THE WEST INDIES. I am only permitted to speak at all on this occasion because I have recently been to visit our friends in the West Indies. I suppose I must tell you what I saw in connection with that visit. When I was first appointed, Sir, to the honorable office which I am now permitted to occupy my first thought was-" That means foreign travel." When my colleagues and myself, after the Conference meeting at the Mission House, proceeded to settle our departments, the West India department was assigned to me. I immediately set about the work of reading the correspondence of the year in connection with the West Indian Station. I found that there was a very universal request from our brethren that one of the Secretaries should go out as a deputation to visit them. Of course they all went for "high game" and asked for Dr. Punshon to be sent-(laughter)-but inasmuch as the West India Department has been assigned to me, the duty feel to my lot. When I found that it was inevitable, I determined to make short work of it and proceed there as rapidly as I could, for I have always found in my experience that when a difficult thing is to be done the sooner vou set about it the better. In the resolve I formed on this subject I was nobly and bravely sustained by one to whom it was a real sacrifice and suffering, but one who would be prepared to make the same sacrifice again if duty demanded and the Master called. (Ap. plause.) On Nov. 28th, I sailed from Southampton. I have been, and seen, and come back again. I visited in the first instance, the British Guinana District, including Demerara, Essequibo, and Berbice. Having completed my visitation of the stations in that colony -and I think I visited every station-I left Demerara on Christmas day, and sailed for St. Vincent, and touched at Trinidad, and preached to the people, who had expected me at seven in the morning, and who had assembled at ten o'clock. The next day I touched at the island of Grenada, and held an interesting service on the Saturday morning in our chapel there. The next day I arrived at St. Vincent, and visited both the windward and leeward sides of the island: and having "done" St. Vincent with thoroughness, I proceed. ed to Barbadoes, where I attended district meetings, and I visited almost all the stations on that island; and then I proceeded to Antigua, touching on my way to Martinique, Domingo, and Guadaloupe. I was greatly interested in the island of Antigua. I visited Sandy Island, where Dr. Coke landed in the West Indies may be put upon a when he joined John Baxter, and I saw the estate of Nathaniel Gilbert, and the graves of some of our honored dead. I attended district meetings in the island of Antigua, and then proceeded to Jamaica. I called at St. Kitts, but was not able to go on shore, for the steamer did not remain. I visited St. Thomas's which is a Danish island, and where there are Methodists but no Methodism and I shall have something to say to the Committee on that subject. In the island of Jamaica I attended district meetings and visited our capital and successful institution at York Castle, a high school for boys and a college for preparation for the ministry, and I was very much delighted with everything I saw there; and the only drawback was that in driving to York College my horse took fright, and tumbled the buggy and myself into the dirt: but I escaped with a few bruises, thankful to God for my deliverance. During the course of this tour I preached very fraquently, and on one or two occasions I was betrayed into the folly of delivering a lecture. I several times administered the holy sacrament of baptism, and I am credibly, informed that a good number of little male darkies, in esse and in posse, will at a future time be known by the names of Marmuduke Osborn: and I should not be suprised if some are called "General Secretary," and others go down to posterity under the name of "deputation." I also occasion. ally assisted in the administration of the Lord's Supper; and I attended watch night services, covenant services lovefeasts, prayer-meetings, tea-meet-ings, public meetings, leaders' meetings, ministers' meetings, missionary meetings and district meetings, besides addressing the sabbath schools, day schools, and making myself generally useful. I found that we possess a very large amount of property in the West Indies in chapels, schools, and mission houses, the total value of which, so far as I can ascertain, cannot be much less than £300,000. We have large congregations in our several churches, and efficient day and Sunday-schools. I inspected several of the day schools and examined the children-bright little fellows a good many of them-in history, Scripture history, geography, and English grammar, and mental arithmetic; and I found that a great many of them answered my questions with a quickness and accuracy which would have done credit to any elementary school in our own country. We have

Barbadoes we held a missionary meeting in James' street Chapel and long before the time appointed the chapel was crowded to excess, and, unfortunately, we were necessarily guilty of "cruelty to animals," for we could not go on without our chairman, and he was late, because being a medical man he had his engagements to attend to. The people are willing to learn, but trustful, dependent, and unwilling to help themselves. The same thing obtains in the West Indies, as that to A. Gordon in regard to the Pacific. of considering churches which have asthey were still mission churches. They have gone on in the old way, and have not developed independent action, self-supthey might do. I found that there were no responsible laity. At a great many stations I asked for stewards and people capable of sustaining the office, but I ventured to think differently; and since I have been at home I have received letters from two superintendents to say that "Since you left we have a circuit steward, a society steward, and a chapel steward, and we are going to have our quarterly meetings, and our local preachers' meetings also." All this is the result of the system under which the people of these islands have lived. A great many of the vices and habits of slavery still survive, and we really need not to wonder at it.

