

The Wesleyan.

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VICTORIA AND BEATRICE

AT WINDSOR, Dec. 1861.

O'whelmed with dire, heart-rendering grief,
The stricken Queen her couch had sought;
No melting tears came for relief
To her sad heart, with anguish fraught.

For Death had smitten at her side
The loving partner of her life;
Whom, though a monarch, her chief pride
Was, to be called, his precious wife."

Dumb, writhing 'neath the fearful blow,
Which nearly crushed her, as it fell;
A loss, to blast her life below,
So sudden, great, irreparable!

A wise attendant saw the woe,
Which all were powerless to assuage;
But, how before her liege to go
Unbidden—all her thoughts engage

It must be done! she would defy
Court etiquette's strict iron law!
Some simple scheme must quickly try,
The Queen from her sad thoughts to draw.

Then in the royal nursery sought
Prince Albert's plaything, pet and pride;
The sleeping Beatrice gently brought,
Kneeling, placed her at Victoria's side.

The cherished darling, three years old,
To all the mother's heart appealed;
And while fond arms her form enfold,
The fast closed flood-gates are unsealed.

And then burst forth the precious tears,
Then was relaxed the averted strain
Which awakened all a nation's fears,
That maddening pressure on the brain.

"Tired nature's sweet restorer" calm,
Pressed the sad eyes which would not close;
With pitying care diffused her balm,
The sufferer sunk in blissful repose.

O Beatrice! it was given to thee
To keep for us our Ruler wise;
When plunged in deepest misery,
By loss, thou couldst not realize.

And all along the lonely way,
Thou hast been found the chosen one
To be a blessing, and a stay—
The guardian angel of the throne!

Guyborough, Queen's Birthday, 1880.

The annual meeting of the Wesleyan Methodist Missionary Society of the English Conference was held in Exeter Hall, London, May 3, 1880. Mr. Wm. Bickford Smith, of Trevanno, Cornwall, presiding.

Rev. Dr. Punshon read the Report. The expenditure for the year was £190,686. The receipts were £165,498, leaving a deficiency of £25,187.

We give extracts from speeches delivered on the occasion as follows:

The Hon. Sir Alexander T. Galt, (Resident Canadian Commissioner): Mr. Chairman, Ladies and Gentlemen, I have been permitted on this occasion, at the kind request of the Committee to be present at the annual meeting of the great body known as the Methodist Society. I rejoice at this opportunity so soon after my arrival in England as the first official representative of Canada. I rejoice that the opportunity should be given to me, representing as I do one of the largest bodies of the Methodist Church in the British Dominion outside the United Kingdom. I desire by my presence here to-day to testify to the warm interest which they feel in everything that concerns the welfare of the great Methodist Church. It is true Sir, that it has been thought wise and best to sever the connection between the two bodies so far as regards their control and government, but I trust and hope that nothing will ever sever that general sentiment which unites them together in serving the cause of the Gospel wherever their duty may place them. I am glad to be able to assure those who hear me on this occasion that the Methodist Church of Canada was never in a position to display more vital powers and energy than it is to-day. Its pastors are distinguished for zealous piety and for devotion to their work; its members are sincere Christians, and faithfully discharge every duty which belongs to them as members of society. It is always well that this should be so; but it is a cause of peculiar thankfulness that it should be so now, because it is evident that Divine Providence is about to increase greatly the work of the church, of all the churches, I may say in the Dominion of Canada. I have been struck in listening to the report with the great field of enterprise which is occupied by the Methodist Missionary Society, and in hearing the difficulties you are encountering—difficulties of one kind and of another, aggravated always by a financial difficulty—I have been struck with the similarity of your position with that of the Methodist Church and all our Christian communities in Canada at this moment. You all know that the vast interior of the

