

THE WESLEYAN

FRIDAY, APRIL 6, 1863

AFTER THE REVIVAL.

Something should be said against sudden relaxation of personal and combined effort for the salvation of men at the close of special religious services. The line cannot be too carefully drawn around those who have folded; too much attention can scarcely be given to their defence against the combined assaults of the world, the flesh and the devil, but it is possible that one may draw the line as to seem to put out of the range of immediate salvation the man whom we could not openly lead Christward. We may even so far determine his position, in our own minds at least, as to conclude that if some one must one day stand beside his dying bed, the task would be one that we, familiar with his rejection of salvation, would readily leave to others. Yet in this we may seriously err. The man we so heavily discount may have feared to be swept in by a current, and may therefore, have unwittingly assumed an aspect of resistance of which Satan has been careful to make use. The note-books of various pastors show that from this class, carefully watched, thoughtfully cherished, and never unwisely repelled, the Church has received most excellent helpers, men who when they came came to stay, and did stay, till the Master called them up higher. If, brethren, at the close of your special services, you find outside the list of those received on trial some who may answer our description, leave no effort undone to bring them in. They are afraid of stepping on rolling stones, help them to firm footing; they may be slow to move forward, but they will hold each inch they get. They will stay.

In the number of outer-court worshippers may be many whose belief that some future time will be more favorable for salvation may demand the preaching of the truth in all its terrible force. Only a deceived mind can have turned such aside. Nothing save the deceitfulness of sin could lead a man blessed with reason to suppose that in the feebleness and helplessness of final illness, when mind and body are impaired by disease and pain, is to be found life's best opportunity to make peace with God.

Death-bed repentances are not to be trusted. As the writer sat one day at his desk, engaged in the abbreviation of a memorial notice fifty times longer than that which the Word of God gives the saintly Enoch, a visitor said in allusion to a remark, "I thought your columns were not intended for those who merely profess to find religion on a death-bed." "They are not intended for such," was the reply. Was the visitor unkindly in his implied doubts of death-bed conversion? We think not. Had Joseph Cook ever been a pastor as well as a student and preacher he would have hesitated before asserting that "Death in average cases is a great spiritual experience and involves a great decision for or against the light it brings." He would have remembered that visits to the patient who appeared deeply anxious as death seemed to linger at his door, were frequently followed by shyness of the pastor on recovery, and that not a few who seemed quite prepared for a happy departure rose to go forth again into life's duties, in the precise manner of the past.

There are yet many unsaved men and women in the congregations so richly blessed this winter. Their salvation should be placed before the young converts as the highest possible aim. Christian work in saving souls will make these doubly strong. They await orders. To stimulate their feelings and give them nothing to do is the surest way to petrify them. In aiming to bless others they will be doubly blessed.

THE REVIVAL IN BERMUDA.

Letters by the *Alpha* from our Bermudian brethren are of unusual interest. The only one for the press is from Mr. Angwin, St. George's, but others, from other parts of the group, give some additional particulars of the revival already reported. The work was one such as previous pastors longed to see, though obliged to depart without the sight. The churches were ripe for the movement when Rev. E. P. Hammond arrived, and the pastors, Presbyterian and Metho-

dist. at once fell into line. There were some things in the mode of conducting services which were thought objectionable, but, as a correspondent remarks, "the chaff blows away, the good wheat remains. It was chiefly a quiet, steady, thoughtful work." The Episcopal leaders gave little countenance though a number of their people professed to experience conversion. Mr. McKeen, Presbyterian, has more candidates for membership than during the whole of his previous ministry. Mr. Nicholson, who fortunately has another year to remain, writes: "We have had a gracious shower! Mr. Angwin is to write so I shall not say much. For four weeks we held services, our large church crowded every night. Our people seemed ripe for a revival, but Mr. Hammond's coming brought it, under God's guidance, to the point of showing itself. I will say nothing of results, time alone can fully declare them." Our British Methodist Episcopal friends were also much blessed.