I think our expectations concerning

the West Indies have been greatly ex-

aggerated. I think the reports which

have from time to time come to this

country from the West Indies have been

a little exaggerated too. Certainly,

exceptional cases have been taken as

typical. So in respect to individuals.

We have had sometimes an illustrious negro present here, and found him a competent man in many respects, and forthwith we have come to the conclussion that all the negroes were of that sort. But it is a mistake. We are finding it out; and the truth ought to be told with respect to this matter; I maintain that we have not been reasonable, but that we have exaggerated in our expectations. Only think that forty years ago these people were slaves. We have expected in forty years to see them in the same position in regard to independence, as if they had been a highly-civilized people who ought to be thrown on their own resources and not assisted any more. I believe anything violent would be a mistaken policy, but I believe by a gradual and judicious process our missions basis, and be better able to serve our Churches in those beautiful islands. It has been said by some people that we do not increase our membership in the West Indies now as we did in the earlier years. No church ever does, among such people. In the first years you have a very gracious movement and a large accession of members; but you cannot go on year after year increasing in the same ratio. Then, in the earlier years, we were almost alone in the field. The Baptists and Moravians were doing a good work, and were then for the mot part the church of the Islands-because the beadle was stationed at the door of every Anglican church in the island with a long whip to drive away dogs and negroes—(laughter)—and it was not till our ministry went that these people had any sort of religious teaching at all. But now we have a great many others in the field in rivalry with us in accomplishing the great work. But we do increase in the West Indies. Three years ago we reported an increase of three hundred members; last year we reported 1,000; and this year the report shows an increase of nearly 800. More than half of our entire increase of mem ber ship at mission stations during the past two years has been in the West India Islands. We are told that by this time they ought to be self supporting. Well, our people do a great deal towards the support of their own churches; and the social sneer to a great extent obtains there as elsewhere that when our people get a little respectable, and a little beforehand with the world, they suppose it is the proper thing to go to the church, and forthwith they leave us: and they do so because they can do so without being subjected to the discipline they encounter as communicants in some of the churches, and without being called to order as they would be in our own churches, for I may say that

in the West Indies discipline is administered sometimes at a fearful cost to our membership. I was told that at one of the stations of the St. Vincent and the Barbadoes District there were eighty-one expulsions, mostly on account of the prevalent immorality of those lower middle and upper lower classes. They have only the labouring poor-the men who were slaves, and are at present little better. - and the rich. There is little sympathy between them, and for that reason our churches have not strengthened and hardened as you may think they might have done; but these people in the West Indies, as a church and a do contribute, and contribute largely. people, the confidence of the communi- I think Methodist people ought to know ty. They crowd at our meetings. In that in the case of the several churches

in the West India District the grant is | House of Commons long ago, has been alaccording to what they raise in the district for mission purposes. They have their missionary meetings and collections, and what they raise for missionary purposes is the amount of our grant.

money, these poor people last year rais-

ed £1,500; in Barbadoes, £1,200; St.

