

# The Wesleyan.

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## THE MISSIONARY SOCIETY'S ANNUAL MEETING.

(Continued from last Wesleyan)

Mr. Donley—I beg to second the resolution, and as there are men of ability to address this large audience this evening, I do not wish to occupy any more of your valuable time,

Rev. Dr. Rice, Vice President of the General Conference, was then introduced, and after some pleasing remarks about missionary meetings and missionary speakers generally, he moved the following resolution:

"This meeting rejoices in the peaceful and generally prosperous condition of the missionary churches connected with the Society, and places its entire dependence upon the Divine blessing upon all its agencies and ordinances to accomplish the conversion of souls to Christ, and thereby promote his glory and secure human happiness."

Now, we have before us, what is to me, the interest of the meeting. You care very little about what you know, and hear every day. That is, you are acquainted with the mission work in your own country from the frequency with which you are addressed on the subject from the platform; but there comes to you to-day the dove, (Rev. Mr. Dove, of Newfoundland,) bearing with him the emblem of peace from the land of the codfish and the land of herring—(laughter)—and I have no question at all that we shall enjoy a report from that more distant and in some places, inhospitable clime. There is no part of our land that I have more interest in than in that; and I therefore think that we should not trounce upon the time of either brother Dove, or of brother McDougall, who bears tidings of the work in the North-west. Upon them depends the interest and excitement which are necessary to induce us to the higher activity of our work. In the resolution which I have just read two statements are made,—that our missionary churches are generally prosperous and generally peacefully and prosperously means, in the Church of Christ, salvation. No matter how we may multiply the churches and members of churches, there is no prosperity, in the proper sense of the term, where there is not salvation; and it is to us a matter of most delightful recollection that through the preaching of the gospel of Christ many harvests are being reaped, and souls are passing away to the better land beyond, while others are traversing this earth freighted with the blessings of those whose sins are forgiven. There is nothing to compare with the confidence which is inspired by the work which the agents of this Society are engaged in, and which results in salvation. Then, the general peacefulness that prevails is a matter of great gratification. I have been in this country for some years, and during that time our Church has continued in a condition of absolute peace. I am in the capital of the Dominion—they say it is at all events. I am not much acquainted with the Civil Service, and Parliament or parliamentary men, except as I meet them now and then; but in our quiet way, sitting in our own little cottages, and looking over the world and listening to the voice that comes to us, we hear that which does disturb our minds, and which does affect our hearts. I have very strong feelings upon the point about which I am to speak. I am going to risk a good deal in what I am about to say. For many years, since the time that James Evans went out as a missionary into the upper and more distant sections of the North-west, there has been a growing confidence on the part of the Indians in the white man through the efforts of the missionaries, who have been accustomed to preach the gospel of Christ to them. There has been a good deal said about the Hudson Bay Company's dealings with the Indians, but I am confident that Company have been among the best friends the Indians ever had in the North-west, both in their efforts to keep out the "fire-water," and caring for the aged and distressed. They conduct their business from the standpoint of profit, and in such a way as to give the Indian confidence in the white man, and because of this confidence the Indian has never come into conflict with the civil power. If the Government of this country intend to

coerce the Indians in the North-west, the very first drop of blood that is shed will be the precursor, in my judgment, of fearful scenes in that vast territory. I am not at all disposed to hold my peace upon this point, in which the interests of our churches, the interests of all the churches in that land, are so deeply involved; and, I trust, that their will be in the councils of this country that wisdom and moderation which renders such a course unnecessary, by carrying out the treaties made by the Indian tribes in good faith. This is my speech on the subject of peacefulness. Let us go on cultivating a spirit of friendship, pouring in light upon the dark mind of the Indian, and ranging them upon the side of the Lord Jesus Christ. While doing so, the Being whom we serve, the God of Peace, our Ruler and Guide, will be with us, and peace will be in our borders and prosperity in our missionary churches. As a matter of course, there is no success without a divine blessing, therefore, whatever may be the disposition to sustain the interests of this cause financially—and we trust you will look very largely upon the financial aspect of the question—let us go into our closets and hold ourselves in communication with the Lord, and make it the subject of prayer. There is no instrument or agency; there are no elements or instrumentalities, multiply them as you will, that will compare with it in effect in opening up the treasury of every heart and revealing the treasures of every pocket in a good cause. The heart that is in sympathy with Christ and with the work of Christ, and carries that into the closet, can never refuse the aid that is necessary for the accomplishment of the Divine purpose in the extension of the work of God.

