T. Johnson conducted a large and successful service in front of the preacher's stand. Many were seeking God. No doubt some of them found the Saviour.

Rev. J. A. Wood preached at half past two, from "God is love." There was such a crowd of people, and so many were talking, that it was hard work to be heard. But God helped him till he conquered. "God's love is manifested on every side, All human love is a manifestation of God's love in us. It is God incarnated in the soul. To love God with all the heart, and our neighbor as ourselves, is the whole duty of man."

There was so much power among the people that the altar service was continued till supper time, and many were saved. One woman hurt the cause very much by her loud and continued shouting, or screaming. It seemed to harden the sinners. Dea. Morse stood in front of the stand, weeping and beseeching sinners to come to Christ.

After supper, George E. Tilley, Evangelist, from Jamaica, N. Y., led a blessed service in the dining hall for the benefit of the caterer, W. B. Stone and family, and the waiters, who had worked so hard to feed the bodies of the people. It was a good service, and was well received.

Dr. E. M. Levy preached with great power in the evening, on the second coming of Christ. The multitude including the children, felt that they must get ready to meet the Lord. Many was saved at the close. Bless the Lord for that great day of God! We trust that one hundred were saved during the day, and multitudes blessed. Hallelujah! Amen!

I was so utterly weary that I did not leave the ground till nearly five o'clock on Monday. I wanted to write up the services, and rest a little. I went to the station several times and sang a good-by to hundreds. It was a touching, tender time. After dinner I held a service in front of the stand, and was edified and delighted to hear the testimony of Moses Charbono, a converted French Catholic, who was converted at Putnam, in his own house, while reading the word of God. One Catholic woman threw hot water upon him and tried to abuse him. In a few days her husband died. He went to the store and sent her five dollars' worth of provisions. She was ashamed and asked his forgiveness, and turned to be his true friend. He is an overseer in the mill and can control the Catholic laborers. He treats them well, and they return the compliment. This dear brother stands all alone in Willimantic, among the French Catholics. But he commands respect. He was at the first camp meeting held on these grounds, and is a monument of redeeming grace. He walked eight miles to be present at this camp, and came just in time to attend this impromptu service. By turning it into a class meeting I found a poor woman, dressed in mourning, that could not forgive God for

taking away her mother. She began to weep. We had a heavenly season of prayer, and she was saved, Glory to God!

#### CAMP MEETING ECHOES.

As the thousands of dear people are scattering to their homes and churches, I seem to hear the echoes of their voices: "What a feast of fat things we have had at Douglas!" "What heavenly sermons!" "What glowing testimonies!" "What lovely singing!" "What sweet communion of saints!" "What love feasts!" "What days of sunshine!" "What harvest moonlight nights!" "What refreshing showers!" "What health-giving breezes, laden with the sweet balm of the pine trees!" "How good the Lord has been in saving us from all harm of body and soul!" "Surely Douglas is the next place to heaven, yea, it seems like heaven itself!" Rev. W. D. Woodward exclaims, "Douglas Camp Meeting is the Saratoga Springs of the soul. A delightful summer retreat. This is the true meeting place. It is a peaceful lake of itself, reflecting the rays of the Sun of Righteousness. Had I the skill of the Bible word-painter, I could not portray the Spiritual beauties of this charming camp. The testimonies at Douglas are worth going many miles to hear. They are a tonic to faith." Dr. Steele, in a soft and expressive voice, says, "If Jesus should suddenly appear to summon me to his throne in heaven, my soul would be in full accord with all that is going on there; so much alike are the two places."

And thus our book must end. But Douglas, in its

hallowed memories, its mighty influences upon the destinies of thousands, and its triumphs for Jesus, will never end. Eternity alone can tell the story and count up the results.

The past is already secure. But what of the future? When God's dear servant who established Douglas, and the men and women who have sustained it by their prayers, and tears, and sermons, and shouts, have all passed into the joy of their Lord, other thousands will pitch their tents on this old camping ground, unfurl the banner of holiness, and push the battle of Full Salvation. "Hallelujah! The Lord God, Omnipotent, reigneth!"

### ERRATA.

Contents, Chapter I. — For "Dea. Finn," read "Dea. Fenn"; for "P. P. Botham," read "T. P. Botham"; for "Rhodes Allen," read "Rhodes G. Allen."

Page 2. — For "Rhoades Allen," read "Rhodes G. Allen."

Page 3. — Two of Dea. Morse's children were born in Providence, R.I.

Page 4 (First line). — For "forty years," read "twenty-eight years."

Page 5. — For "Stillman Morse," read "Stillman F. Morse"

Page 8 (Fourth line). — For "1872," read "1871."

Page 34. — For "J. G. Covley," read "J. G. Cooley."

Page 61. — For "Dea. Loring," read "Dea. Lovering."

Page 71. — For "Bro. Covley," read "Bro. Cooley."

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