

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

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 pastoral care of the Rev. James 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 angel of death spread his 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. Y.

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 doeth 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 did the deceased. There was but one, a cherished surviving sister, who was in any way acquainted with the workings of her heart. To this sister she committed all her feelings, and she was the only one who knew her true state of mind. Her sister, Mrs. C. L. L., was an "apostle written in our hearts, and read of all men." What is gathered therefrom was not "written with ink, but with the Spirit of the Living God."

"So live that when thy summons comes to join
The innumerable caravan that moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not like the quarry slave at night,
Scourged to his dungeon; but sustained and soothed
By an untroubled trust, approach thy grave,
Like one that wraps his couch in rest,
And lies down to pleasant dreams."

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 whatever 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 vast 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 missionaries 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 sinless came always to these missions. 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 dissonance 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 Rome. There was a modern Platonism 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 dominion of God. He spoke of the "darkness of the mind," but he did not mean the bodies of men; but the votaries of these systems, in the language of scripture, "sacrifice unto a god that smites them." He then brought out with great force the fine sarcasm and irony with 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 a grand opportunity 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 under the weight of its own superstitions; and it was indeed the most wonderful circumstance that had ever been seen. But whilst this was the case in the compass of superstition and error, all was life and progress, and subscriptions were large, a number rising to between one hundred and six hundred dollars.—The whole amounted to \$2,690.15, which, with the collection of the previous evening, made \$3,106.86. Mr. Punshon's speech on this occasion is thus reported:

Why, that good 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 they 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 appreciation 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 allusive text. 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. The early closing movement was now popular in England for they felt that on sanitary grounds they had no right to confine a young man at his work until he had consumed a social ground had no right to keep him from reasonable enjoyment; and on perhaps higher grounds ought not to debar him from the contemplation of the glorious works of nature and the master-pieces of art. Then the speaker said he would like to see the "Make Literature Attractive" sign that young men should be drawn to those silent monitors whose admonitions were read without blinking, and in whose company the sympathies of the readers might be excited, and their minds excited till they began to feel they themselves partook of the greatness of the minds with which they communed. Again the letters might mean "Make Life Angelic"; that none should be satisfied to live as if they possessed only one life; but should endeavor to make their mark in this world, so that afterwards they might be the better and more surely go forth to that which was brighter and better. The Rev. speaker delivered a brilliant and most effective address, enlivened by anecdotes told in a rapid manner. He showed that no man could live to himself, and if the influence he exerted upon others was not for good it must be for evil. Intellectual culture did not hinder from being a successful business man. He reminded them of the York and the Yorks, who had arrived at high civil honors as well as at wealth, on the occasion of his entertaining the Prince of Wales, repeating to his Royal Highness the words of Scripture as applicable to the occasion. "Seest thou a man diligent in business, he shall stand before princes, and he shall not be ashamed." Mr. Punshon concluded by wishing the Association God Speed, and took his seat amidst warm applause.