American Continent ever since the time of Charles the Second had been occupied by the fur traders of the Hudson's Bay Company. It was unexplored, its capabilities were unknown, or if known at all they were known only as furnishing an article of luxury to the ladies of London or St. Petersburg. That vast country, rising as it does above the waters of the Arctic Ocean, possessing fields of boundless fertility, stretching hundreds of miles west and north and south, remained until waiting for the time when Divine Providence would order that it should contribute its mite towards the suffering mankind. That time has now arrived. That country is now being opened to the suffering thousands of Europe, and they are hastening towards it. Governments may do much, governments can furnish means of access, governments can give lands away, government can furnish schools: all that is being done, but there is one great want which cannot be supplied by governments, which must flow from the active efforts of Christians themselves. Our religious system in Canada is based upon the voluntary principle—we have no Government assistance to religion whatever. It has been thought that it is much the best system to trust to the effect of earnest effort upon the minds of persons professing to belong to the Christian religion. We have found it so; it is our system, and we must pursue it; therefore, I repeat that in regard to the greatest want which the settlers or emigrants in the far distant country can possibly have the Government is powerless. Religious and moral instruction is perhaps the most necessary thing that men can have. It has been in the past supplied by the missionaries of the various churches, and notably by those of the Methodist persuasion, and I feel quite sure that, situated as those people are, wandering far away in search of means for their families, gradually separating themselves from the means of obtaining those lessons in religion and morality to which they have been accustomed, the effect is most injurious on their character; it is calculated to remove all those restraints which we find most necessary in the intercourse between man and man; therefore it has become an essential want that they should be followed to their distant homes by the pastors of this church, the Church of England and the Church of Scotland, and that they should continue to receive that benefit, that instruction in the Word of God and the Gospel of Christ, without which their situation there will be far more serious than if they had remained to endure all the miseries of poverty at home. A great duty is thus devolved on your brethren in Canada in common with other churches. I do not desire to say one word against the system pursued by other churches, but my own observation has led me to believe that the system and organization which were so wisely established by John Wesley are in many respects the best for the class of people to whom I have alluded. I am glad to know that the sense of responsibility in regard to the exercise of that influence for good is as strong with your brethren in Canada as the report which you have heard to-day has shown that it is strong with you. I trust and believe that the efforts of the Missionary Society here will be equalled, and if possible, exceeded by those of the Missionary Church in Canada, and that the time will shortly come when the blessings which have been so abundantly bestowed upon the efforts of those who take our name and interest in all that concerns the welfare of the Church of Christ as do your Methodist brethren in Canada.

The Rev. J. C. W. Gostic said:—We Mysore men are proud of our mission-field. In one respect it is unique amongst the mission-fields of India. Outside the city of Bangalore we have the whole country entirely to ourselves. We are the only Protestant missions carrying on operations there, and we have had great success. During the last decade our Society has more than doubled; our native agents have increased not only in numbers, in character, in ability, but in piety also, and our schools and scholars are thrice the number they were ten years ago. Not much more than fifty years ago the land was unbroken, the mission seed was not sown, and now we have some 32 chapels, between 500 and 600 members in Society, thousands of attendants on public worship, 57 schools with about 5,000 scholars, of whom 1,000 are girls,

