Probincial Wesleyan

WEDNESDAY, AUGUST 12, 1868.

"Can we have a Camp Meeting?" To this ir quiry, which has come to us from several of our Ministers in Nova Scotia, a ready other instrumentality; and the question of givanswer may be given. The season for such a ing them up should not for one moment be engathering is but limited, and will soon be past; tertained. The utility of these meetings conbut if preparatory arrangements are in progress, already been concerted action, to some extent, for carrying out the project,—a location, in all leaving the world and its cares behind, and spend and Circuits, so as with efficiency to conduct larger the number of praying ones uniting their blessing result in prosperity to the Church of meetings would unquestionably accomplish more God. and, perhaps, on a much wider scale than if they followed more nearly the course pursued him without a vail between, and know to us he could be anticipated by ordinary efforts. We a half century ago in two or three particulars .do not at present stop to answer any objecderation of our readers; the opinions of others many unconverted as possible with them. who have attended such exercises in the neighnent advantage to the cause of Christ, apart and stability that he went, for he had been But of this, none are more deeply sensible than those of our brethren who favour extraordinary backsliding. The unconverted all returned reefforts for the revival of the work of God.

nication from an esteemed brother minister :-OF GOD AMONGST US ?"

alone can give the increase.

While cheered in some measure by these old truths, still we cannot hide from ourselves the fact, over which all who love Zion mourn, that the cause of God does not advance in proportion to the increase of her agents, and her influence in society.

As a Church we are increasing the number for a proportional increase in our membership. want. The great Head of the Church has never common mountains of the world. left us in doubt as to what we need, now and

mercy's sight, and the incense swell to heaven.

This rich and heavenly baptism fell upon the than were his. Apostles while they were assembled together God in our Churches?

ALPHA.

We append, as bearing on this subject, some upon the end or design of camp meetings :-THE END OF CAMP MEETINGS.

Not their demise,-they will die only when the old heroic fire of Methodism dies out. But what is their object? Not relaxation, not social enjoyment, not educational development, but work under a baptism of fire.

The fathers massed the people in these annual gatherings because their burning souls could not satisfied with ordinary work and attainment. They believed in the power of grand serial services to lift the church out of her beaten routine to spiritual elevations, where apocalyptic visions and voices should thrill her with the grandeur of her mission, and with something of the "eter-Christ," They saw that, in religion as in na-

the behests of man and of God. ings were not afraid of extravagances. they have had the vast concentration of popular they have had the vast concentration of popular sympathies, trusts, prayers, labours, struggles, victories, clear of all fanaticism—the mounting plea. He condescends to talk with the poor, the voice of God in the flame, and stood with

unsandaled feet and gave glory to Him.

CAMP MEETINGS. ings have probably been the means of bringing more living members into the church than any weather overtakes us, nor carrying such as church to spiritual improvement and Christian purpose into effect. We presume there has effort for the salvation of souls, and more is accuring the coperation necessary, from Ministers time thus spent. No one will question that the hide and be safe. and Circuits, so as with efficiency to conduct faith and labor in a meeting, the greater will be such a Camp Meeting as may, with the divine the amount of good accomplished. Our camp

In 1820 I attended my first camp meeting. nent advantage to the cause of Chist, apart from the life-giving power of the Holy Spirit. Spirit just ready to faint and fall out by the way, and place to be alone with Him he loved. joieing in a sin-pardoning Saviour. In 1821 J next love feast twenty young men were receiv-Church, from that of the Leaders' meeting to the Conference in prayer deliberation assembled. It was horn and forty professed conversion to the Conference in prayer deliberation assembled. When this question is under consideration ed from 1820 to 1840, the churches returned many of our Fathers and Brethren speak of the from camp meetings without exceptions, greatly power of the Gospel to save, and of the omnipo- revived and many extended revivals followed tence of prayer to subdue the hearts of men, and many thousands were saved at and after

Moses Pleading with God.

their support.

BY THE REV. ROBERT BOYD, D. D. Moses was one of the greatest men intellecually that the great God ever made. And yet so great are his moral qualities, and so much of our pulpits and filling them with educated are our minds filled with the contemplation of men; and it would be but reasonable to look them, that we scarcely ever think of his intellectual greatness at all. And yet in every light But instead of realizing our anticipations in this in which we can view him, as a poet, as a legisrespect, we do little more than cover the loss lator, as a military leader, and as a philosopher occasioned by removals and death; so that the he towers up above all other men, as Mont increase of our agency does not meet our present Blanc rises in surpassing grandeur above the