nothing in comparison with their points of agreement. The religious movements of the present day had a very peculiar significance indeed, and it was for all Protestants to make common cause against a common evil. He hoped they would not forget that they were met in a place of worship, and would suppress all outbreaks of pleasure. As a minister of the Wesleyan Church, fidelity to the profession would make him say as he gloried in the motto, "Friends of all, enemies of none." This was their motto laid down by John Wesley. All who professed and called themselves Christians should hold fast to the faith in unity of spirit, in the bond of peace, and in righteousness of life. While they complied with a co-operative alliance they would find their work in the common vineyard of Christ, and the spectacle on that platform was one of the greatest signs of the time showing forth the power of the Holy Spirit, and the work of God's word. Another instance of the same kind took place when a minister of another Church spoke those moral words to the same bishop in the Church Society. The Church of England owed a debt of gratitude to the Wesleyans. There was not one clergyman of the Church of England but was ashamed of John Wesley being cast out of their Church, and therefore he thought they ought to try to wipe out that debt of gratitude. This work of unity was God's work, and they ought not to hurry it. They must pray that He would grant that unity which was pleasing to Him, and He would grant it in his own way, and at his own time. Fifty years ago what would have been said if they had heard of two bishops, two deans, and an archdeacon being on a platform to address a Wesleyan meeting? It would have been incredible. Then John Wesley, who lived more than 100 years ago. After paying a high tribute to the founder of Methodism, the Bishop said they heard a deal now-a-days of Christian unity. In the higher dignitaries of the Church there seemed to be a growing sense of the necessity of that unity which was prayed for by our Saviour when he asked that they might be one in Him, as he was one in God. Although there might be many outward differences between them, yet there were many points of agreement. The sixth article of their Church stated that the Scripture contained everything that was necessary for their salvation. So, also, in the article on justification, they were told that they must be saved by faith and not by works, and that without holiness no man could see the Lord. The principles of religion were very simple. Believe on the Lord Jesus Christ, and thou shalt be saved. The Gospel was so simple that a child might understand it—that he who ran might read it. All who believed in the Lord Jesus Christ would be acknowledged as members of that body of which Christ was the head. Leaving, therefore, these external differences, in all that was essential they were united. They were told that at that day every knee should bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. They should be separated? It was from circumstances over which they had no control. They had received from their forefathers those points of difference which separated them. These differences all arose from the frailty of man. But God brought good out of evil, so that the very separation was made by God, so that he was not thought to be to blame when the sharp points of difference might be pared down, and when they might be amalgamated. But this was not the point of view from which he looked at it. He had viewed from the side of the subject by one of their own body. It had been found that the Wesleyans were well content with their state, and were unwilling to give up their points of difference. Such was the case with other Churches, and in the Church of England, they were disinclined to give up their beautiful Liturgy. So that he was induced to believe that the various Churches were not as yet inclined to come into this proposed amalgamation. At the battle of Waterloo there were men of different habits, different languages, but all united under one banner, common enemy, and so it was in the Christian Church. There were many bodies of Christian men, but they were all united in their defence of the truth, and their unity of fidelity. In the Church of England there would soon be mighty changes, but they knew that God would overrule these dissensions to His own glory. And while they knew of these things in the Church of England, they also as a Christian body would be affected in a similar manner, even as the great tide wave which was recently felt all over New Zealand was the result of that great earthquake. So in the Church one member could not be affected without another member feeling it, and how was it to be so with such meetings as these where there could be an intercommunion of thought and feeling. It could never be attained by a simple exchange of pulpits. The reverend speaker concluded by quoting the remarks of the Bishop of London on this important subject of amalgamation.

The Bishop of Nelson said Auckland was rather a dangerous place to be in, for they had been so well treated that it was likely they would have their hearts turned. He would ask them to be in the land that although there were many ministers of the Church of England present, yet there were many who could not yet see their way to coming. But he himself felt that if this unity would come, let it come, and it would come in God's good time. But he must say that those present represented a strong feeling in the Church to which they belonged. Many attempts had been made in this direction before, and that by persons who did not approve of meetings like these. He had been told that Bishop Selwyn would not in some instances consecrate a building, so that to allow members of other Churches to join with them. This was a practical step—a proof of wide-heartedness. It was a practical step in the forwarding of this much desired unity. They should recognize the work that was done, the work that was being done, and the work proposed to be done by one another. In the Wesleyan body they had numberless proofs of the recognition by their Great Master of the works done in their Church; and who were they that they should refuse to recognize the work of their brethren of other denominations? Their sympathy with their brethren should be sincere. But then, again, they should keep clear of error, for as soon as they crossed one another's paths advantages would be taken of their little differences to widen the breach between them. There were circumstances where they would find it would be well for them to keep each to his particular line. He knew that would reconcile them all—the Imperial coming of Him whose name they bore—in whom

they believed, and whom they desired to serve. He prayed that God might grant that they might all know what it was to love God—not in the right side of their heart, or the left side of the right side of their heart, or the right in the middle of their heart.