and the amount received for mission purposes in the province amounts to some 20,000 rupees. I know that a man of mere pessimist views would say this is not enough; but we do not want mere pessimist or optimist views. A man must enter into the work, make comparisons, and ascertain what was and what is. He will soon see that a vast commotion is going on, a great upheaving of society is taking place, and Christianity is working there much as in the golden time, and the day is not far distant when her triumph over the polytheism of Rome and the paganism of Goth and Vandal will repeat itself over the systems of India. We have a native church rising in the Mysore. I would refer you to the great success which has attended the work of female education. Our Church is rising; here and there all over the country, little Methodist Churches are springing up, and I would just pay a tribute of love to the memory of Abijah Samuel, with whom I worked and laboured about seven years. He was a remarkable native preacher, and Dr. Punshon will excuse me, I am sure, when I say that we called him the Punshon of India. Heathen and Christian hung upon his lips, and stern, proud Englishmen, who did not believe in the goodness of any native, believed in Abijah Samuel. He is gone, he is passed away in the prime of life; but the Church that could raise that man from a low-born pariah and make him the greatest native preacher throughout all India need not fear adverse criticism. But my time is gone. I will give you an instance of the sort of village church that we have had raised up in the Mysore during the last few years. There is a very interesting church at Basachandana, near Tumkur. About four years ago a man came to the mission-house asking to be baptized. It appears he had heard the Gospel thirty years before from a missionary. He had gone back to his village, and during the thirty years never communicated with any missionary, but the Word had found a lodgement in his heart, and he gradually gave up idolatry, then drifted into Pantheism, then into Atheism, and then he came back to Goobee and asked for the missionary, but the missionary had passed away, and the man was brought on to Tumkur, and after some examination he was baptized. We went down to his village. It was a solitary village right out in the jungle, and after some intimacy with the people, after placing a schoolmaster in their midst, we baptized some eight of them, and now we have a native church in that remote village. There is a Methodist chapel there, and the year I left India those poor people as soon as they had reaped their harvest sent me £2 10s. as their class and ticket money. All this came about by the preaching of the Gospel to a man some thirty years ago. All over the country these little churches are rising up. They look small at the present time, but they are glorious churches, they have come out of great tribulation. We have laid the foundation well, Jesus Christ Himself being the chief corner-stone, and if all of us left India those churches would not leave; they could not be pulled up now; they have got right down to India's life; they are indigent to the soil; like a shaft of purest light amid the murky gloom; like some green plot amid the tangled meshes of the forest those churches appear, and one may at times catch the outlines of the stately structure that is to be. Just one moment to speak of the great success which has attended the work of female education. This is the greatest work that is being carried on in India at the present day. We must have the women with us; it is imperatively necessary; it is the old saying that "the nation is formed in the cradle," and it has ever been admitted that woman's interest is paramount in the domestic life. One failure needs to be exploded. It has been generally assumed that women in India are kept in a state of semi-slavery. This is not exactly the case. They are the victims of a social system which excludes them from all intellectual and actual participation in the world around them. This does not destroy their influence; it perverts it. The matter to be deplored is this, not that they have no influence, but being uneducated, un-elevated, uncultured, stunted in their intellectual growth, their influence has tended to evil. The monotonous tenor of their lives has made society stagnant. Their sensuous existence has lowered the tone of morality; their lively intellect has aided the work of superstition.

The founders of Hindu social life repressed them, and consequently they have done much that they ought not to have done. All Asiatic countries bear this feature, that woman has been ignored as a factor in the sum of life, and consequently the product is an error. But now a change is coming over the scene. When I went to India ten or eleven years ago the people were afraid to send their girls to school, and the school would sometimes be half empty, because the rumour got about that we wanted the girls to draft them off to the barracks to be wives for English soldiers. In the town of Tumkur, where I was living, the missionary's wife commenced a girl's school in 1866 with six children. When I left there in 1879 there were about 300 girls in the schools. Improvements in the condition of women marked the progress of Europe during the early ages after Christ, and laid the basis of chivalry and true knight-hood. One of the most pleasing features in our Lord's life is the faithfulness and constancy of those women who followed him, and during long ages woman more than man has sat at Christ's feet. Who can say what her power will be in India when once she has been elevated? There are Marys there waiting with a box of spike-nard; there are Florence Nightingales there by the thousand who are kept down in darkness and spiritual night; but now, blessed be God, a change is coming over the whole country, and I believe in a few years we will have some female class-leaders in India. But the work is not done yet. Infant marriage is still carried on. I have seen little girls five and six years old married; I have seen the poor little things with their heads shaved and the dirtiest clothes put upon them—infant widows at six years of age; and I have seen that great class of the female population dedicated to the temple service from infancy. All these foul ulcers are still there, and I trust you will support the Ladies' Auxiliary of this great Society, that you will hold up their hands and provide them still more abundant funds, for only when woman is raised all over India shall the foulest blot on India's escutcheon be erased, and the greatest stumbling-block to India's progress removed, and the path of Christ made straight throughout the entire country.

Rev. W. Wilson, said:—In that very capital of the Cannibal Islands, where I have seen scenes that made every muscle in my body quiver and every power of my mind vibrate, and where the painted savages met us on the shore with an attitude that made me say my prayers, to say the least of it—in that very capital of cannibalism, as the result of the epidemic, there were taken away by death 22 catechists, men who were all but ordained missionaries, who had pastoral charge over 22 villages, 36 local preachers, 58 class-leaders, 1,385 members, 3,237 hearers. Was not that a harvest for the irresistible to cut down by his scythe? but, as the result of sending them the Gospel, it was for the Lord the Husbandman that they were bound in his sheaves and taken home to the garner above. The total loss was something appalling. Throughout the whole group there were carried off 9 native assistant missionaries, 150 catechists, 200 local preachers, 700 class-leaders, 8,000 church members, 35,000 church hearers, and yet, notwithstanding that awful havoc, the simple, sincere, scriptural Christians bowed down in dust and in ashes, committed themselves unto God, believing that He would make all things work together for their good. You have in that a very clear proof of the genuineness of the Christianity that they have received not from man, but from Him who introduced it into this world, and will by the agency of his Church propagate it till every island of the sea shall be converted unto God, and every continent shall lift up its voice in praise unto Him who shall reign from sea to sea and from the river to the ends of the earth. In the midst of that calamity did they stop the contributions? No; they knew that the missionary had brought a light into their dark land that was pleasant to their eyes, and a power that had protected them from injuries unmentionable, and had blessed them with providential and spiritual blessings all that they possessed, and therefore they continued to contribute, and in that year in one circuit they contributed £741 and in another £456, so that in the midst of the poverty and suffering they gave of their substance to the support of the