But it is upon his moral greatness that the Bile chiefly fixes our attention, because this something that we can imitate. We can not be The Church may be fitly symbolized by Eze- like him in the overshadowing grandeur of his The Church may be fitly symbolized by Eze-kiel's valley of dry bones; the bones are nu-kiel's valley of dry bon merous but very dry. We need the rushing mighty wind of Pentecost,—a spiritual afflatus merous but very dry. We need the rushing mighty wind of Pentecost,—a spiritual afflatus for the rushing mighty wind of Pentecost,—a spiritual afflatus for the rushing mighty wind of Pentecost,—a spiritual afflatus for the rushing merous but very dry. We shall best overcome our difficulties by unhovab, in hours and days of solitude, we can be conceive how Abraham could command his chillenges for the rushing merous but very dry. We need the rushing merous but very dry. We need the rushing mighty wind of Pentecost,—a spiritual afflatus for the rushing mighty wind of Pentecost,—a spiritual afflatus for the rushing mighty wind of Pentecost,—a spiritual afflatus for the rushing merous but very dry. We need the rushing merous but very dry. We need the rushing merous but very dry. We shall best overcome our difficulties by unhovab, in hours and days of solitude, we can be conceive how Abraham could command his chillenges for the rushing merous but very dry. We shall best overcome our difficulties by unhovab, in hours and days of solitude, we can be conceive how Abraham could command his chillenges for the rushing merous but very dry. We need the rushing merous but very which will produce a great awakening. We as he was. He was a man of like passions with which will produce a great awakening. We as he was. He was a man of like passions with need the life-giving Spirit breathed into our ourselves, and all that God's mighty grace did for him, it can do for me. We have the same prayers, our sermons, our Temple-worship. We for him, it can do for me. We have the same family—how David could 'bless his household tenth of a man's income will bear hard on those cause they despise their enemies, think they have prayers, our sermons, our Temple-worship. We need to draw so near the Master as to catch that need to draw so near the Master as to catch that to need to draw so near the Master as to catch that the need to draw so near the Master as to catch that the need to draw so near the Master as to catch that the need to need to need to draw so near the Master as to catch that the need to still small voice which is the resurrection trumpet to the soul, then will we drop all mere formalities; resting not in the letter, but in the urge us on to the surrender of our whole being meetic worship. All Churches recognize this annum. In giving, each one should decide ac-Spirit, we shall use our rites and ceremonies as to God's service. Nay, we live under a bright-duty, and require its performance; and some of cording to the rule laid down; and others should not collect their energies, and therefore wings to mount and fly. Then will our altars er dispensation, under a clearer light than he glow with sacred fire—our sacrifices bleed in enjoyed, and our love to God should be greater, and our songs of gratitude more abundant

It has been common when speaking of Moses praying. Would it not in some degree be fol- to speak of his meekness as being the most prolowing the example of these holy men, for God's minent feature of his character. But the inspirministers and people to set apart some time, and ed writer especially draws our attention to his place for a united effort, in seeking the necessary faith; indeed, the Bible always holds this up as preparation for the promotion of the work of the most important grace. The centurion for And where can a more fitting place be found and great humanity, but Jesus did not speak of the better if every member of the family repeats their liberality will abound, and to the full meafor this service, than the leafy grove—God's own these, but of his faith. "I have not found so great faith, no, not in Israel."

The reason is, that this grace is the root of paragraphs from the last issue of Zion's Herald grace may fill the soul with a holy calm, zeal may burn with Divine ardor, holiness may persevere in the face of every discouragement, but faith must give life to them all.

But I would call the reader's attention especially to the faith of Moses in prayer. While he was absent with God on the holy mount the people had made and began to worship a goldof her mission, and with something of the "eter- again, and reflected applications of good, a family we receive dessings, and in that capanal weight of glory" press her to break the ence. It is something like a rich mine of good, city we ought to render thanks for them. 'The ight of glory" press her to break the ence. It is something has a contract the supply. In Church in the house' is a most important institure, there are times for a tunult of the elements
—the calm and sunshine must give way to the
thunder and lightning. But what if the thunthe conversation with God which is here recordder is not always modu, ated to the scale, the himself and poured out his whole heart. He atmosphere must be purified; what if the lighthas now had some experience of what kind of the service of song ' is blended with other deout from the hiding of its power to obey people he has to deal with, and of the difficulties votions." with which he will have to contend; and he feels The great hearts who projected camp meet-Could have power with God.

work, is to emasculate it. It was born of a to go with him with an intensity of earnestness able mental exercise for him to turn his thoughts gold beater's dust barrel!" lusty spirituality to be a law unto itself, and that almost makes us tremble as we read it. into verse. We presume that Mr. Punshon does and accept only the unconditional surrender. think that here the prophet would stop. But plodding humanity. There is nothing in the they just? Pauline conversions—feel herself equal under thing also that thou hast spoken; for thou hast accord them.

bly" coming up from fifty charges, the seclusion of the grove, the consecrated area, the encirof the grove, the consecrated area, the encirthem too and so any finds "

A believe to many finds and that it thought. Squeezing brought an astonishing them, and encounter new ones and overcome wholly to the heavy fall of rain which began on them too and so any finds "

A believe to many finds "

A believe to many finds and that it thought. Squeezing brought an astonishing them too and so any finds "

Beale, the company's Agent in this among the many personal friends among them too and so any finds "

Beale, the company's Agent in this among them too and so any finds among them too and the sould be a so any find them too and the sould be a so any find them too and the sould be a so any find them too and the sould be a soul of the grove, the consecrated area, the encircling tents, voices of prayer, bursting melody,
pungent appeals, tearful encreases, clear and
pungent appeals, tearful encreases, clear and force, till we come to life's end, and till o'clock of the same day.