The Dean of Christchurch said he had pleasure in this occasion to show the deep respect he had for their esteemed pastor. He had known him for more than seven years. He was glad to be present to show them that all his professions were not mere talk, as it was on his part the duty of bringing before the Synod this great question of Christianity. It delighted him to see their chairman sitting side by side with their several bishops, and also to see him receive the holy communion at his hands. When he saw this he felt that all barriers were broken down, and that this was not man's work, but God's work. Another instance of the same kind took place when a minister of another Church spoke those moral words to the same bishop in the Church Society. The Church of England owed a debt of gratitude to the Wesleyans. There was not one clergyman of the Church of England but was ashamed of John Wesley being cast out of their Church, and therefore he thought they ought to try to wipe out that debt of gratitude. This work of unity was God's work, and they ought not to hurry it. They must pray that He would grant that unity which was pleasing to Him, and He would grant it in his own way, and at his own time. Fifty years ago what would have been said if they had heard of two bishops, two deans, and an archdeacon being on a platform to address a Wesleyan meeting? It would have been incredible. Then John Wesley, who lived more than 100 years ago. After paying a high tribute to the founder of Methodism, the Bishop said they heard a deal now-a-days of Christian unity. In the higher dignitaries of the Church there seemed to be a growing sense of the necessity of that unity which was prayed for by our Saviour when he asked that they might be one in Him, as he was one in God. Although there might be many outward differences between them, yet there were many points of agreement. The sixth article of their Church stated that the Scripture contained everything that was necessary for their salvation. So, also, in the article on justification, they were told that they must be saved by faith and not by works, and that without holiness no man could see the Lord. The principles of religion were very simple. Believe on the Lord Jesus Christ, and thou shalt be saved. The Gospel was so simple that a child might understand it—that he who ran might read it. All who believed in the Lord Jesus Christ would be acknowledged as members of that body of which Christ was the head. Leaving, therefore, these external differences, in all that was essential they were united. They were told that at that day every knee should bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. They should be separated? It was from circumstances over which they had no control. They had received from their forefathers those points of difference which separated them. These differences all arose from the frailty of man. But God brought good out of evil, so that the very separation was made by God, so that he was not thought to be to blame when the sharp points of difference might be pared down, and when they might be amalgamated. But this was not the point of view from which he looked at it. He had viewed from the side of the subject by one of their own body. It had been found that the Wesleyans were well content with their state, and were unwilling to give up their points of difference. Such was the case with other Churches, and in the Church of England, they were disinclined to give up their beautiful Liturgy. So that he was induced to believe that the various Churches were not as yet inclined to come into this proposed amalgamation. At the battle of Waterloo there were men of different habits, different languages, but all united under one banner, common enemy, and so it was in the Christian Church. There were many bodies of Christian men, but they were all united in their defence of the truth, and their unity of fidelity. In the Church of England there would soon be mighty changes, but they knew that God would overrule these dissensions to His own glory. And while they knew of these things in the Church of England, they also as a Christian body would be affected in a similar manner, even as the great tide wave which was recently felt all over New Zealand was the result of that great earthquake. So in the Church one member could not be affected without another member feeling it, and how was it to be so with such meetings as these where there could be an intercommunion of thought and feeling. It could never be attained by a simple exchange of pulpits. The reverend speaker concluded by quoting the remarks of the Bishop of London on this important subject of amalgamation.

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The Episcopal Church and the Methodists.

The London Watchman of Dec. 30th, referring to an article in the New York Church Journal, and also to an account given in the New Zealand Herald, of a Methodist Soiree at Auckland, remarks:—

"Two extraordinary documents reach us from widely distant quarters, and they remind us of the New York Church Journal informs its readers that the Methodist Conference has appointed a commission of seven, to confer with a like commission from the General Convention in regard to the reunion of Methodists with the Church. The act is one that deserves our gravest and kindest consideration. . . . That the Methodist Society are now making or receiving overtures for their return into the bosom of the Church of their fathers is a reason for sincere joy to all good Christians. They should never have been separated." &c. We wait to hear the result of the Conference which was to be held by the Commissioners thus appointed by the Methodist Episcopal Church of the United States, and its Commissioners of the General Convention.

The New Zealand Herald, dated Auckland, Friday, October 23rd, informs us that at the anniversary of the Pitt-street soiree, on Thursday, the 22nd, there were present on the platform the Bishop of WAIPAPA, the Bishop of NELSON, and the Dean of CHRISTCHURCH, New Zealand. In giving the New Zealand Herald's report we merely remark that there may be fewer obstacles to union in the colonies and in the United States than exist in the mother country. At all events the kind words and brotherly demeanour of the dignitaries of the Church in New Zealand will be fully appreciated by the Methodist body all over the world."

