

The Family.
MY EXPERIENCE AT BINGHAMTON CAMP MEETING.

BY REV. J. A. WOOD OF THE METHODIST EPISCOPAL CHURCH.
At ten years of age I first tasted the joys of redeeming grace and a Saviour's love. I was the age of thirteen I joined the church. I have found a home ever since in the church of my early choice. During the first five or six years of my experience I was often perplexed and distressed with doubts in regard to the reality of my conversion; arising from the fact that I could not fix upon the precise time when the change was wrought. After several trials on this point, the Lord enabled me to settle the matter, and many years have passed since I have doubted for a moment the verity of my early conversion.

Up to September 7, 1858, I maintained a general purpose to obey God, and received many spiritual refreshings from the presence of the Lord, suffering but few doubts in regard to my justification and membership in the family of God. During this period I was often convicted of remaining corruption in my heart, and of my need of purity; I was often conscious of deep-rooted inward evils and tendencies in my heart unfriendly to godliness, I seldom studied the Bible without conviction of my fault in not coming up to the scriptural standard of salvation. I never read Mr. Wesley's "Plain Account," nor the memoirs of Fletcher, Bramwell, Carosso, Storer nor Heister Ann Rogers or Lady Maxwell without deep conviction on the subject, and more or less effort for its attainment. By being convicted so often of my need of perfect love, and failing to obtain it, I after awhile (like many others I fear) became a little sceptical in regard to the Wesleyan (Bible) doctrine of entire sanctification, as a distinct blessing. I had no clear or perfect love, but came to think of it and teach it as only a deeper work of grace, or a little more religion, if you will, than the ordinary holiness. I expected to grow into holiness somehow somewhere, and as time went, but knew not how, nor when. I urged others to seek a deeper work of grace, and to get more religion, but seldom said to them, "Be ye holy." This is the will of God, even your sanctification. I became somewhat prejudiced against even the Bible terms "sanctification," "holiness," "perfection," and disliked very much to hear persons use them in speaking of their experience. I was opposed to the profession of holiness as a distinct blessing from regeneration.

In May 1858, I was appointed to Binghamton. I went there much prejudiced against the professors of holiness. I soon found in my pastoral visitation, that where those persons lived who professed the blessing of holiness, there I felt the most of divine influence and power. I realized a liberty in prayer, and an access to God in those families, which I did not elsewhere. And let me remark, while I was prejudiced against holiness as a distinct blessing, and against its special advocates, I did desire and believe in a deep, thorough, and vital piety, and was ready to sympathize with it wherever I found it. I had attended prayer, and class meetings but few times before I saw clearly that there were those who possessed a richness, power, and depth which I had not. The more I became acquainted with them, the more I was convinced of that fact, and the more deeply I became convicted of my remaining depravity and need of being cleansed in the blood of Christ. Through the entire summer of 1858 I was seeking holiness, but kept the whole matter to myself. During the time one of the professors of holiness said to me one of the subject, but, as I have learned since, were praying for me night and day. God only knew the severe struggles I had that long summer, during many hours of which I lay on my face in my study, begging for Jesus to cleanse my poor, un sanctified heart; and yet I felt unwilling to make a public avowal of my feelings, or to ask the prayers of God's people for my sanctification.

The district camp meeting commenced that year on the 1st of September. During six days of the meeting the sanctification of my soul was before my mind constantly, and yet I never urged others to seek it, never intimated to any one my convictions and struggles on the subject. The result was six days of such deep humiliation, severe distress and hard struggles as I never had endured before. On the last evening of the meeting, I was past. I saw the church came to me weeping, a few minutes before preaching, and said, "Brother Wood, there is no use to dodge this question. You know your duty, and may as well commence seeking holiness first as last, if you will lead the way, and defend your position as a seeker of entire sanctification, you will find that many of the members of your charge have a mind to do the same." The Lord had so humbled my heart that I was willing to do almost anything to obtain relief. After a few moments of reflection I replied, "Immediately after preaching I will appoint a meeting in this tent on the subject of holiness, and will ask the prayers of the church for my own soul." Glory be to God! The Rubicon was past. In an instant I felt a giving away of my heart, so sensible and powerful, that it appeared rather physical than spiritual. In a moment after I felt an indescribable sweetness permeating my entire being. I immediately walked up into the stand. The presiding elder requested me to exhort after his sermon, I replied, "I will, if the Lord will help." Just as he gave out his text, the baptism of fire and power came upon me. For me to describe what it then realized is utterly impossible. The most of which I was conscious was that Jesus had me in his arms, and that the heaven of heavens was streaming through and overwhelming soul in such beams of light, and overwhelming love and glory, as can never be uttered. The half can never be told! Hallelujah! Glory! I have cause to shout over the work of that precious hour. It was a glorious epoch in my religious experience—never, never to be forgotten. Jesus there, then—altogether to my blessed name—sincerely, completely and most powerfully sanctified my soul and body to Himself. He melted, cleansed, filled, and thrilled my feeble, unworthy soul with holy, sin-consuming power. I had always been much prejudiced against persons losing their strength; consequently as might be expected, when the Holy Ghost came upon me in the stand, surrounded by some thirty preachers, it was God's order to the control of both body and soul, and swallow me up in the great deep of His presence and power. After three hours I regained sufficient strength to walk to the tent. I told the brethren and sisters my purpose to ask their prayers as a seeker of holiness, and that Jesus had forestalled my desire by accepting my soul the moment I consented to stand up for holiness, and was willing to be anything or do anything to obtain it. A willingness to humble myself, take a decided stand for holiness, and face opposition to it in the church, and take the odium of being a professor of holiness in Binghamton, constitute