The singular part of cling tents, voices of prayer, bursting melody, pungent appeals, tearful entreaties, clear and pungent appeals, tearful entreaties, clear and pungent appeals, tearful entreaties, clear and till it reaches a climax that overwhelms us with The religious meditations are beautifully confort the national waste and ruin fund where ten institution which he represents the Church the same day. The singular part of institution which he represents the Church the same day. positive testimonies for Christ, all conspire, under the agency of the Holy Ghost, to work upon the hearts of the unconverted with a power not the hearts of the unconverted with a power not the hearts of the unconverted with a power not the hearts of the unconverted with a power not the service of the service of the service of the service of the national waste and ruin lund where ten astonishment. The man of God now takes ceived, and clothed in choice language, with easy cents could not be procured for the service of through the succeeding generations the Church through the succeeding generation and melodious rhume. The position as no mortal man ever took be
The part of through the succeeding generations the Church through the succeeding generation through through the succeeding generation through the succeedin asily resisted.

To wield such a power effectually the church To wield such a power effectually the church To what a request to come from have rendered themselves so little liable to technology and some states and dominions of which runs through Baltimore city, rose five ness, and a consistent advocate of the property of the propert a poor worm of the earth! We expect to see mount, with so much of God in him that the

great Jehavah engages to show him all he can themselves: The season of Camp Meetings is at hand, and bear in his purest state. He is assured that the t may not be unacceptable to hear a word about full, unvailed glory of the Godhead he could them from one who has attended from one to not see and live. But he agrees to show him them from one who has attended into the second in the seco

that will be possible in his mortal condition. Here we have a sight, which, for sublimity and moral grandeur, is without a parallel in the sists principally in two things—the length of history of our race. The hand which guides the time spent and the large number of praying men stars in their course, which regulates the course there may yet be ample time before autumn and women uniting in the services and labors of the flaming comet, which turns the thunder's weather overtakes us, n for carrying such a of the cocasion. The Sabbath is devoted by the roar, and modifies the lightning's flash, takes the services and labors of the flaming comet, which turns the thunder's this man of mighty faith and pults him in the complished in this one day than in the other six, cleft of the rock that he may show him his glory on the part of Ministers and people in conveni | because the day is devoted exclusively to this | and make all his glory pass before him. Tenent contiguity; and that the way seems open one work. So when we go to camp meeting, derly the great Jehovah puts his hand over his feeble creature, that the full glory of the Godfor carrying out the project,—a location, in all respects convenient and favourable, having been for the conversion of sinners, we rise higher in head may not consume him. Christ is represelected, and an understanding arrived at for se- spiritual attainments just in proportion to the sented as a rock, in the cleft of which we can

"Rock of Ages cleft for me,

When we look at God in Christ we can behold is not a consuming fire.

There was Moses alone with God, amid the tions that may be urged against such a measure. ceptions all went the first day and staid until the deep so itude of that rugged, wild and sublime We prefer submitting for the favourable consilast. They took all the young converts and as scenery. We see him rising early in the morning, brushing away the early dew, and climbing bouring States or elsewhere; and who have church in Middletown, Conn., the preceding with God. No doubt that a deep and profound up the craggy summit that he may be alone carefully marked the gratifying fruits. It must April. They took the young converts, and five awe rested upon his mind; but there is no evinever be forgotten that no means, of whatever or six unconverted with them, and as to one at dence that he felt anything like dread. No, he kind, can be employed that will secure perma- least, he returned with ten times the strength loved God, and perfect love casteth out fear. Hence, he was ready to go into any solitar

My reader, what would you think of such an interview with your Maker, of such a face-to attended four camp meetings, in South Caroli. face converse with the Lord of the universe We commend to those specially interested na, Long Island, Connecticut, and in Massa- If you were informed that you might have such in this important question, the following commu chusetts. The Charleston churches took a large an interview this very night would you gladly number of unconverted with them, and in the accept the offer? If you knew God through WHAT CAN BE DONE TO PROMOTE THE WORK ed as probationers, being a part of the fruits of Christ you would, but if not your soul would that meeting. At the meeting on Long Island on Wednesday afternoon, John N. Maffit preached God seen through the law produces nothing but Undoubtedly this is the most important ques-tion that comes before the councils of our mated to number fifteen thousand; at its close

Unconverted reader, I ask you to come to God through Jesus. Do not hesitate, for while you do so the great gulf will soon be fixed be tween you and heaven. Your character is now forming, and will soon be stereotyped forever. when used in the exercise of faith in Him who up the camp meetings as the result. Let us never give up the camp meetings, and rally as one man to for hell while you think that you are only wavering about heaven.

Family Worship. The Nushville Advocate has some earnest

words on Family Worship. The fact that there is no express injunction in the Bible respecting Family Prayer, is not a sufficient plea for neg lect while we hear the command "to pray everywhere-in everything by prayer and supplication with thanksgiving to make known our requests to God." "The beneficent effects of family worship ar

are admitted by all-children and servants ar

instructed in the word of God-peace and harmony are promoted-and special blessings descend upon that house which, 'Morning and has been practiced in every age. The voice of offering a short prayer, though it may be little for the work. Recollect, as head of your famipassage in the history of this good man so richly edifying that it should be read again and again, and reflected upon with deepest rever-

From the Evangelical Witness. Punshon's "Sabbath Chimes."