Jamaica, £2,620; for trust purposes, and for all purposes an aggregate of £16,282. Many of the people are, in which reference has been made by Sir | giving their money, subjected to the same sort of influences as people at We have been in danger of late years home. For instance, some time ago a missionary meeting was being held, and sumed a proper pastoral position as if the minister was among the contributors, and cried out, "Nelson Coffee, one dollar.,' Nelson Coffee was in the chapel, and he said: "You say. Mr. port, or self-goverment to the extent | Nelson Coffee and I give you two dollars." "Well," said the minister, "If you give me five dollars I will say, Nelson Coffee, Esq." "Massa, me pay the found none. I was told there were no money." (Loud laughter.) That seems to be apportioning the honourable designation of "Esquire" there pretty much as we do at home. (Laughter.) do not know by what principle people who prepare subscription lists are governed, or why they call one person "Mr. John Smith," and another "John Smith, Esq.';" but if ever they have a difficulty they will perhaps recollect how it is got over in the West Indies. (Laughter.) Some time ago a letter was delivered at a house in the West Indies, addressed John Matthews. Esq.' The lady of the house said: "We have no John Matthews, Esq.," here. Just then the negro stepped up with "Please, Missey, that letter for me," "Oh," she said, "I did not know you were 'Esquire, "Oh, yes," unswered the man, "gentlemen that wear shoes and stockings are always called 'Esquire.'" (Laughter.) I make a present of that little anecdote to my brethern who have to prepare letters, and they will in future know by what principle to be guided. (Laughter) Then we are aware of the importance of raising a native ministry in the West Indies. We are doing this, though we are not doing it so rapidly as we should like. It is being done, notwithstanding, and one-third of the ministers at our West India stations are natives. (Hear, hear.) Sir I will not presume to occupy the time of this meeting longer. I have a long story to tell, but I will tell it at some of our local meetings. I have one more word, and only one. We have a great work to do in the West Indies, and a great interest at stake-a work we must not abandon or starve, and a work which, I maintain, has paid us very well in the past. We have now 50,000 members of Society, 15,000 people under our ministry, and 50,000 children in our day and Sunday schools. persons who will say that this conversion We must not starve the work, and we to Christianity is often but external and must not think of giving up, just now, the result of our toil and sacrifice for a hundred years. We must wisely and judiciously consolidate and extend this work, and put it upon a better basis. I am quite sure the West India Islands are deeply grateful, and I venture to say to this great meeting and to the President of the Conference, in the name of these good people of the West Indies: "Have patience with us, and we will pay you all."

> EXTRACT from an address delivered in Exeter Hall, London, by the Hon. SIR A. GORDON, Governor of Fiji, and Ex-Governor of New Brunswick, on

WESLEYAN MISSIONS IN FIJI.

The Hon Sir A Gordon, G.C.M.G., Gov. ernor of Fiji, on rising to address the meeting was received with loud and prolonged applause. His Excellency said : Mr. Chairman, ladies and gentlemen.—I plause.) I, for my own part, never lose find myself placed in a somewhat embarrassing position. My honourable friend in the chair has called upon me to support a resolution which he has put to the meeting. Now, in the first place, that resolution was so ably proposed, and so ably seconded, that I am sure no support to it was required, but, had such support been necessary, I fear that mine would have come too late, for the meeting has already adopted the resolution. Therefore, properly speaking, I ought simply to bow to the chairman and resume my seat. ("No. no," and laughter.) But still, I believe that I was asked to support the resolution chiefly because it was desired that I should give such testimony as I can afford to the work—the greatest and most satisfactory work performed by the Wesleyan missions in that remote part of the world with which I am at present connected. (Applause.) That testimony it affords me the highest pleasure and gratification to give-(hear, hear)-but, before giving it, I must make one brief apology to you. and it is this: we laymen seel that we have some disadvantage in addressing such an audience as this in the presence of many of our clerical brethren. They are accustomed at least once, and probably more than once a week to speak in public. (Laughter.) We have no such year, a sort of autobiography of him was experience, and any little experience

which I may have had in that line in the | published some time ago by this Society, | carried on.