the turning point with me. After I resolved that point I seemed to have no special consciousness of believing, or submitting, or making any effort; my whole being seemed simply and without effort to be borne away to Jesus. What I received at the time Jesus sanctified my soul was only a drop in the bucket compared to what it has since pleased him to impart. Since that hour, the deep and solid communion my soul has had with God, and the rich baptisms of love and power, have been unpeasable and full of glory.

And now, after more than two years and a half, during which to scrutinize and test the work of that hour, I am constrained to say I know the blood of Jesus can cleanse from all sin, I say this with a profound sense of my feebleness and unworthiness; for—
"Thy mercy, ah! immense and free,
For O, my God, it found me."

Some of the precious results of the cleansing power of Jesus in my soul have been: (1.) A sacred nearness to God my Saviour. (2.) A sense of indescribable sweetness in Christ. (3.) A deep, realizing sense of the reality of spiritual things. (4.) A surprising richness and fullness of meaning in the Scriptures, which I had not before realized. (5.) A complete satisfaction and resting in Christ. (6.) A great increase in spiritual power. This I have felt in my closest devotions, in my pastoral duties, and especially in the ministrations of the blessed truth. (7.) A clear and distinct witness of purity through the blood of Jesus.—From Perfect Love.

A CURE FOR ANGER.
One day I paid a visit to one of my friends. On entering the dining-room, I saw two of her sons, of about seven or eight years old, sitting each in a corner of the room. They came forward to greet me, and I asked them why they were sitting so far apart.
"Well," said one of them, "mamma has said that when we get angry with one another we must not fight, but that we must set down as far as possible from each other, until our anger is over."
He had scarcely finished these words, when they both ran as fast as possible to sit down each in his corner, looking fiercely at one another.
"Is not your anger over yet?" I asked.
"No!" they both shouted at once.
I went in to my friend; and when, after a quarter of an hour I came back into the dining room, I found the little brothers playing together.
"Is it over now?" I asked.
They answered quite pleased, "Yes, now it is over."
What an excellent method to teach children to conquer their violent passions, to calm themselves, and to think before acting.—Young Reeper.

DON'T THROW STONES.
"Do not throw stones, my boy; you may hurt some one."
"I do not throw them at any body, sir. What hurt does it do for me to throw stones at the fence?"
"You cannot tell, my young friend, who may be hurt by the fence; and the stone you throw for sport may cause a serious hurt."
"I do not see any harm in throwing stones."
"I am very sorry to see you persist in doing a mischievous thing and add bad manners to a bad habit. I have just seen accounts of two sad accidents from throwing stones which ought to be a warning to boys against this foolish and dangerous habit. A young man was riding on horse back, when a stone thrown by a little boy, hit the horse and frightened him so that he started, threw the young man on the ground, and injured him very much. The horse ran on through the street and struck a woman knocking her senseless upon the curbstone. She was sadly injured in the head, and so bruised that it is doubtful whether she will recover. It seemed a very small thing for the little boy to throw a stone, but the result was dreadful. If the woman should die, do you suppose that boy will ever forgive himself?"
"But the other story is still more sad? A youth was returning home from school. Just as he was entering his father's gate he heard a sound in the street, and, turning his head, was struck by a stone thrown by a little boy, which hit him in the eye and at once destroyed its sight. Now that poor youth must go all his days with a blind eye, just because the other little fellow would kick when a stone thrown at the gate. And, probably, if in the last case the stones had hit the boy on his temple, it would have killed him. Again, then, I say, don't throw stones where there is a possibility of their hitting any one."
J. JOHNSON.