Elequence and poetry are very near akin, as,

Where is the rest we long to gain, The rest beyond decaying?
Our life long chase of shadows vain Has wrought our heart's betraying. Our harps are sadly mute from sound And hang on strangers' willows; Our dove no sheltering home hath found, But wearies o'er the billows.

In restless pain we heave and toss, Like playthings of the ocean, And mourn, with sharpest pangs of loss, Dead objects of devotion. We follow light where'er it gleams, Though marsh and mist encumber ; We reign, anointed kings-in dreams But wake forlorn, from slumber.

We grasp at grains of shiring dust, But in the grasp they perish; We put in men's applause our trust-It cheats the hopes we cherish. Remorse-a ghostly shadow-blights Each wreath we weave for pleasure But, restless still, we scale the heights, Or search the mines for treasur

To Him, long strayed, we venture back, Nor 'mong dark mountains wander; God pledges peace upon the track, And endless welcomes yonder. E'en now each grateful spirits bears His voice the lost ones calling-Return! your eyes shall cease from tears. Your feet be safe from falling."

UNCONSCIOUS PRAISE. The countless stars which light the dark, Tribes that with life the greensward leaven, The air which vibrates, while the lark Warbles of summer and of heaven.

Each foresight shrewd, each wise design, All swell, to the world's utmost bound. Praise to the forming Hand Divine. Yet is it all unconscious praise, Struck from their natt r -, not from them

Each pulse of light, each wave of sound.

As some old summer's buried rays Flash in a monarch's diadem Strong laws material forces bind. As captives held in prison-bars ; The rev'rence of one baby-mind

Is nobler than a million stars.' RELIANCE ON GOD. Who will doubt that wishful mother Loves beyond all bribe or hire. Though she gives some answer other Than her fretful child's desire? Strongest love is farthest sighted, Sees the sun beyond the cloud, By a richer radiance lighted,

With a subtler sense endowed. More than all our poor petitions Oft our Saviour loves to grant, But on heavenlier conditions Than our earth-bound longings want We lament o'er strange denials; Idle words of fruitless prayer Beaded in the golden vials, Christ has made them fragrant there

. Teach our wayward souls reliance That thy will is always best. Though by stern and strange appliance Thou dost shape us for our rest. By thy grace we all inherit Power to bear the cross and shame : Firm endurance; martyr spirit;

Singly saintly 'mid the flame." Ministerial Support.

The rule which should govern us in giving to what is before us! On with a Christian's cou whose income amounts to fifty thousand Der trepidation before the imagined greatness of them provide manuals to aid those who may withhold harsh judgment, as mens means are cannot half fight. We must avoid both these need such helps. Mr. Wesley prepared such, generally overrated, and often men are in extremes. We must get a clear idea of what the members of that household, perchance that No special positive precept is needed in a case straitened circumstances, when the pressure for we have to do and then go on and do it. Our devoted father, pious mother, or brothers or sislike this, and the excuses usually brought for the subscriptions for any purpose will be painful. difficulties are such as are not to be despised. To most part very frivolous, and in some instances. Buth the solicitor of charity, and the solicited, overcome them will demand the exercise of all of death, but still there is a sanctity and sacredwe fear, argue a low grade of spiritual life.—
The plea of incapacity will hardly do, as nearly

The plea of incapacity will hardly do, as nearly

This is a solution of charty, and the solucitor of charty and sales and the solucitor every one can read a Prayer, or recite the Lord's tent. "To be a partner with Jesus Christ in do our duty. Things are about equal and And why should it not be so? It was there we Prayer without a book; and this is a very good the magnificent enterprise of overcoming evil right. It will take men—Christian men—to do were born; there we spent the days of our beginning. If any one is in earnest in the matwith good," ought to make men willing to give all we have to do. On the other hand, if we do childhood: and there, for the first time, around whom our Lord did so much, showed great love ter, he can repeat that inimitable form—and all they can. When this motive prompts them, it audibly after him—and add such, extempos sure of their ability they will give. Every one greater things in the future. No doubt a church ranous petitions as may be suggested by the spi. is permitted to become a partner in the great ought to grow as well as a man. What the attached to that sacred place, why should we ritual or temporal condition of the family. We enterprise of spreading the gospel, and "when growing youth could not do last year, he can not leve and venerate it? Why should not all the others. Hope may soar heavenward, have in our Hymn-book a fine selection of the dividend is made, some of us will wish we easily do this year, he can lift more, run higher the dividend is made, some of us will wish we easily do this year, he can lift more, run mellowing and soul-touching influences play hymns for domestic worship, and they ought not had invested more liberally in the ministry of faster, jump higher, see farther, understand to become obsolete. You may have a good family salvation." Giving should be a regular act of a better, plan more wisely and execute more cultus, or form of worship, by reading a few verses out of the Scriptures, not confining yourself of laying up something during the week to be thing like this with a vigorous church in a youthto the Psalms, singing two or three stanzas, and presented on the Lord's day. While we attend ful country. A church has its physical connecto other claims, such as building or repairing tions and resources; it has its intellectual relamore than the Lord's Prayer. Lay yourself out churches, or raising missionary money, it should tions and resources;, it has its spiritual relations en calf. To avert the terrible judgments that threatened them, Moses goes into the D.vine threatened them, Moses goes into the D.vine solemnly bound to see that it receives proper re-

good women are driven to get money out of exponents of its intellectual life; its devotion, vals, excursions, lotteries and all other plans by force, its aggressive, converting and saving powcal backs, they are simply the mortifying adver- the fountain of light.

