

land would rally around us in the endeavor. Something must be done and we ought to do it. Methodism must not organize a political party. Let it be aware of that. But it can and ought to throw itself, with all its irresistible energies, against the political evil and national danger which we have discussed. Dr. Wiley's affirmation should be made a reality—a guarded and an effective reality.

## Provincial Wesleyan.

WEDNESDAY, SEPT. 29, 1870.

### CAMP MEETINGS.

The readers of the *Provincial Wesleyan* are, either from their own observation or from their reading, well informed of the character and objects of Camp Meetings. We need not therefore attempt to describe the one or define the other. The philosophy of Camp Meetings is precisely the same as the philosophy of what we are accustomed to call "Protracted Meetings," or a "series of special religious services." The novelty more or less connected with the gathering awakens curiosity, excites attention and draws a crowd. The continuous and forcible application of well-suited truths to the hearts and consciences of the hearers tends to bring matters to an issue with a considerable number of those hearers; the conversion of many, through the operation of the Divine Spirit is the result.

In some respects, Camp Meetings have advantages connected with their working not fully shared in by special services conducted in churches. The Camp Meeting rejoices in the pure air of heaven, though sufficiently sheltered beneath the spreading awning and by the leafy grove both from the hot sun and the high winds. Special services carried on in crowded churches are often much less useful than they otherwise would be, because the people attending them are half stifled in air not fit to be breathed. Camp Meetings permit a much more effective combination of the more prominent working men in a denomination, and can operate by simultaneous prayer-meetings, and otherwise, on a much larger scale, than is practicable or possible in protracted meetings held in churches. Camp Meetings provide consequently for greater variety and more complete freedom of movement than can be expected in special church services. Camp Meetings too when decidedly successful are naturally centres of much wider circles of influence than ordinary protracted meetings; and therefore the fires kindled at Camp Meetings radiate their blessed warmth much farther than the more local fires which give life and light to protracted meetings.

But on the other hand, special services ably conducted in Church buildings have some marked advantages for the development of proper church life over those pertaining to the Camp Meeting. The energies of any given congregation can be called into exercise at no Camp Meeting as effectively as during special religious services held in the edifice in which that congregation regularly worships, and around which the members of that congregation habitually dwell. Persons brought under religious influence at ordinary Protracted Church meetings can certainly be better cared for than those made the subjects of such influence at Camp Meetings among at least comparative strangers. Then, although there may often at Camp Meetings be exhibited a greater combination of various religious forces than is to be looked for in gatherings taking place in regular church buildings, that which may be lacking at special services in any one church, is more than supplied by the aggregate of Protracted Meetings held in all the churches. Many Protracted Meetings are worth more than one Camp Meeting. Therefore, if called upon to decide between the two, and we could not have recourse to both, we should certainly prefer the Church Protracted Meeting to the Camp Meeting. But, of course, the proper place of the Camp Meeting is either supplementary or introductory to that of the Protracted Meeting.

In American Methodism the Camp Meeting has become quite an established institution. Thousands upon thousands yearly resort with pleasure and profit to the Feasts of Tabernacles held by American Methodists in their consecrated groves in various parts of the Union during the summer months. Without question, American Methodist Camp Meetings have already been productive of wide-spread and lasting religious benefit.

The indications are that in the future Camp Meetings will be more resorted to than even in the past in the United States. Increasing care will be exercised in selecting and purchasing sites for holding Camp Meeting services. Pains will be taken not only to render those sites well fitted to answer the purpose of their selection, but to adorn them, and render them objects of admiration to the eye. Crowds flying in the heat of summer from the dust and distraction of great cities, and yet not relishing the dissipation life in the fashionable overflowing watering places will by and bye take refuge for a season on the pleasant well-cottaged Camp Meeting grounds. When this happens on a large scale, our American brethren will need to exercise great caution and singleness of heart to preserve the original simplicity of their Camp Meeting service untainted. The Camp Meeting has obtained a tolerably strong footing in Canada; and is not unknown to the Methodism of Eastern British America. The Mother Church in England has as yet fought shy of this means of grace. But some of the minor English Methodist bodies, notably the Primitive Methodists, have recourse to it, and we believe, with happy results. Probably, however, the Camp Meeting is not so well adapted to do good in England as in America.

The Camp Meeting, like every other prudential means of grace is to be tested by its actual results. It cannot be properly tested by a priori reasoning. Tested by their

fruits, it will be found that under proper regulation, Camp Meetings have been the means of bringing very many souls to the knowledge of the truth and much glory to God. Still we believe that better than Camp Meetings, and better than Special Church Meetings a thousand fold over are the ordinary means of grace, when those means are instilled with life and power, and when through their instrumentality souls are daily added to the Lord, and built up on the principles of the Christian faith.

J. R. N.

### ENGLISH CORRESPONDENCE.

Ministerial removals—The fate of the Emperor—The new Republic of France—Paris in danger—Napoleon in captivity—Help for the wounded.

DEAR MR. EDITOR.—Your Correspondent has been changing Circuits, and only finds time a few hours before the departure of the American mail to commence his letter. A removal under any circumstances is no trifling matter, but the conditions under which the minister removes are unique and add not a little to the burden, as in addition to farewell calls and parting addresses the attempt has to be made by those at home to conduct a thorough process of house-cleaning and reorganization; to occupy the old abode to the latest moment of departure and yet have it ready for the entrance of the next family: which will possibly arrive in the course of a few hours. It is of necessity a hurried season, and there immediately follows a pressure of duties upon the new Circuit. It may possibly be a slight alleviation of the strain to remember that in this way are not solitary as nearly 600 of our brethren and their families are at this season in the same predicament.