MENTAL SYSTEM.
The faculty of concentrating the mind on the matter in hand, to the exclusion of all other things, is one of the rarest and most valuable gifts with which a man can be endowed. To commence with a theory, to think it out to its legitimate results, to reduce those results to a concrete form, and, if it be in material science, to proceed to experiment and practice, without diverging in any direction, from the purpose, is possible to very few men. And we do not think we are overstating the case when we assert that in proportion as a man is gifted with this faculty, he will become a successful investigator of the phenomena of nature. Certain it is, that the most eminent men in the sciences had their lives which go from process to process, and from fact to fact, by strict induction and with inexorable logic—the pursuit of all others for the employment of this invaluable talent, as well as for the increase of its strength. The study of nature, in other words, science, is the best occupation for the mind, if it be desired to systematize the thinking faculty, and to produce the greatest result from the exertion of the intellect. It is one phase of the same power, of thoroughness of work is another; for, if the ability of mental concentration can be acquired, it is by doing most thoroughly and earnestly the work in hand. So the true worker or thinker never wastes time and strength in going back to what has already accomplished; but, having done it once, he is prepared for the next process, and so goes on with the least possible dispersion of his mental forces.—Scientific American.

The number of clergymen in the United States is put down at 91,000, and their average salary \$700, which is a small salary, considering the ordinary dimensions of a minister's family. As a class, the clergy are poor and suffer many privations. The few clergymen who receive large salaries are exceptions, and Mr. Beecher's \$20,000 is probably the largest stipend paid to any clergyman in the world under the voluntary system.—Buffalo Advocate.

All our purposes should be formed in subordination to Divine Providence.

Obituary.

IN MEMORY OF A SISTER.
There are periods in the history of every family laden with sorrow and sadness. Such, indeed, is the time when the destroyer makes his first inroad, and takes from the family circle the first victim.
Mourful was the call which summoned us to attend the funeral of a much loved sister. Will you permit us, Mr. Editor, to pay a tribute of respect to the memory of that sister, who has now, we trust, joined the dwellers below the throne. Maria was born in Balize, Central America, while our father was a missionary on that station.—Early made the subject of religious thoughts, she obtained the Saviour's love in her heart, and joined the Church of her parents.

Ever after she was found walking in the "narrow path," and delighting in all those services which refresh the soul. Only a few days before she took "her final flight from Calvary to Zion's height" she participated in the Class Meeting, and thanked God for the patience he gave her in affliction. Possessed of a charitable disposition, it was her great delight to minister to the poor and sick. The home of poverty was often gladdened by her presence and her charity, and many who have longer lingered on the shores of time than she, bear testimony to the readiness and kindness with which she ministered to the afflicted. For some time our sister had been failing.

Thinking that a change of air and scenery might be beneficial to her health, she spent a great part of the Summer among kind friends in a distant part of the Province. But death was not to be baffled. Slowly, but surely, he sowed the seeds which were soon to spring into bright immortality as the body fell to the earth and the soul arose to God. On Wednesday, the 15th day of November, she changed mortality for immortality.

A loving child—she said to Pa, as she felt the death grasp grow tighter, "Take me and nurse me, for I want to die in your arms,"—and to Ma, "Come near and kiss me, I want to have you very near."
An affectionate sister—she said to those who gathered around her bed, "I never loved you so much as I do now," while for the absent ones she left expressions of deep affection.
Our last respects to the "dear departed" were participated in by a large number of friends who followed her to the grave. Rev. F. Home (Presbyterian) performed the service at the house, and Rev. Wm. McKiel, (Episcopalian) kindly officiated at the Church and grave. Thus from our midst has been taken a favorite sister.

Forgive, blest shade, the tributary tear, That mourns thy exit from a world like this: Forgive the wish that would have kept thee here, And stayed thy progress to the seats of bliss. No more confined to groveling scenes of night, No more a tenant paid in mortal clay; Now abroad we rather bid thy glorious flight, And track thy journey to the realms of day."
Her welcome voice will no more greet us as we visit our home of by-gone days. But while she has been broken which bound us to earth, another has been added to the many which unite us to heaven.
"Yet again we hope to meet thee, When the day of life is dead; Then in heaven with joy to greet thee Where no lawless tear is shed."
RICHARD WEDDALL, Kentville, Jan. 27.