At Port Royal and Somerset services had been held for some months before with most pleasing results. There are now eleven classes in that part of the Hamilton circuit. Among the whites added to the society at Port Royal are twenty young men who "are all at work." The presence of the fleet gives Mr. Wier extra duty. That earnest young minister says: "I greatly enjoy visiting the prison, hospital and ships. The Dock yard services have greatly improved. Before the fleet came we were sometimes crowded. There are some noble souls under the uniform. They thoroughly appreciate any effort for their good." At Tuckerstown, under the charge of Mr. Prestwood, about one hundred persons profess conversion.

PROGRESS OF UNION.

In an article under the above title, the *Bowmanville, Ont., Observer*, the organ of the Bible Christians of the Dominion, gives information which we take the liberty of transferring in condensed shape to our columns.

The exhaustive discussion at the special session of the General Conference of the M. E. Church at Napanee in January, and the decision by a large majority to accept the proposed Basis and submit it to their Quarterly Meetings, will not have been forgotten. The Quarterly Boards will vote upon the question in May or June and will then either confirm or annul the action of their General Conference. The *Observer* reports that there is "every prospect" that the position taken by the Conference will be heartily sustained by the Quarterly meetings.

By the Primitive Methodists the Basis was submitted to the popular vote. Out of an approved membership of 6,632, the total number of votes cast for and against, reached 3,848, being 532 more than half the full membership. 3,161 votes were cast in favor of the Basis, and 687 against, giving a majority of 2,474 in favor, or 78 per cent. of those voting. The General Committee of this body, at a meeting held in Toronto, Feb. 14th and 15th, passed the following resolutions:

(1) "That we express our deep gratitude that so large a vote has been recorded by our membership in favor of the unification of Methodism on the proposed Basis." (2) "That this General Committee put on record its appreciation of the work of the Union Committee, and most cordially accepts the proposed Basis, and sincerely hopes that the unification of the Methodist Churches of this country may speedily be consummated in accordance with its provisions."

By the Bible Christians the total number of votes cast was 3,404, being about half of the approved membership. Of the votes given, only 986 were against the Basis, giving out of the votes cast, 148 more than two-thirds favorable to the proposed union. On this vote the *Observer* remarks:

All things considered, we see no reason why the advocates of union should not feel satisfied with the results of our appeal to the people. Our information and observation force us to the conclusion, that nearly every one who had any decided objections to the Basis of union—or union in any shape—cast their votes against; while many who looked upon the matter as a foregone conclusion, and others who were indifferent as to the result, having no fixed preference either way, refrained from voting. We are satisfied that if we were now to institute a process of compulsory voting throughout our entire church, that the proportion of our members against the Basis would be reduced rather than increased. It was a pleasing surprise to us that Prince Edward Island District, after all that has been said and done, gave such a large vote

in favor of the Basis. The official report did not give particulars, but from private information, from Charlotte-town, we gather that, of the votes given on the whole Island, the majority was on the right side. . . . And when we consider the difficulty, nowadays, of getting anything like a fair representation of the membership at our week day meetings, and when we remember how few any business of paramount local importance will call out to a public meeting, in any denomination to congratulate, we are constrained to congratulate, both the Primitive Methodists and our own people, on the very general interest which the union question commanded and the favorable results reached.

The vote of the Quarterly Boards of the several Conferences of the Methodist Church of Canada, as reported early last week to the Secretary, at Toronto, was as follows:

	YEA.	NAY.	TIE.
Toronto Conference	210	16	2
London "	208	23	1
Montreal "	107	27	1
Nova Scotia Conf.	33	9	1
N. B. and P. E. I. Conf.	46	1	1
Newfoundland Conf.	8	1	0
	605	76	10

The March number of the English Bible Christian Magazine contains an article on Union by the Rev. Mr. Bourne, a leading Bible Christian minister, who says toward the close:

The greatest good of the greatest number is a safe guiding principle for the Church as well as for political economists. If the union secures efficiency, if unnecessary divisions are an error and a sin, if it is a duty to seek opportunities for greater usefulness, if every occasion for stumbling should be sedulously removed, if a united Church only can take possession of such a country as the North West without scandalous waste and rivalry, and above all, if the hand of Providence is clearly traceable throughout all the preliminary negotiations, who are we that we should withstand God?