(From the New Zealand Herald.)

METHODISM IN AUCKLAND.

The anniversary soiree in connection with the Pitt-street Church was held on the evening of Oct. 23.

Tea was laid out in the schoolroom, the walls of which were covered with flags of all nations while the pillars were enveloped in foliage. There were between 600 and 700 people present. The chapel, where the public meeting was held, was decorated with wreaths and garlands, and the platform was hemmed in with nika and bougainvillee flowers.

On the platform were seated the Bishop of Waipapa, Bishop of Nelson, Dean of Christchurch, and the Revs. Dr. Mansell, Mr. Poole, Mr. Dean, Mr. Hobbs, Mr. Buller, Mr. Corford, Mr. Warren, Mr. J. S. Harper, Mr. Hamer, B. Y. Ashwell, and J. S. Harper.

The Rev. J. Buller occupied the chair. The proceedings commenced with Hymn 697, commencing "Jesus shall reign where'er the sun," and prayer by the Rev. J. Hobbs. The Chairman then addressed the meeting. He said he should best meet their wishes by simply saying that he felt proud to preside over such a meeting, and accompanied by so many Christian brethren of other denominations. It was a good thing for brethren to dwell together in unity. But he would not put forward any Utopian scheme of amalgamation, they might join together in public in praising their common Redeemer. Their points of difference were

nothing in comparison with their points of agreement. The religious movements of the present day had a very peculiar significance indeed, and it was for all Protestants to make common cause against a common evil. He hoped they would not forget that they were met in a place of worship, and would suppress all outbreaks of pleasure. As a minister of the Wesleyan Church, fidelity to the profession would make him say as he gloried in the motto, "Friends of all, enemies of none." This was their motto laid down by John Wesley. All who professed and called themselves Christians should hold fast to the faith in unity of spirit, in the bond of peace, and in righteousness of life. While they complied with a co-operative alliance they would find their work in the common vineyard of Christ, and the spectacle on that platform was one of the greatest signs of the time showing forth the power of the Holy Spirit, and the work of God's word. 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The Bishop of Nelson said Auckland was rather a dangerous place to be in, for they had been so well treated that it was likely they would have their hearts turned. He would ask them to be in the land that although there were many ministers of the Church of England present, yet there were many who could not yet see their way to coming. But he himself felt that if this unity would come, let it come, and it would come in God's good time. But he must say that those present represented a strong feeling in the Church to which they belonged. Many attempts had been made in this direction before, and that by persons who did not approve of meetings like these. He had been told that Bishop Selwyn would not in some instances consecrate a building, so that to allow members of other Churches to join with them. This was a practical step—a proof of wide-heartedness. It was a practical step in the forwarding of this much desired unity. They should recognize the work that was done, the work that was being done, and the work proposed to be done by one another. In the Wesleyan body they had numberless proofs of the recognition by their Great Master of the works done in their Church; and who were they that they should refuse to recognize the work of their brethren of other denominations? Their sympathy with their brethren should be sincere. But then, again, they should keep clear of error, for as soon as they crossed one another's paths advantages would be taken of their little differences to widen the breach between them. There were circumstances where they would find it would be well for them to keep each to his particular line. He knew that would reconcile them all—the Imperial coming of Him whose name they bore—in whom

they believed, and whom they desired to serve. He prayed that God might grant that they might all know what it was to love God—not in the right side of their heart, or the left side of the right side of their heart, or the right in the middle of their heart.