We will give the conclusions to which its

him repelled with indignation. We look for have had so many excellencies with so few faul's. The different insurance companies to Babylon for seventy years. He has other those streams like a great continuous wave on The different insurance companies.

much by what we keep from the preacher.

Bights and rots and storms are terrible tax in all these enterprises. Let us use them to gatherers, and God often sends them to remind their limit; get what good is in them; faithfully us whose tenants we are. These are servants opply them to their purposes, and readily and that do their own co lecting. You smile and ask cheerfully and liberally respond to their calls, if we really hope to frighten you by such sugwe would not wonder if we could. Remember solation and jay.

ministers as shabbily as we do." From the Canada Christian Advocate.

The Current Year In an article a few weeks ago we indulged in our Conferences, and showed several causes of result. congratulation and of profound gratitude to Almighty God. This exercise of mind is pleasant and profitable. It enriches our experience, replenishes our wisdom, invigorates our faith, and the past. We are living and working now; we are now laying our plans for the future. 'Act, act in the living present : heart within, and God overhead." What difficulties and dangers we have encountered and overcome will but strengthbe done. We have had failures. 'Let the dead in this land. past bury its dead.' We have had successes -Let them come on in strong array, that with their irresistible moral momentum we may bear down the opposition of the future. We need not expect a plain path cleared of all enemies and all obstructions. It would make us careless and weak to pass along such a way. We may likely count upon this, that Providence will The hallowed limit always give us enough to do below to discipline and test us, to keep us sober, vigilant and ac tive if we achieve it. And if we watch and pray, keep our eyes open, our hands busy, and put profoundest emotion at its very mention! What our trust in Him, we can perform all the labor he lavs on us to do, and receive the corresponding reward. But if we murmur and falter under our burdens, cower and flee before our tire in busy thought over the scenes and reenemies, He will find others to do His work membrances of this sanctuary of our hearts' pur- Baltimore Street Bridge. This caused the next d fight his battles, and we ourselves will su fer damage and loss. On then, manfully, to

not be done by withdrawing the preacher's and resources. Its funds, its institutions and embodiment; its doctrines, its speculative and "As to all the intolerable devices to which sontroversial theology, and its literature are the men for the support of the gospel-fairs, festi- its purity, humility and self-denial, its religious which indefatigable female sympathy keeps roofs er are the demonstrations of its attachment to

on churches and semi-respectable coats on cleritive throne of God and its communication with tisement of the domination of the flesh over the The Church, then, so to speak, has body, spirit, both in church and vestibule. They are soul and spirit. When the youth grows he the sorrowing testimony wrung from our wives grows in body, soul and spirit. This is the law and daughters, to our dishonesty as God's ste- of normal growth. Our Lord-the best example wards. What a spectacle of Christian charity is | - grew in wisdom and stature and in favor with this! A pious Christian brother devouring a God and man. So ought a Church to grow .plate of unnecessary food that a tired woman's It ought to grow in physical proportions in nupaltry profit on it may be paid as his contribu- merical strength and wealth and the means of tion to God and humanity! A dollar is paid doing good. It ought to grow in knowledge of for the dish, and fifty cents of the dollar, the God and of His holy Word, settle disputed flame without the cross-currents of wind—they feeble mortal face to face. He listens to his apindeed, the terms art and artist comprehend a preparer's earnings, go to the treasury. The appeals for help not only for patience, but even large family. All the habits of thought and ex- man being permitted to give what he can spare, ture. Above all, it ought to grow in piety and "1've wandered on through many a clime where flow appears for help not only for patience, but even large family. All the habits of thought and exwith approval. He does not chide him for his pression, natural and acquired—the beautiful taxes himself a dollar and eats as much as he holiness and spiritual power. Now, as the Where all was unarrous.