On the same subject the London *Methodist Recorder* remarks:

There has already been a most important amalgamation of Methodist Churches in Canada, and now, as recent intelligence in our own columns shows, there is an actual prospect in that great dominion of the most important Methodist union that the world has yet seen. The various sections of the English and the American Methodist Churches in Canada have provisionally agreed to a scheme of union that will consolidate them all into one mighty Church extending from the Atlantic to the Pacific coast. Even the question of the episcopacy has not been found to be an insuperable difficulty. An ingenious and rational compromise has brought Canadian union within the range of practical ecclesiastical policy. There is no doubt that the Ecumenical Conference of last year has given an immense and incalculable impetus towards every kind of Methodist co-operation and union. Those who anticipated the least results from that interesting and unique gathering are now disposed to admit that they were entirely in error.

The first attempt to maintain a church in New York under a lady pastor has just proved a failure. When four years ago a certain Methodist church in that city was sold under mortgage, Miss Anna Oliver bought it, paying with her own money all the indebtedness but \$13,000. An attempt to get a bill through the legislature providing for a board of trustees failed, but she struggled on, paying expenses and preventing any growth of the debt. In spite however of all the facts in her favor—her assumed position as a martyr in behalf of the rights of her sex, and the presentation to the public of her church as a Methodist church, she has had finally to yield, and the attempt to force the ordination of woman upon the Church by the purchase of a building which should be made over again to the Methodist Episcopal Church on its ordination of the female pastor has been abandoned. Persistence in her purpose for four years indicates a force of character which might have been a blessing to the world under happier circumstances.

Rev. I. N. Parker calls attention to G. O. H.'s statement, "We have never yet buried a Doctor of Divinity in the Maritime Provinces," and suggests that both the correspondent and editor have forgotten the late Dr. Knight. Perhaps G. O. H., who is not often caught napping when our church history is concerned or at any time for that matter, may have used the "we" editorially, meaning that he had never officiated at such a burial. It matters not. That revered minister, whose tall military form at first awed the writer, who soon learned to love him for his goodness and for his thoughtful care for young ministers, will not soon be forgotten. The work done by him in the Master's service in the British North American Provinces was work done for eternity.

The London correspondent of the *Church Guardian* calls attention to a state of affairs which could scarcely have existed in the absence of "Church and State":

It is a notorious and lamentable fact that while there exists a spiritual destitution in the crowded districts of London, there are sixty richly-endowed parish churches, with sixty richly-paid incumbents, who preach to phantom congregations, because since they were endowed the population has been driven away by the encroachments of business. Thirty clergymen, many of whom live at a long distance, draw £400 for preaching every Wednesday evening to a few old women, paid by doles to attend. The rectory houses are mostly let for commercial purposes. The wine bill of one parish amounted last year to £67. The City Charities, which are worth £40,000 a year, are mostly muddled away. The Bishop of London announced that he intends his Bill for the demolition of the city churches to be introduced during the present session of the House of Commons. This bill will, if passed, remove a crying evil, and apply these immense endowments where they will accomplish some proportionate result.