Apart from these domestic and Methodist incidents, the past fortnight has been one of great excitement and great events have followed each other with marvellous rapidity. Long before these lines can appear in the Telegraph will have informed you of the events which have transpired. The Prussians victorious, and the Emperor of France, a prisoner of war. "How are the mighty fallen,"—truly "Pride goeth before destruction and an haughty spirit before a fall."

The French have everywhere fought with splendid bravery. No stain of cowardice or dishonour rests upon the troops of the Empire. They have contended with tremendous odds, and the fault does not rest with them. The Germans have proved superior in almost overwhelming numbers and in a generalship which has never been surpassed. There has been no failure of resources, no mistake upon the enemy's part, but the most exact acquaintance with the country and a bravery and devotion to the cause of the Fatherland which has shrank from no sacrifice to achieve the desired end. They manifest a strong determination to fight on until the end desired is fully secured and securities for a lasting peace are in their hand.

At first it was anticipated that the surrender of the Emperor and the defeat of the principal army would be followed by an immediate peace. The end is not so near. The Republic has been proclaimed, a new Government has sprang into power, but there is no sign of yielding on either side; and no attempt is being made to avert the fearful storm which will soon burst upon Paris.

A quarter of a million of armed men will in a day or two be near Paris, and there the deadly strife will be renewed. The beautiful city is well defended and immense stores of food are said to be laid up within its walls. It may possibly stand a siege for a month or two, but in England it is very generally concluded, that if the Prussian armies are permitted to attack Paris, it is doomed to suffer tremendously. It is full of people, and within the last few days the defeated, prostrate wreck of the grand army has rushed in to swell the numbers. The Napoleonians were well cared for, and will be treated with much consideration. The fallen Emperor has been sent into the interior of Germany, and his wife is on her way to share his gilded prison. Their son is in England, and will soon be sent to some seat of learning, and kept out of harm's way. The fall of the Imperial dynasty has been welcomed in Paris with the most extravagant demonstrations of joy. No expression of regret has been heard, and no sympathy extended to the fallen family. It is believed that the Emperor does not return to Paris, with accumulated defeat tarnishing the annals of the campaign, and a victorious host of enemies pressing upon his rear, and he preferred surrender and captivity in the hands of the Prussians to an encounter with the exasperated populace and the humiliated Government. His craft has been of good service in this instance, yet it is a sorry consolation to the people over which he has reigned, and over whom he hoped to establish his rule in the person of his only son.

The people of England deeply sympathize with the wounded and suffering of both nations. Stores of every sort useful for relief are being collected and forwarded—money is being willingly offered, and many have gone out as surgeons and skilled attendants to the various hospitals, and the localities where battles have been fought. This is a blessed form of intervention; and the help thus given is willingly accepted by both parties. The Church is earnestly praying for peace, and a speedy settlement of the deplorable strife.

Sept. 9.

### CONFERENCE EDUCATIONAL SOCIETY.

FOURTH PAPER.

Three objects, in relation to our educational work, have been specified as worthy of special Connexional effort on their behalf. Of these, two refer to the training of young men who are candidates for our Ministry; and the other contemplates the performance of an act of simple justice to those who are already labouring in that sacred calling. The importance of a former, we presume, does not admit of question. Where is the Church or congregation which does not desire, nay, even claim an impressive, able, and efficient preacher and pastor? The times are said to demand this much; and we believe they do. It would be difficult to find the Circuit in our own Connexion, however small or retired, whose official members did not deem their own circumstances peculiar, and consider that, on this account, the best man that could be found should be selected to their charge. And yet it will be admitted that in most cases the idea of excellence is by no means limited to pulpits. There are others of still greater weight. A man whose intelligence is abreast of the times, who is prompt and active habits, who understands human nature, and who, well established in piety, and of warm sympathies, is ready to enter with zest upon

chemes of progress, upon Sabbath-school work, and especially upon pastoral visitation, this is the person who is "wanted" for our situation. This is just the kind of person that we think every church should have to fill its Ministry. But how is the want to be supplied? It will be said that it is the privilege of the Redeemer Himself to select the men for this office and work. Most heartily do we believe it. But whose privilege is it to prepare and furnish them for this arduous sphere of duty? The qualifications of the men whom we just named are not such as usually can be found ready to our hand. They are far less intimately related to native talent than to educational influence. Granted that the selection of proper instruments for this work is in the hands of the Head of the Church, has He left nothing for that Church to do, but to accept of the men whom He thrusts out into His vineyard? Is there no debt of gratitude to the Saviour for raising up such an agency, which loyalty to His cause will rejoice to pay? Is there no prompting of reason to induce us to expect, under the Divine blessing, that as the adaptation of the Ministry, such will be its results? Is there no sympathy with those to whom the word of the Lord is as fire in their bones, but whose ability to minister to the edification of the Church is, in many respects painfully defective—at least to themselves? Might not even self-interest, a desire to secure for ourselves and our families the best developed talent which the Church can afford, stimulate us to put forth efforts for the proper training of all the probationers of our Ministry?

It ought further to be considered that there is not now, so much as formerly, an opportunity for young men to prepare themselves for extended usefulness after they have entered upon the duties of a Circuit. Then they were not seldom placed with one or more minor Ministers, who could direct their studies, and initiate them into the various duties of their position; now owing to the division of our fields of labour, and the extension of our work, they are often sent out alone, and sometimes in large and sparsely settled districts, where they have to lay the foundation of the cause, and that without seeing the face of a brother Minister for months. 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