Where all was unarrous on the pression, natural and acquired—the beautiful taxes himself a dollar and eats as much as he holiness and spiritual power. Now, as the No powerful movement, religious, social or boldness, but on the contrary acknowledges the imagery, rhetorical, elegance, purity of diction, can buy with it, for the cost of collection! That civil, can be made without eccentricities. The full force of every word he says. Moses feels and earnestness of purpose which have given to beats the "whiskny ring." Was ever a great so only can the Church. It is by exercise the ocean foams and surges because it heaves sublime down under a sense of his own unfitness. The found form the camp meeting to the bowed down under a sense of his own unfitness. Mr. Punshon a place among the first of English cause mocked with such drippings and raspordinary plane of religious thought, feeling and or the work before him, and he pleads for God pulpit orators—must render it an easy and agree- ings; such infinitesimal extractions from the toughened; it is by exercise the mind is strengthened, the knowledge enlarged; it is by exercise that piety is deepened, faith invigorated, hope well respect by its inherent solemn energy.
We almost feel as if we were going too far. But not claim for himself that—" divine afflatus" it reasonings (which in the above we have sketch. the reply comes, "My presence shall go with for the marks the poet from his birth of Immanuel's army. It is supposed to know the reply comes, "My presence shall go with fis called—which marks the poet from his birth of Immanuel's army. It is supposed to know the reply comes, "My presence shall go with fis called—which marks the poet from his birth of Immanuel's army. It is supposed to know the reply comes, "My presence shall go with fis called—which marks the poet from his birth of Immanuel's army. It is supposed to know the reply comes, "My presence shall go with fis called—which marks the poet from his birth of Immanuel's army. It is supposed to know the reply comes, "My presence shall go with fis called—which marks the poet from his birth of Immanuel's army. It is supposed to know the reply comes, "My presence shall go with fis called—which marks the poet from his birth of Immanuel's army. It is supposed to know the reply comes, "My presence shall go with fis called—which marks the poet from his birth of Immanuel's army. It is supposed to know the reply comes, "My presence shall go with fis called—which marks the poet from his birth of Immanuel's army. It is supposed to know the reply comes, "My presence shall go with fis called—which marks the poet from his birth of Immanuel's army. It is supposed to know the reply comes, "My presence shall go with fis called—which marks the poet from his birth of Immanuel's army. It is supposed to know the reply comes, "My presence shall go with fis called—which marks the poet from his birth of Immanuel's army. It is supposed to know the reply comes, "My presence shall go with fis called—which marks the poet from his birth of Immanuel's army. It is supposed to know the reply comes, "My presence shall go with fis called—which marks the poet from his birth of Immanuel's army. It is supposed to know the reply comes, "My presence shall go with the reply comes, "My presence shall go with fis called—which marks the poet from his birth of Immanuel's army. It is supposed to know t of Immanuel's army. It is supposed to know the reply comes, "my presence shall go with its called—which mass of sider them severe. Perhaps they are. Are labor and trial the law of growth, is it to be sylvania, which have their rise on the eastern Elsewhere the church must work the great law no, his mind is in so anxious a state, the issues manner in which these "Sabbath Chimes"—

"We cannot afford to pay a preacher. Many especially in this world of sin, this field of immense damage to property in various parts of of growth in her progress, developing the piety of childhood, feeding the lambs, and allowing of childhood, feeding the lambs, and allowing involved are so tremendous, that he comes near-now published by Carlton & Porter—are given farmers or mechanics cannot spare five or ten is diverse to its advancement? We rily not.

Religious City The reason of Religious City The reason of the cause that saves them and the comes near-now published by Carlton & Porter—are given is diverse to its advancement? of childhood, feeding the lambs, and allowing interest are so tremendous, that he country, and sad and serious loss of life in none to stray from the fold. But so long as stall er and still more urgently presses his request, to the public resembling such a claim; but more dollars a year for the cause that saves them and is diverse to its advancement? Verily not Baltimore and Ellicott City. The reason of wart sinners confront her, she must insist on when the reply comes again, "I will do this than their modesty demands we are impelled to in this world, and damned spirits in the next, ing and whining because there are difficultributed to the overflowing of a lake near Balber may be ensuared by any of the more God to evoking a power which shall shake them like the Philippian jailor, and constrain them to found grace in my sight, and I know thee by "believe on the Lord Jesus Christ."

Half the deep and symblers. Give it over to them Its square negative thing also that thou hast spoken; for th days of a year," and the author covets for the government put its screw on some of them. It causes; but as simultaneous floods occurred at battle is gained when sinners see that the church expects to do this. Then the "solemn assembly" coming up from fifty charges, the seclusion tore, as he exclaimed, "I beseech thee, show me thy glory." O, what a request to come from have rendered themselves so little liable to technology among the kingdoms and dominions of which runs through Raltimore sites and goodness and adminions of which runs through Raltimore sites and goodness and adminions of which runs through Raltimore sites and goodness and adminions of which runs through Raltimore sites and goodness and adminions of which runs through Raltimore sites and goodness and adminions of which runs through Raltimore sites and goodness and adminions of which runs through Raltimore sites and goodness and adminions of which runs through Raltimore sites and goodness and adminions of which runs through Raltimore sites and goodness and adminions of which runs through Raltimore sites and goodness and adminions of which runs through Raltimore sites and goodness and adminions of which runs through Raltimore sites and goodness and adminions of which runs through Raltimore sites and goodness and adminions of which runs through Raltimore sites and goodness and adminions of which runs through Raltimore sites and goodness and adminions of which runs through Raltimore sites and goodness and adminions of which runs through Raltimore sites and goodness and adminions of which runs through Raltimore sites and goodness and adminions of which runs through Raltimore sites and goodness and administration of the sites and goodness and administration of the sites and goodness and administration of the sites and goodness and

descending immediately in answer to prayer to sanctify the church and save sinners is the end of camp meetings.