In recording the votes in our Quarterly Meetings on Union, the responsibility of those reported "not voting" or "silent" has often been suggested. Readers will have observed that the silence of certain members has decided the vote of the meeting for or against the measure. In no unkindly spirit we quote the following from *Zion's Herald*:

Who can tell the importance of one vote? It is said that when the war of 1812 was declared, the measure was carried in the U. S. Senate by one majority. One of those senators was elected, in the Rhode Island Legislature, by one majority, and one member of that legislature was detained at home unexpectedly, who, if he had been present, would have voted against that senator. He was about getting on the stage to go to the legislature in the morning of the day of the vote, when, casually looking around, he saw that his pigs had got out of the pen and were in mischief. He stopped at home to take care of them and could not reach the legislature that day. One vote changes many currents. Massachusetts once had a governor elected by one plurality. Every good man should be counted on the right side.

An exchange very forcibly says:—"The regular means of grace, public and social, cannot be successfully maintained in any church without the co-operation of the official members. The mere giving of money, or the mere weight of influential names, will not meet the case. There must be a hearty appreciation of the authorized means of grace, and a constant effort to induce others to share in their benefits. The new convert will be very likely to follow the example of the representative men of the church. How great, therefore, are their responsibilities. If habitually absent from the prayer and class-meeting without just cause, their official relation to the church may result in irreparable injury to souls."

Rev. Dr. Young, Superintendent of Missions in the North-west, has been confined to his room with a bronchial affection for some weeks, but he has so far recovered as to warrant him in leaving for Winnipeg. He left on Monday the 19th ult., and wrote as follows from St. Paul on Wednesday the 21st ult. "Beautiful weather. No snow from Chicago till near here and not much here. Bright, cold and bracing atmosphere, very fine. Roads are good. No prospect of a storm." And at noon of the 22nd he wrote from Crookston: "Perfectly well. A most lovely, bright, sunny day with atmosphere bracing and pure. Thawing in the sun. Track never clearer or better. Snow here not deep. Never had a nicer trip. Am due at Winnipeg at 7 p.m., and feel all ready for work."

A correspondent of the London *Methodist Recorder* recently inquired of the Home Secretary whether raffles or lotteries at bazaars in aid of churches came within the application of the Lotteries Act, and received the following reply:

"Whitehall, 1st March, 1863. Sir,—I am directed by the Secretary of State to acknowledge the receipt of your letter of the 21st ult., inquiring as to the legality of raffles or lotteries at bazaars in aid of churches or chapels; and I am to acquaint you, in reply to your inquiry, that all lotteries are illegal.—I am, Sir, your obedient servant, Godfrey Lushington."

A petition was on Wednesday presented to the Local Government on behalf of the Board of Trustees of Mount Allison College, asking for the continuance of the annual grant of

four hundred dollars as provided for in the arrangement of 1864, in lieu of the sum of \$20,000, a previous loan to Dalhousie College. Some one suggests that if the prayer of the memorialists be denied it might be well for Mount Allison to borrow \$20,000 from the Government and hold that sum as Dalhousie has held it. If not, why not?

We have no wish to misrepresent the Rev. W. Scott, Superintendent of the French and Indian missions, and therefore insert his explanatory statement respecting his report on the Okas. We had not space to go into a review of Mr. Scott's Report, as the *Montreal Witness* has done in a two column article on what it terms a "remarkable book," but we confess that we are yet at a loss to know how the preparation of the report came within the province of Mr. Scott. That the opinions which he might be "free to express" were necessary to the elucidation of a question by one so clear-headed as the Superintendent General of Indian affairs, seems singular, especially when we note the rapidity with which the report was prepared and the positive conclusions at which the writer arrived. Is it not known, as the *Witness* asserts, that "the Seminary is too much afraid of its title to trust to a fair ventilation" of the subject, and that the Government is not prepared to have the right of those Indians thoroughly tested?

The setting in of a strong tide of emigration towards Canada is reported. The great bulk of the emigrants will of course go to the North West. There is room for some of the right sort in these Maritime Provinces. In New Brunswick there are still fertile lands awaiting the settler, and in Nova Scotia a movement to cut up large farms into small ones would conduce to the general benefit. Sam Slick's remark that "Nova Scotia farmers clear more ground than they cultivate" is yet true. The formation of the Nova Scotia Immigration Society, which at the time we were unable to notice, was a step in the right direction. The initiative was taken in Annapolis last summer, but to interest the whole province in the movement the head office has been established in this city. Branch offices are to be established in each county.