most wiped out by subsequent events. Therefore, I beg to apologise to you if have ever, or hardly ever, heard from any say here, or if I make frequent references to the formidable bundle of notes which I In British Guiana, in class and ticket hold in my hand. (A laugh, and "hear, hear." My testimony to the work which have seen going on in the Pacific is not Vincent, £2,000; Antigua, £2,500; in perhaps really of much importance. Still, it is the evidence of a man who is not a member of the Wesleyan body, and who in the course of a varied life has had opportunities of observation which if he has not wholly thrown them away, must enable him, more or less, to form some judgment on what is put before him. It is the testimony of one whose official position ensures his being made acquainted with all that can be said against the missions, and with every kind of accusation that can be brought against them. In that capacity, I say, my evidence may not perhaps be considered as utterly valueless. (Applause.) I therefore give it: and I say that in my opinion it is impossible to use exaggerated language, or to speeak in too strong terms of the wonderful services and the wonderful results, both religious and social, which have attended the Wesleyan missions in the Pacific. (Loud applause.) All those who are acquainted in the slightest degree with the history of Wesleyan missions must be more or less acquainted with the history and origin of their mission to Fiji. You all know, therefore, what was the state of the country when that mission was undertaken. You all know what, within the memory of living men, that condition was-(hear)-perpetual tribal wars, cannibalism, infantcide, murder of widows, every kind of evil and wickedness perpetrated universally. Those were the characteristics of the people of the Fiji Islands. What is their condition now? (Applause.) Their condition now is different from what it was then as can possibly be conceived. (Applause.) Out of a population of something like 120,000 more than 102,000 are regu lar attendants at Wesleyan churches-(loud applause)-and the remaining 18,-000 are not heathens, but for the most part members of other Christian Church-(Renewed applause.) Those who have not made open profession of Christianity. are but few old men here and there, who are not to be considered or thought of when speaking of the Fijians as a people. The people of Fiji are now a Christin people. (Loud applause.) Not to mention smaller and inferior places of worship, about 800 churches have been built. (Hear, hear.) Of course there are some unreal. Those statements I certainly am prepared emphatically to deny. (Ap-No doubt in some cases, where you come to a population of these numbers, the profession of Christianity will be but slight and external. No doubt also, in many cases, their ideas of theology may be different from our own. I dare say that many Fijians habitually use words and expressions which we use, attaching to them very different meanings and ideas from those which are associated with them in our minds; but still on the whole I am quite sure that the lives and hearts of thousands among them are really swayed and guided by Christian principles, and that Christian doctrine does exercise a real and true influence over their lives and actions. (Hear, hear.) Out of sixtytwo ordained ministers now employed in those islands, over fifty are natives, and nearly all the lesser teachers, such, for instance, as school teachers, number over 3.000, and these are natives also. (Apan opportunity of going into a native church, and hearing a native minister preach. [Applause.) I have often asked these ministers, when they have concluded their sermons, to give me the notes from which they had preached. Most of them preach from written notes; though they do not write the whole of their sermons. In that way I have got quite a library of Fijian theology—(a laugh)—and I can assure you that, for the most part, it is very good theology too. [Hear, hear.] I have listened with great admiration to sermons preached by native ministers-admiration not only of their intellectual power as showing that they had grasped and understood the doctrines they were preaching, but also as evidencing that they themselves felt that which they desired to teach to others. [Applause.] There are manw of them to whom I have listened with pleasure, and, I trust, not wholly without profit. One among them I must especially mention. His name occurred to me while you, Sir, were reading that list of worthies who had departed this life during the last year. He was not in immediate connection with this Society, and, therefore, his name would not come before you. I refer to a native minister, the late Joeli Bulu. [Applause.] Before his death, which occurred last

and is to be had at your Mission-house in the city. Well, Sir, I do not know that I you find me hesitate and falter in what I preacher, English, or native, or foreign sermons that came more from the heart or went more direct to the beart, than the sermons of that man. | Applause.] I have heard him to speak, for a long time, to large audiences, who were wrapt in the stillest silence. It was impossible to hear Joeli Buli preach without feeling that he was a man whose heart was in his work. who was thoroughly in earnest in doing his Master's business, and who himself had attained that "peace in believing." to a knowledge of which he desired ta bring his hearers. [Applause.] He was one of those men of whom we emphati. cally feel that he has seen God's face. which he now sees for ever. (Hear, hear, I hope I am not wearying you. [" No. go on." If I do not weary you there is one other sermon I have heard that I should like to mention before I go on. It was a sermon preached under very peonliar circumstances, which themselves show what a hold Christianity has now got upon Fiji. [Applause.] About three years ago the last remains of cannibalism and heathenism in that country joined in a sanguinary outbreak, in the course of which they murdered and ate many Christian villagers. That was the last out. break of cannibalism and heathenism. It had, of course, to be suppressed, which it was very expeditiously and briefly. It is a fact worthy of remark that the Fijian forces employed in the suppression of that outbreak were Christian people. What a contrast their behaviour afforded to all that one had ever heard of before of the behaviour of Fijians in war time. With hardly any white supervision, and with an amount of supervision tetally inadequate to restrain them, had they been minded to indulge in their former evil practices, the conduct of those men was, I must say, a lesson which soldiers of more civilized Powers would do well to learn. [Hear, hear.] However, that is not the sermon. After having put down these rebellious tribes, this force occupied a heathen town on the side of a mountain -Vatulá. I was there. I had met the gentleman who was in command of this very force. We were there, after the fighting was over, to make arrangements for the government of the district. We had with us a large force of about 800 men. Sunday came round, and there was, of course, on that day Divine service, and in the public square of the town. The forces always took a native chaplain with them. There was something very striking, very moving, to all one's feelings on that occasion, and in that place. We were assembled, upon a lovely sunshiny day-a glorious, brilliant, tropical sunshine. Standing in that town, which is about 2000ft. above the level of the sea, we saw below us a splendid range of hills, behind us high mountains; and on that village square were drawn these eight hundred Fijian troops who were about to be addressed by their native chaplain. I dare say you can conceive there was something very striking indeed in hearingthere in the village which had been until then a cannibal resort, where men belonging to our forces had been eaten not a fortnight before those 800 voices sing, out in the open air, in praise of Na Vakahula Ko Jisu-the Saviour Jesus. I have never felt a more thrilling sensation than I did when I heard that bymn begun in a cannibal town. When the hymn had been sung the chaplain came forward to preach the sermon. What I have already said about Joeli Bulu shows the spiritual element there was among these Fijians. I wish now to show you the readiness with which they make the application of their discourses. The sermon I heard amused me very much. The way in which the subject was applied to his hearers was exactly like the turn which a popular preacher in this country gives to a truth, when he desires to bring it home to us. He took his text from the 13th chapter of the Epistle to the Hebrews, and he preached for some ten minutes, just as a preacher here at home would do, upon the text, and upon the direct application of it, what St. Paul meant, the witness, and so on. Then he gave it a practical turn. He look ed around, and said, "But what need have we to go to those ancient examples for witnesses to the truth? What is this place in which we are assembled? Is not this the place in which men have testified by their deaths the faith which was in them? Is not this the place in which men not long ago have been eaten? Have not those empty ovens been filled with their bodies? Are not these trees full of their bones? What need have we here further to speak of witnesses to the truth? But, he said, "now another day has come. These valleys around us "-and he looked toward the gorges behind-" have been full of darkness and sin. Theft and murder, and lust and every evil have reigned in them, but now another day has come." And he spread his hands towards the magnificent panorama below us, of hills, and plains and rivers. "Now," he continued the Sun of Righteousness has risen, and cleared up those dark places; and the time has come when the mountains will bring peace and the little hills righteous. But I must pass on (for I am occupying you too long) to say something of that which perhaps more immediately concerns my own point of view-the secular results of the mission. These are as great and satisfactory to my mind, as the religious results have been. Before I leave the purely religious aspect, there is one thing I want to tell you because it speaks volumes. It may be that those are right who say that, here and there, there is ignorance among many of these beliefs; but they have elevated the customs and habits of the daily life of them all, as I think you will say when I tell you that I believe there is not a house in Fiji in which there is not morning and evening

