

MISS SARAH M. PARKER, OF GRANVILLE, N. S.

Died of consumption at Granville, Annapolis, Aug. 24th, 1868, after a long and for the most part, painful illness. Miss Sarah M. Parker, aged 24 years. Miss Parker experienced religion under the ministry of the Rev. James Taylor; but being young and constitutionally reserved she had not the courage to make a public avowal of her feelings. Timidly and yet not "afraid" she followed the Saviour, until under the pastorate of the Rev. Joseph Hart, she was empowered to identify herself with the Methodist Church, of which she was a consistent and devoted member until her demise. On reaching this church we found her upon what proved to be the bed of death. We were pleased and profited by the hearty and clear utterances of the "great things" that God had accomplished for her. Our repeated visitations proved more and more interesting. For months she had not even a partial eclipse of faith. The active principle of faith—kept her soul supremely above the influence of the increasing languor of the flesh, and the "diabolical" of doubting." She preserved her cheerfulness, and the highest evidence of her "acceptance in the Beloved," until she fell asleep. The end came—and how imperceptibly she sank into that last slumber! The angels of death spread their wide white wings meekly over her, and with such a smile upon her pallid countenance, serene and lovely as heaven itself, she closed her eyes and fell "asleep in Jesus." J. M. C. F.

MISS MARY ELIZA GILLIOTT, OF GRANVILLE, N. S.

On the 9th November, 1868, at Granville, Annapolis, after a very brief, but severely painful illness, Miss Mary Eliza Gilliot, aged 18 years. Miss Gilliot professed religion, and became united to the Methodist Church during the ministry of the Rev. Joseph Hart on this circuit. He who understands perfectly the constitution of our nature has said, "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doth the will of my Father which is in heaven." If it had been necessary to Salvation that Miss G. should have complied with what is implied in "Lord, Lord," viz: the making of a loud and long profession of her religion, it is questionable that she would ever have reached the "kingdom of heaven." There are few probably, who live more within themselves than she did. She was but one, a cherished surviving sister, who was in any way acquainted with the workings of her heart. To this loved one she committed all her feelings, and her most intimate confidences. Her class leader, and those most intimate with her, had to gather from what she said, rather than what she said, as to her spiritual attainments. This is substantially her testimony:—If she did not boldly say "Lord, Lord," she lived Christ. Her religion stood the test seven days out of the week, in the home circle, where there is often much to perplex, and to disturb "the genial current of the soul;" in social life, when the most watchful will sometimes become inadvertent; in her religious duties and engagements, where she aimed at doing all that her Church and her Saviour required of her. Such lives are "applies written in our hearts, count and read of all men." What is gathered therefrom was not "written with ink, but with the Spirit of the Living God." J. M. C. F.

Provincial Wesleyan.

WEDNESDAY, JANUARY 30, 1869.

Montreal Missionary Anniversary.

The Montreal *Witness* gives the proceedings of the Methodist Missionary Anniversary in that city, in the several services of which a leading part was taken by the President of the Conference, the Rev. W. M. Punshon, A. M. The public meeting in Great St. James Street church was held on Monday, 11th inst., the speakers being Mr. Punshon, Rev. Dr. Wilkes, and Principal Dawson, LL. D., the last of whom occupied the chair. We give the speeches as reported.