The Dean of Christchurch said he had pleasure in this occasion to show the deep respect he had for their esteemed pastor. He had known him for more than seven years. He was glad to be present to show them that all his professions were not mere talk, as it was on his part the duty of bringing before the Synod this great question of Christianity. It delighted him to see their chairman sitting side by side with their several bishops, and also to see him receive the holy communion at his hands. When he saw this he felt that all barriers were broken down, and that this was not man's work, but God's work. Another instance of the same kind took place when a minister of another Church spoke those moral words to the same bishop in the Church Society. The Church of England owed a debt of gratitude to the Wesleyans. There was not one clergyman of the Church of England but was ashamed of John Wesley being cast out of their Church, and therefore he thought they ought to try to wipe out that debt of gratitude. This work of unity was God's work, and they ought not to hurry it. They must pray that He would grant that unity which was pleasing to Him, and He would grant it in his own way, and at his own time. Fifty years ago what would have been said if they had heard of two bishops, two deans, and an archdeacon being on a platform to address a Wesleyan meeting? It would have been incredible. Then John Wesley, who lived more than 100 years ago. After paying a high tribute to the founder of Methodism, the Bishop said they heard a deal now-a-days of Christian unity. In the higher dignitaries of the Church there seemed to be a growing sense of the necessity of that unity which was prayed for by our Saviour when he asked that they might be one in Him, as he was one in God. Although there might be many outward differences between them, yet there were many points of agreement. The sixth article of their Church stated that the Scripture contained everything that was necessary for their salvation. So, also, in the article on justification, they were told that they must be saved by faith and not by works, and that without holiness no man could see the Lord. The principles of religion were very simple. Believe on the Lord Jesus Christ, and thou shalt be saved. The Gospel was so simple that a child might understand it—that he who ran might read it. All who believed in the Lord Jesus Christ would be acknowledged as members of that body of which Christ was the head. Leaving, therefore, these external differences, in all that was essential they were united. They were told that at that day every knee should bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. They should be separated? It was from circumstances over which they had no control. They had received from their forefathers those points of difference which separated them. These differences all arose from the frailty of man. But God brought good out of evil, so that the very separation was made by God, so that he was not thought to be to blame when the sharp points of difference might be pared down, and when they might be amalgamated. But this was not the point of view from which he looked at it. He had viewed from the side of the subject by one of their own body. It had been found that the Wesleyans were well content with their state, and were unwilling to give up their points of difference. Such was the case with other Churches, and in the Church of England, they were disinclined to give up their beautiful Liturgy. So that he was induced to believe that the various Churches were not as yet inclined to come into this proposed amalgamation. At the battle of Waterloo there were men of different habits, different languages, but all united under one banner, common enemy, and so it was in the Christian Church. There were many bodies of Christian men, but they were all united in their defence of the truth, and their unity of fidelity. In the Church of England there would soon be mighty changes, but they knew that God would overrule these dissensions to His own glory. And while they knew of these things in the Church of England, they also as a Christian body would be affected in a similar manner, even as the great tide wave which was recently felt all over New Zealand was the result of that great earthquake. So in the Church one member could not be affected without another member feeling it, and how was it to be so with such meetings as these where there could be an intercommunion of thought and feeling. It could never be attained by a simple exchange of pulpits. The reverend speaker concluded by quoting the remarks of the Bishop of London on this important subject of amalgamation.

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The Rev. W. M. Punshon in America.

Since I came into this country I have had to listen to many tales of distress told by young men and other of the old country, who have come out here in the expectation of finding work and have been disappointed. It is but kind, therefore, to say, that in reference to clerks, shopmen, &c., the market is overstocked, and in the various handicrafts the approach of winter has caused the dismissal of many who had obtained high employment; and although wages are high, well-qualified and steady men should come out here who cannot afford to wait while before their merits are recognized. I have had one or two amusing applications, moreover, from persons who miscalculated my influence, and I fear my generosity also. In one of the cities of the States, I was waited on by a stranger, who requested a private interview, and after carefully closing the door, and assuring himself that there was no one within hearing he proceeded to inform me that a large property in England, his by right of his grandpapa, was fraudulently held by no less distinguished a personage than the Lord High Chancellor, and that he had come to request that I would become his champion, and secure it for his rightful owner. He seemed wonderfully disappointed when I suggested that there might be some difficulties in the way, and that perhaps, if he had any interests, they would be better cared for by an authorized legal adviser. While on this subject of "applications," I may mention that in almost every considerable town in Canada there are "St. George's" and "St. Andrew's" Societies—"St. Patrick's," of course, to make up the trio—associated for the purpose of affording relief to distressed English, Scotch, or Irish emigrants, and putting them in the way of finding employment. These praiseworthy institutions once appeal to patriotism and recognize their brotherhood, and have been the means of lifting up many a weary heart, and as that of Bath.

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