The river at Ellicott City rose and all the meditations have a simple beauty and tain a ghastly corpsa. But no; instead of the case. We need our College, our paper, our the case and was at one time forty feet high! In Baiti-curities on the Treasury,

A timely preachment on a good subject, from all my goodness to pass before thee." The dissionary Society, and our other organizations are of the organizations are of the organizations and organizations are of the organizations and organizations are of the organization and organizations are of the organization and organization are of the organizati gestions. That depends upon whether you man to do his duty, said the gallant Nelson in a really believe in God or not. If you do, and crisis: does the Church of God expect less?have read his word, you will not think such sug- Has it a right to less? Verily if every one of gestions unreasonable. Malachi said to the would do his duty like the heroic sailors of Bri-Jews, "Ye are cursed with a curse; for you tain on the seas and her valiant soldiers in the have robbed me, even the whole nation. Bring field, we should have but little trouble. 'Am I ye all the tithes into the store house that there a soldier of the cross, a follower of the Lamb. may be meat in mine house, and prove me here'Are there no foes for me to face? must I not as in the great \$5cd of 1837, the loss of life may be meat in mine house, and prove me herewith, saith the Lord of hosts, if I will not open

'Are there no foes for me to face? must I not could not but have been immense. Cradles stem the flood?' Where is our religious ardor, with their freight of infantile humanity were the windows of heaven and pour out a blessing our Christian heroism? Where our ambition that there shall not be room enough to receive it. And I will rebuke the devourer for your and our joy in his triumphs? Do we make his sakes, and be shall not destroy the fruit of your cause our own? In the conflict do we look for ground.' We wish our people would try this bis standard and rally round it, as did the old teen in number—were swallowed up in a hole plan of getting good crops. We must try Roman soldier round that of his leader? Do and soon found themselves struggling in water plan of getting good crops. We must try something, and this is the best plan we have we wait to hear our Captain's voice and shout so suddenly that the passers could not get away. heard of. The devourers are multiplying ter- to see his sign? What I do for the Church ribly. If we get rid of them by taking care of and for her institutions I do for Christ and for the preachers, the riddance will be cheap, and his kingdom. This is the Christian man's conthat Malachi's advice to the poor and afficted

Our minis ers are ill supported. The same says:land was to acknowledge and respect the claims of the gospel. If our poor and afflicted people the Saviour and his cause will never impoverish lie calamities some man rises to the position of will try this remedy we are confident that it will be profitable. If God be for us, all will be course we want proper and effective business yesterday with Police Commissioner James E well; but he is not for us when we treat his arrangements, and to this fact the Conferences CARR. He at first sight apprehended the cha. and Societies are waking up. There are move- racter of the calamity, and he immediately sent the whole Church in the matter. As was re- enough to do. He led the van in his boat in there be a convention or conventions of preach- children from death. Two parties he rescand

We need the spirit of revival. So we do, with the water 30 their necks and fast increasing most assuredly; but we have no reason to say In his task he was frequently thrown in the that this spirit has forsaken us. God be praised, water, but he continued setting an example his presence and power are with us still. The his men which they all most willingly follow. deepens our piety. But after all, we live not in success of last year, in the face of all our dis- At one time he was swept off by the current advantages, demonstrates this, only let us not and the news awent throughout the city, causing forget the spiritual welfare of the Church in profound regret wherever heard, that he was looking after temporalities. The Church has lost, but he was fortunately rescued to continu body, soul and spirit. The well trained man sgain until necessity ceased for his good work has all his powers-corporeal, intellectual and Too much praise can scarcely be awarded to the en us for the labors and conflicts to come. We spiritual—in full exercise and strength. Let us Police Commissioners and the police for the are not going to rest upon our laurels; we will look to it that our Church is symmetrically de- manner in which they labored." not suppose we have accomplished all that is to veloped, well proportioned, robust and mighty A house to the north of the Larrabe Lin

Home. BY REV. F. S. CASSIDY. Where my tired mind may rest, and call it home,

There is a magic in that little word? It is a mystic circle that surrounds Comforts and virtues never known beyond HOME! What a world of interest and hap piness is crowded into that talismanic word! How the bosom swells with deepest feeling and hallowed memories and soul inspiring associaions cluster around that sacred shrine-our childhood's happy home. Never do our minds been feathers, and, after toying with then sunny faces, and revered forms-whatever

changes time may have wrought since our sev-

erance from the old homestead-all are vividly our halcvon days of the eventful past. We can never, no never forget that happy family group, made up of father, mother, brothers and sisters, of which in other years we formed a member. Although long years have circled away since that peaceful, domestic circle were wont to gather round that familiar hearthstone, yet the whole scene, in all its interest and naturalness, is indelibly imprinted on our minds and hearts. 'Tis mournfully true that some of upon our hearts, and sought to win them to the skies. With such holy and hallowing memories around our hearts when-