prayer. I have never yet been in a house

in Fiji-and I have been in hundreds-in

which I have not heard family worship

FAMIL

Helpless and desc

Guileless-deceiv Free from all sin. By mortals ador The world I was Kings, I tolemi Wise men, astro Mine is unknown.
I ne'er had a fath
If I had either, th Alive at my bir Hunted by mali I did not inherit A spot on the ear Mused among A spouse I had She gave me th To her heart was She gave me th To her bosom v But one look o She cast on to Not a word in I heard from l Compassed by By foemen and s Naught could al Kept a crown fr But had none of Filled the place But ne'er sat or Rescued a warr Devoted to sla A juice on my A king's lovely Watched by p Though, gently Fainting with She never cares Or wiped off a t Though parchin No wonder a blis Should pursue til Twas Royalty nu Wretched and pool lived not, I died But tell you I nu That ages have pa Since I first turns This squalor and Say, was I a king Was I a man? an

TO THI

O sweet Mayflower

Why do ye flourish And your bright be Such rapt, unutte Brave little flowers Why did ye open ye In cold November And give us all s Because a gem of Victoria's "rose-bu With fervent lov Bloomed forth our For her to cheer the To yield a welcome And all the insig Loyal little flowers We have beheld a The flower of May Bloomed for our Nova Scotia's flow showers"
Have erst brought How truly ye sho Of our escutcheor Canada's flowers! it Our fair Louise, the

And likewise lay the Who grants the A wee May-flower Branch of that Roy Ere dawned this adv Shelters three gen These honored flow dowers . For our loved Queen

We celebrate this m Pray for her long USES

HU

Jeremy Taylo lamps in the burned under gr gether, but whi brought into t light, went out we are in the want, of fear, of and shining lam us up from the us abroad into t with prosperity out in darkness, served in light dwelling in the is beauty, and in the figure; that continuous for man. On as remote from of our moral na perity. It would bid and ghastly

THE DISPUTE with compassion preached a sermo On the next da agreed that one go to him, and i a discussion. began the conve lieve there is a and me, and I t this morning an said the good m he replied, " yo finally impenite do not think it he answered, you and me. xxv: 26, you wi between you and and I advise you settle it with his

of which Taylor

ate-only a tom