John Brown, at once the trusted personal attendant of the Queen and the standing joke of certain English circles, died last week. Long the favorite "gillie" and constant attendant of Prince Albert, he served his master so well that on the Prince's death he became the Queen's chief retainer. Having been many years in the household, familiar with the children who had grown up in the royal nursery, and faithful in all his trusts, he had been allowed to throw off his livery. His appearance as a central figure in the ceremonials at Windsor, and the recurrence of his name in the Court circulars, was displeasing and sometimes irritating to the English public. Outside of the palace, therefore, few will mourn his death. His younger brother succeeds him.

THE LATE MRS. SMALLWOOD.

The Methodist church in Charlottetown has recently suffered the loss of a most highly esteemed and useful member. Her mortal remains were placed in the beautiful Sherwood cemetery on the 15th March, and our dear Father Smallwood is left to walk the remaining steps of life alone. Mrs. Smallwood's death, like her life, was calm, serene, peaceful, and her memory will long be fragrant. Her funeral was attended by a large number of citizens, and ministers of our own and other churches. After reading of a Scripture lesson and prayer at the house, by the Rev. Wm. Harris, Bible Christian, her remains were taken to the Prince Street church, which was draped in black, and were met there by hundreds of sympathizing friends. The opening services were conducted by the pastor, Rev. J. Burwash, M. A., the Scripture lesson being read by Rev. W. W. Colpitts, of Pownal. A loving tribute to the memory of the deceased was given by the late pastor, Rev. H. P. Cowperthwaite, M. A., Chairman of the District, followed by Rev. F. W. Moore, who gave some reminiscences of his long acquaintance with Mrs. Smallwood and her bereaved husband. After the Dead March had been sung by the choir, the long procession formed

for the depot, and the dust of the deceased was conveyed by train to the cemetery. A correspondent has sent us the substance of Mr. Moore's address, which, with the obituary notice by Mr. Burwash, we gladly publish, assuring our bereaved friend of the prayerful sympathy of hundreds in the centres of Provincial Methodism amongst whom his name and labors are known and appreciated:—

I should not like to interrupt the sacredness of this solemn service; but gratitude prompts me to give utterance to a few words; words which I may speak over the coffin of her who sleeps within, with less restraint than I would dare speak them were her living presence in our midst. Perhaps I was longer and better acquainted with Mrs. Smallwood than any who are here to-day. Thirty-three years ago the venerable minister who now follows his companion to the grave was the pastor of this church. His wife was then a comparatively young and active woman, and between her and my own sainted mother there sprang up the closest intimacy and tenderest Christian friendship, so that in my father's house I had many opportunities in those early days of witnessing the sweetness of her disposition, and the elevating influence of her life. In 1851, under the Superintendency of Mr. Smallwood, I was led into the ministry, and after two years it was my privilege to be associated with him, as his colleague on the Horton and Cornwallis circuit. While there God took from them a lovely and most promising boy, and with tears we buried him under the leafy trees of the Horton Cemetery. That scene has risen up in my memory scores of times since then, and while it has always been a picture of love and grief beyond degree, at the foot of it I have always read the most un-murmuring acceptance of the divine will. Very frequently, for days together, a resident of the Mission House, I got to see better, and appreciate more fully the excellencies of the Christian lady who was its mistress. She became a mother to me and a thousand little acts of love and forethought now come crowding back upon my memory, and those motherly deeds, indistinguishable in detail, gather together into an impression of sweetness and sacredness which can never be blotted from my mind. I have seen Mrs. Smallwood under many aspects of her life, and there was always the same quiet, unpretentious piety visible in her deportment. I have heard her calmly and deliberately tell her religious experience, and it was the experience of a trusting, meek and quiet spirit; I have seen her in the midst of domestic duties, and of her it could emphatically be said, "She looked well to the ways of her household and did not eat the bread of idleness." To those around her "she opened her mouth in wisdom and the law of kindness was in her tongue." I have seen her ministering at the bedside of her sick husband, and standing beside the coffin and open grave of her dead child. I have seen and conversed with her since the mortal disease which has brought her down had laid its hand upon her and there was ever the same calm, trusting, uncomplaining spirit. She is now beyond the reach of our vision, gone to be a companion of the spirits of the just made perfect, and we may comfort ourselves as we pass onwards, and offer ourself to this dear servant of God, who has consoled others in similar circumstances with himself, by the assurance that "them that sleep in Jesus will God bring with him."