" Fond memory brings the light

Even the old man, who has long had a home f his own, sheds the briny tears as he talks about the home and associations of his own childhood. The fountain of tears is unsealed every time that in memory he revisits those old home should be a cherished spot; and man would be untrue to all the higher and nobler instincts of his being were it not. The love for home and kindred is the last passion that grows cold in the human breast. Even the savege, dead to sympathy as his heart is for the white man, cherishes an almost idolatrous reverance for his hunting grounds and the graves of his forefathers. This sacred principle of veneration for home and its cherished objects runs all through the lower and higher grades of humanity. It obtains as much in the humble cottage of the poor and unlettered, as in the splendid mansions of the opulent and the great. The sentiment is universally received, that 'There's no place like home." How exquisite-

ly tender and beautiful the touches of an anonymous bard upon this subject.

view, I've seen them in their twilight pride and in their dress of morn, none appeared so sweet to me as the spot where

The Maryland Flood. expected a Church will grow without these, slope of the Alleghany Mountains, has caused mount, with so much of God in him that the people were awe-struck. A Penterbatal baptism descending immediately in answer to prayer to descending immediately in answer to prayer to the thunderbolt to leap forth for his destruction, Many stanzas rise to the height of true poetry, servants than preachers. War sometimes collections were any institutions we do not need, the sea shore. The different insurance companion the thunderbolt to leap forth for his destruction, Many stanzas rise to the height of true poetry, servants than preachers. War sometimes collections were any institutions we do not need, the sea shore. The river at Ellicott City rose million in Canadian and British Security 1982.

rapidly rushing stream. A passenger car, while crossing a street, was caught by the flood which had just commenced to pour through it, and with its passengers swept for 'several blocks toward the river. The market-men were caught at their work, and only had time to get on their benches and stalls for safety, and these were washed away with their occupants. So rapid was this rise, and so wild and furious the rushing torrent that the lives of many persons were jeopardized Most of the bridges connecting East and Wes

We makin assess city for the

ME

ment
The fourte
from
Halife
wick,
Facul
cess,
first
that a
vants
cal ed

on go purch to rui short is lar hund

Euro rende curre bread abun grait most denti const bush tellig poor besid of fd

The Baltimore Telegram describing the scene

spirit will remove this trouble. Love to Christ "It is a true saving that in time of great pub. his ministers, will never let them starve. Of a great public benefactor; and such was the case ments in this direction, and we trust there will for boats and organized a sufficient force of soon be a simultaneous and earnest action of policemen to manage them. He soon had work commended in some of the Conferences, let places of great peril, and rescued women and some reflections on the year that closed with ers and laymen, and we believe good must from Davis Street were in the upper story of the house, holding each a child above their head,

Works was swept away, which gave to the fall at this point a new channel, and permitted the flood to mark the foundry for its special prey. soon brought it down to the ground and its loft cupola now inclines at an angle of sixty degree Then came the destruction of Fayette Str. Bridge, Baltimore. Several bridges had give way above this street, and with an imme amount of accumulated drift-wood dashed wi fury against the Fayette Street Bridge. For long time this edifice resisted the attacks of the waves; but at last, as if lifted by some might hands, the bridge tumbled into the vast ab without leaving a trace behind. The wat took the immense iron fragments as if they h while, threw them away with great force un

The loss of life and property at Ellicott @ was even greater than at Baltimore. Near Patapaco mills-one of which was carried from before us, and we again seem to be living over its foundations, and the other materially a maged-was a row of large stone-houses. It occupants were frequently warned of the danger ous appearance of the freshet, but, trusting their former experience, they chose to rem yet a little longer, thinking there would be to to escape when the worst came. Within ale minutes the flood rose ro rapidly that all on munication was cut off, and the current rule so swiftly that it was found impossible to retain them any aid. At this time the water had at reached above the lower story of the houses, at no danger was apprehended if the compa could reach the roofs. This they at once pr ceeded to do; but the water still rose highers higher, and sped on its frightful course within mense velocity : and, to add to the terrors of hour, huge masses of drift rubbish came ing upon the doomed dwellings.

Every effort was made by the horrified cit to rescue those who were in peril, and quit number were saved; but, owing to the spet work made by the flood in its fearful velo many perished within a de zen yards of thesh The whole of the lower part of the town flooded, goods were washed out of stores the streets, and furniture out of houses, all in tangled heaps, with here and there trees, stones, and the débris of houses and bridge Harper's Weekly.

Pugwash Circuit.

It will be seen by an advertisement column that the ladies of our congres tend holding a Bazaar on the 2nd of Septem in order to procure funds for the erection Parsonage. They have prepared an abust of useful and fancy articles, and the for these having been contributed by benefit friends, it is their intention to sell the cheaply as the material could be purchased they may avoid the necessity of having tion at the close of the sale. Their object laudable and necessary one, and we hop friends, in the surrounding country, will & by their presence, those who have labour unweariedly. The refreshment tables plentifully supplied with the edibles 🕶 ound on such occasions.

Pugwash, Aug. 7th, 1868.

General Intelligence

Colonial.

TEMPERANCE.-A public Meeting und auspices of the Grafton St. and Brunswist Methodist Temperance Societies will be held morrow evening in Brunswick St. Church past 7, to which the public are invited, especially all those who are interested in good work sought to be accomplished. dresses and Music may be expected.

The Halitax Firemen celebrated their minations, &c., all of which were very able. We wish these companies, essenti cess, and earnestly hope that none of their