missionaries and to the extension of the missionary cause, and in this manner brought forth fruit to the praise and glory of Him who is the Husbandman of the wide world. And now if you were to circumnavigate the archipelago and go through the large islands not a hair of your head would be injured; they would present to you a Bible and they would ask you very probably, if you knew her language, to conduct worship for them morning and evening. The little leaven that you introduced forty-five years ago has operated till the whole mass of society is leavened. A literature has been created, and there is everything calculated to enlighten the understanding and impress the heart and make them consistent Christians. In that point of view, therefore, I think when we look at that department of our work we ought to be encouraged. And what God has been pleased to do for Fiji He is able to do for Africa, for China, for India, Japan, and the wide world; and as He took the most unlikely specimen of humanity in apostolic days to make him a pattern to all that should hereafter believe on his name to life everlasting, making him a partaker of his saving grace and his pardoning mercy, turning Saul of Tarsus, the persecutor and the bigot, into Paul the Preacher, sending him to be the glorious missionary to the Gentiles, has he not selected that part of the wide mission-field to make it a pattern to all who are engaged in this work? "If you want to do good on the largest scale conceivable, how would you do it? Can you do it better than by supporting the Missionary Society? I do not know of a better way of doing good on a large scale. If you cannot speak another language but your own; you can preach the Gospel by supporting missionary societies, in 200 living languages and dialects of the earth; and if you never leave your own tight little island or cross the channel by supporting the missionary societies you can cross the equator, travel from sea to sea and from shore to shore. And if you want blessing, good measure, pressed down, shaken together, running over, such as our Father in heaven delights to give unto his faithful children, take hold of this Missionary Society, and God will give you that blessing till your hearts expand wider and yet wider still. And if you want honor, such as the greatest emperor or sovereign on earth cannot bestow, support the Missionary Society, and from the Oracle Uncreated you bear the words "They that honor me I will honor," and "They that turn many to righteousness" shall shine "as the stars for ever and ever." May that honor be yours and mine, and a life of sacrifice and labor and fidelity, and then we shall have an eternity in which to rest and to give praise unto Him!

CINCINNATI CONFERENCE

FOURTEENTH DAY, MONDAY, MAY 17.

A warm discussion was sprung in the Methodist Conference to-day, Bishop Wiley in the chair, by the introduction of a resolution declaring, among other things, the Methodist episcopacy is not an order but an office. To this resolution Dr. Wentworth, of the Tennessee Conference, offered a substitute, declaring in substance that inasmuch as there has never been any formal and authoritative declaration by the General Conference relative to underlying principles and essential constitution of the episcopacy, and therefore there may be a degree of indefiniteness and even dissimilarity of opinion thereupon, and as certain acts and utterances have entered into the proceedings of the General Conference which may be construed as indicating a departure from the old-time and hitherto well established ideas of the denomination respecting the nature and quality of the general superintendency, therefore:

Resolved, That though we are truly and essentially an Episcopal Church, we are by no means a prelatical church.
Resolved, That while we hold ours to be as true and valid and scriptural an Episcopacy as ever existed in the church in any age, we yet declare our Episcopacy to be merely the title and grade of an office, for the exercise of a certain kind of supervision, and the performance of a certain kind of work, and instituted on the ground of expediency, not the designation of a "third order" in the ministry, divinely created and endowed with magical supernatural powers, by virtue of ordination for holding it over God's heritage.
Resolved—That inasmuch as we thus hold the episcopate, as incorporated into
Conclusion on Fifth page.

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