The CHAIRMAN said, he appeared there as one who knew a little of the missionary work of this society, and sympathized therewith. He looked upon the degree of interest which any church took in missions, as being the surest index of its amount of spiritual life. This work, too, was in itself eminently catholic, for the bringing of a soul to God, by whatsoever agency, was a cause of rejoicing to all good men of every church. It did each church good to hear and read of what other churches were doing in this respect, and our Protestant Churches were beginning to feel that they were all in the great mission work. This work was indeed great; great in extent, and deep, going down into the very destinies of humanity. The field was already wide in extent, but had not yet reached its limits. It must go beyond this continent, and embrace the islands of the sea, China, and Japan. The time had come when this Wesleyan Society should send out independently missionary societies of its own. In Canada the Protestant Churches hung very much together, and it was needless that they should form one great army; and never, in reality, did the view, as towards victory, look more hopeful, for old systems of superstition and error were rotten and beginning to tumble down. He could himself trace back his spiritual ancestry to the time of the Scotch revival under the Erskines, who were contemporaneous with the Wesley in England. The Protestant Churches could not afford to lose one of their number, and he entertained the liveliest feelings of interest and sympathy towards them all in their missionary enterprises, whilst, in the present instance, his prayer was that God would bless the work of this society. The Coronation hymn was sung. Rev. Dr. Wilkes next addressed the meeting with much brevity, preferring, as he said, to make way for the distinguished stranger who was to follow him; and whose voice was less familiar than his own. With these words, he said, in allusion to the coronation hymn, which had just been sung, it was a delightful thought to think that Jesus should be crowned Lord of all, and all his work tended towards this. In looking over the mission field, it must be regarded as one over which death held reign; and where there was a terrible darkness of the soul, such as few or none can realize. Let them think what sin was doing in the world as a great master evil, which must yet itself be mastered, a consummation which the promise of God had declared should take place, and which the fact that our forefathers had once been dark and vile as was the present heathen, confirmed. God was doing great things now by means of these societies, whose beneficial operations were to the heathen, as was the warm south wind in spring to the earth, after the icy breath of winter. Spring was sometimes retarded in its approach by the

return of frost, yet it did eventually come; and so the spring-time of sinness came also to these millions. With regard to them, and their warfare with Satan in the dark parts of the earth, death would be swallowed up in victory, just as this mortality would be swallowed up in life.

The Hallelujah Chorus was now sung by the choir. The Rev. W. M. Punshon, A. M., then came forward, and delivered an address at once powerful, rapid, and comprehensive. The world, he said, needed the Gospel, and this being the case, here was a *prima facie* case for war. All systems, either ancient or modern, apart from the Gospel, which had tried to grapple with the question of evil in the world, had a characteristic dismembering to God, or painful to man. Idolatry insults every attribute of the Deity; his unity, his spirituality, his omnipotence, and, especially, his holiness. No man could conceive of a God. He could but conceive himself, and combine out of his own powers and propensities a magnified human image. This was not only rebellion but insult. The speaker then showed that there was a remarkable degeneracy in error. The systems of heathendom of the present day had nothing of the gracefulness, and a certain sort of majestic beauty and grandeur which was characteristic of portions of the mythology of antiquity, and even of the modern Paganism. Modern Paganism groping in the dark after fragments of divine morality; but each phase and conception of the heathen mind with regard to God and divine things had become more misshapen than the last, and the dark river of error grew blacker and more feculent as it rolled on. And, above all, it was the degradation entailed upon the immortal mind by these debasing conceptions, and the bowing before the work of human hands, that was to be deplored. By far the greater part of the human race, with all its immense mass of mind, was thus given over to rebellion and to the diabolism of God. Modern Paganism was not a new religion, but a beseeching degrading the mind, had no mercy on the bodies of men; but the votaries of these systems, in the language of scripture, "sacrifice unto god that smites them." He then brought out with great force the fine sarcasm and irony which Isaiah speaks of the idolator cutting down a tree, burning a portion of it to warm himself thereby, and then making a god of the residue. After running rapidly over the difficulties—political, social and other—to the spread of the gospel, and pointing out the kind of men who should be sent to proclaim it, he showed how false systems, such as Mahomedanism, and superstition, generally obstructed the way, and though last, not least, the spathy of Christian churches themselves. He next showed the encouraging side of the situation. There was now amongst the nations a general groping after the truth. This was an unquiet age, when every thing was questioned and cast into the crucible of discussion. Now, the Gospel invited investigation; and public opinion—though he did not think much of public opinion—was veering round in their favor; and men began to know that progress was part and parcel of Christianity. Persecution, such as was formerly known, had ceased, and the men could organize without molestation, for missionary purposes. There was no baptism of fire now, except the fire of the Holy Ghost. Governments were now often anxious to have the assistance of the missionary; and there was also one feature of encouragement for the future from the fact that almost all the commanding geographical points and countries, influential from extent or situation, were in possession of two Protestant powers. Likewise the richest gold fields of the world,—those of California and Australia,—were in possession of the same. This was yielding the money means of carrying abroad the Gospel. There was not now a healthy superstition in existence; they were all healthy with years; their priests were now less priests and more of Jugglers; the Brahmin was no longer the thing of awe which he once was to the Hindoo of inferior caste; the aspersions of China were crumbling into dust; Mahomedanism was sick and groaning sickly; the Papacy was dreaming as it ever had dreamed. It was indeed the most wonderful consummation the world had ever seen. But whilst this was the case in the compass of superstition and error, all was life and power, and subscriptions were large, a number rising to between one hundred and six hundred dollars.—The whole amounted to \$2,690,116, with the collection of the previous evening, made \$3,106 86. Mr. Punshon's speech on this occasion is thus reported:

The Rev. W. M. Punshon was reminded by it of similar breakfasts held in Leeds, England, in which town was expected to do for England, in missionary matters, what Montreal was presumed to do for Canada. The Rev. gentleman then went on to give several striking illustrations of the never-ending influence of a good deed. As an instance of this influence, he related how two or three hundred years ago, a Puritan doctor wrote a book which was instrumental in the conversion of Richard Baxter. Baxter then produced the "Saint's Rest," through the influence of which Philip Doddridge became a Christian. He in turn wrote the "Rise and Progress" which, with God's blessing, made William Wilberforce a Christian. This man, besides striking the shackles from hundreds of thousands of slaves, left to posterity a work called "Practical Christianity," through the instrumentality of which Leigh Richmond was the man capable of producing the "Dairyman's Daughter." This latter book had been blessed in the conversion of a man all over the world, among whom was the great Thomas Chalmers. This was what he would call the true apostolical succession of a good deed, there being not a break in the whole chain. We never know, when we sow a good seed, what it may bring forth. It was impossible that any effort for Christ should be lost. Launched on the great stream of tendency which bears it onward, it would continue to vibrate until it had reached the last of mankind. The missionary cause had its seasons of joy and sorrow; of hope and discouragement; but now it seemed that he had reached the true level of Christian principle,—so calm that it could wait toward without being unduly depressed by any untoward event. The missionary enterprise of a church was now a true index of its Christian prosperity. With regard to the duty of giving, the speaker said that some people could only be

touched through their selfishness. They say, Well, what good will these missions do to me? Why, he would answer, it will make your heart ever so much bigger. Enlargement of the heart is not always a bad affection,—at least never so bad as ostentation. What about the future? They will say, Why should they do anything for posterity when posterity had done nothing for them? There were people who reasoned in this circular style. Why, the grandeur of the whole thing lay in the fact, that we were giving up of our means for that which was really not likely to do ourselves any personal good. If there was one cause which, more than another, led us to trample upon ourselves, it was that of missions. We seemed then to have a common interest with all humanity, past and future. Well, they may say, does not charity begin at home? Of course it did; but it never stayed there. Our Lord told his disciples to begin at Jerusalem, but he had confined themselves to that city, and what would have become of the rest of the world, and what would have become of us in this country at the present day? We were all the fruit of missionary labor. We were sowing the seed, but we may not see the harvest, because God knows that it is not best for us that we should.

We copy also a speech given by Mr. Punshon on the evening of the same day, at a large meeting held by the Mercantile Literary Association on presentation of the bust of the Hon. John Young. Rev. Mr. Punshon said he was thankful to see that in Montreal the faculty of agriculture appeared to have been but little impaired. There was hope of a community when gratitude lived in it, because it would stimulate to careers of usefulness. In studying the mottoes around the room he had remarked the letters M. L. A. It was not for him to know that these meant Mercantile Literary Association, and he thought he might find in them some literary taste. Thus they might mean "Make Leisure Agreeable." They had, perhaps been placed there by persons who thought that the duty of a merchant was not merely to grasp at mammon. 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