Died in Kempt, Hants Co., on Tuesday January the 2nd, Sarah widow of the late David Sealing, aged seventy-nine. She connected herself with the Methodist church upwards of fifty years ago, and at her death was the eldest member on the Kempt Circuit. She was brought to Christ under the ministry of Rev. William Bart and continued an untiring and consistent Christian until the day of her death. The deceased evinced much interest in the cause of her Redeemer, and her sympathy and hospitality to the minister was truly exemplary.
For some years she had been deprived, through infirmity, of attending the services of the sanctuary, which she much prized; but this deprivation was cheerfully borne, being assured that she would soon join the General Assembly and church of the first born in heaven.
Ten days prior to her departure she was seized with apoplexy which deprived her of consciousness and terminated her earthly life. At Kempt, Hants Co., January 11th, Stephen Cyrus Card, Esq., aged sixty-six years, in perfect peace, trusting in the merits of Christ.

OBADIAH PARKER, Esq., was born in Grandville, Annapolis Co., Nov. 23rd, 1815, and died at Lunenburg, Dec. 29, 1871. He embraced the Saviour by a living faith when sixteen years of age and joined the Baptist church at Paradise.
He afterwards united with the church at Bridgewater, and later at North-west. He was an efficient active Christian, always at his post in conference, business and prayer-meeting, always edifying in his communications, encouraging by his sympathy, effective in his appeals, winning in his manners, and courteous to all. He was like a father to the Sabbath school at all times, having superintended one at Bridgetown at the early age of eighteen. In every place he nursed it with tender solicitude, making the salvation of the soul his chief object. His constant prayer was, "Thy kingdom come." He was liberal in giving, as well as earnest in praying. He served as deacon for many years before his death, and in Nov. 1859 his Brethren at Bridgewater granted him license to preach the gospel, and he often did so to good acceptance, at funerals and elsewhere; but his health did not allow him to preach much. He possessed an active mind, quick discernment, and sound judgment, which rendered him useful in every relation of life. He served as Justice of the Peace sixteen years, a true Temperance Magistrate, and filled the station with honor. He took a deep interest in the cause of education, justly esteeming a cultivated mind essential to our true interest, deprecating that ignorance which leaves a man unfit for usefulness among his fellow men. He had a family of eight children, one of whom died about two years before him. His widow and seven children survive him. He was buried on Tuesday, Jan. 2nd, 1872, when a discourse was delivered by the writer, founded on the words, "The good man is perished out of the earth." Micah, vii. 2.

Z. MORTON.
Makone Bay, Jan. 5th 1872.
The Obituary of Mr. Parker which appeared a fortnight since in the Christian Messenger was too long to allow us to copy it at length as we were requested to do—the above extracts give the more important facts.—Ed. P. W.)

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British American Book

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Provincial Wesleyan Almanac

FEBRUARY, 1872.
Last Quarter, 2nd day, 5h. 56m., morning.
New Moon, 8th day, 9h. 39m., afternoon.
First Quarter, 16th day, 3h. 10m., morning.
Full Moon, 24th day, 6h. 42m., morning.

Day	SUN	MOON	WIND
Wk	Rises	Sets	Rises
1 Th	7 23	5 4	morning
2 Fr	7 22	5 6	morning
3 Sa	7 21	5 8	morning
4 Su	7 20	5 9	morning
5 M	7 19	5 11	morning
6 Tu	7 18	5 12	morning
7 W	7 16	5 13	morning
8 Th	7 14	5 15	morning
9 Fr	7 13	5 16	morning
10 Sa	7 12	5 17	morning
11 Su	7 10	5 19	morning
12 M	7 9	5 20	morning
13 Tu	7 8	5 22	morning
14 W	7 6	5 23	morning
15 Th	7 4	5 24	morning
16 Fr	7 3	5 26	morning
17 Sa	7 1	5 27	morning
18 Su	7 0	5 29	morning
19 M	6 58	5 30	morning
20 Tu	6 56	5 32	morning
21 W	6 55	5 34	morning
22 Th	6 53	5 36	morning
23 Fr	6 52	5 38	morning
24 Sa	6 50	5 37	morning
25 Su	6 49	5 38	morning
26 M	6 47	5 40	morning
27 Tu	6 45	5 41	morning
28 W	6 43	5 43	morning
29 Th	6 41	5 44	morning

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