CORRESPONDENCE.

THE OKA INDIANS, &c.

MY DEAR SIR,—I am quite sure you do not design to misrepresent me in the remarks you make in the *Wesleyan* of the 25th March, respecting my pamphlet on the Oka Indians. I have not decided anything in favor of the Seminary, but have stated the case as I find it, and as that law has been expounded by the law officers of the crown, both in England and Canada, and by eminent men learned in jurisprudence. I advise the removal of the Indians when they shall receive an equivalent for their possessions and improvements, inasmuch as they have never been content and happy where they are. When they thus remove the Methodist Mission goes with them; we have no intention of removing until substantial justice is done to the Indians. "Some pecuniary consideration," is a phrase which very inadequately expresses what I consider justice. You observe, my views have "called forth strong comments from Protestants of that Province." Please change the word "comments" to commendation and it will be nearer the truth or equally true. What the *Christian Guardian* thinks is of no consequence. I shall deal with that paper another day. You are mistaken in saying "that the officials of a Methodist Church have passed a resolution strongly condemnatory of his (my) action." At the close of a Missionary meeting in Douglas Church, without notice, and before any individual present had seen my report, a resolution was sprung on the meeting based on some notice of my pamphlet in the "Star." Perhaps about fifty people were present, more than half of whom were women, and we are told "it was carried," one paper said "unanimously." Four ministers were present, all of

whom reputation is a great thing. You may give your own name, but I have a right to never meet that other "right to" Indians and honor you on that and equally reached the "titles" of and as this change. I have seen the March most respect space for a briefer note Oka question.

Ottawa,

DEAR BR...ulation of...moved, par...and part by...The Lord is...us. Hamilt...and Scott...Tucker's T...East in th...byterian, B...dist church...freshing...being conv...The gran...dated...E. P. Dayson...was noted...number of...some of the...of God had...ing deeply...Royal had...Tucker's T...saving work...had been ch...cases of gr...means of gr...It is all...The work...passes with...one who, see...present and...We are pray...ing for gre...ers in this...who are y...harvest joy...tears. The press...the holding...meetings. I...port on the...tell how the...my predi...Union all th...We are at...for the Ma...ings will be...We hope to...these island...St. George...and at...hand and a...Hoping to...north in a f...see you face

WO...On the...Missionary...tic one. R...the chair w...S. F. Hues...a severe col...interesting...course expe...mate conne...to be fully...ject, yet...kindly greet...the admir...something...most eloque...tions taken...accurately...the audience

At Wolf...one of the...roughly eq...this whole...ment of th...liberality...a brief par...gan, &c., b...expence, le...hundred do...which the...faithfully...ducted by t...operation at...debt by som...For the s...held at J. V...inst. Am...spent by the...sum of \$23...heartily gra...his good-wi...for table ho...valuable se...and the kin...-On Sund...mitted a yo...tion with th...the right b...service was...sive, the pr...plainly man

The Mo...built during...in that city...Sunday sch...largest in th...sand names...register, an...is 1,500.