Mr. James Morrow, of Halifax, in seconding the resolution, said: The last official thing I did in Halifax before I left home was to say to our people in Brunswick Street, "I am going to see our dear friends in the Dominion Church at Ottawa, and may I take your parting with me?" You would have smiled with satisfaction and joy, as they did, if you had seen the unanimous delight with which they stood up to signify their wish that I should bear to you, dear friends in Ottawa, their cordial greetings and their prayers with you and for you, in their great work of the cause of Christ. Why, what argument does it want? Did you not feel the inspiration as that grand old tune was sounded on the organ at our opening exercise, and you all joined in the appeal to the Head of the Church? My own thoughts went forward I didn't know how long. I did not attempt to measure time or eternity. But I looked forward, and could not help it, to the time we are nearing when the nations of the earth shall be no more need to send out missionaries for the earth shall be full of the glory of the Lord as the waters cover the sea. I am not ashamed to say that I have an abiding and intense desire to be one of the throng at the right hand of God, and to take part in the song of Moses and the Lamb. I can remember when I was a little lad my father said to me, "You know the Methodists get all you want; the people will be sure and grant it; and I am sure you will do it to-night. You would not let the Methodists if you did not act like Methodists. It is a pity that we are in debt; but as soon as the ministers are appealed for aid there seemed to be an inspiration in it; and when I first heard of it, I felt certain of the result of that appeal. I felt that when there was to be an effort made for the redemption of this debt, and in connection with it we were to look up for the outpouring of the Spirit in this Dominion, I felt that He gives us His blessings and the money with it. We had our regular little weekly meeting in Halifax before I left. Our minister there happens to be the President of the Conference, too. A night or two before that I heard a couple of ladies say that this Relief Fund of nothing but this Relief Fund. He is a man of energy, and when he knows his duty he seeks to do it. He spoke a good deal about the fund when he went among the people; but still, when the meeting came, at which the people expected to give, there were not a great many there, but there were a great many in the prayer-meeting, and when the cards were taken up it was found that there was one thousand dollars subscribed. There were not many rich

men in the congregation, and this was felt to be a good start. I know that we could pay the debt in Halifax; you could do it here in Ottawa. But it is not expected of you. All we are asked is to do our share; and I know that you will do your part. I do wish that we had an opportunity of mingling more together. In going through our province, I make it a rule to go and see the ministers and have a chat with them about their work. I know it comforts them. When I have an opportunity of speaking to the people, I make it a rule to tell them where I come from and what our people are doing. I tell them that though they may sometimes think hard of the cities, our people feel for them, and we believe they in the country feel for us. They tell me how glad they are to hear me speak in that way, and it does good, as we are all engaged in one cause. There is only one Head, and there is only one Church, I do not like our people to pray to the Lord to bless "our Church." I prefer to pray, "Bless Thy Church," for the Church is one. I am very glad to be here to-night. I am rejoiced to see that you have such a fine building, and I pray that God will pour out his Spirit upon you. I want to say to the young men what my experience has been as a business man. When you want to keep in the right path take the Saviour's advice, "Seek ye first the kingdom of God and his righteousness."

After music by the choir, Rev. James Dove, of Newfoundland, moved the following resolution:—"Whilst regretting the diminished income of the Society for the past year, and the consequent addition to the embarrassing debt formerly reported, this meeting expresses its gratitude to Almighty God for the hearty and cheerful manner the proposition to form a Relief and Extension Fund has been received by the Methodist churches and congregations throughout the Dominion of Canada, and in Bermuda and Newfoundland, to relieve the treasury of its burdens, and place additional means at the disposal of the Central Board for the Extension of the work of God in distant settlements and in heathen lands."

I remember once having heard a statement something like this respecting a beautiful church in the old country in which I used to worship—a building much larger than this, and a grand old sanctuary built in the times when Wellington led the armies of England to victory. "If heaven is a grander place than that sanctuary, it is indeed a beautiful and glorious place." This was the remark of some simple-minded man who came from one of the back places in England, and had never seen the like before. Surely this is a grand house of God, a beautiful temple, but not too grand nor too glorious for God, who is King eternal and immortal. I have been introduced to you as coming from Newfoundland. Yesterday week I left my home in Newfoundland to reach this capital city of the great Dominion. We would not enter. We would not come in. Perhaps we think now we were a little wise to stay out; but we may come in some day when Providence brings us in, and share the glory and grandeur of this that is to be a mighty Dominion and a vast empire. Our little island contains about 150,000 inhabitants, settled around the sea-coasts. There are no inland settlements, no inland towns. We live on the seaboard, and catch the breezes of the old Atlantic. Most of our people are fishermen. We have some fifty thousand Methodists, fifty-five thousand Episcopalians, and some fifty thousand Roman Catholics. Out of the Dominion we are, it is true, yet as loyal to the Sovereign whom you delight to honor as you are yourselves. Newfoundland was the first place on this side of the Atlantic that was honored with the foot-tread of the heir apparent to the British throne, and were the Princess Louise, in her contemplated voyage to England, to land upon the face of our loved and honored island, our people would give her a hearty welcome and wish her a thousand blessings, for the sake of our beloved and illustrious Sovereign, whom may God long preserve and bless. Newfoundland is, if I mistake not, and I am sustained in the remark by the assertion of our honored and beloved President of the Conference, the first portion of this part of the world where Methodist doctrines were taught. It was where Wesley sent out some of his stock, and the Island claims to be one of the first places outside of England

where Methodism was preached. The seed that was sown in those troublous times has germinated, and though the tree may not be so proud or stately as in this Dominion, yet it is a grand and glorious tree. When I reached the shores of Newfoundland, in 1855, we had only ten ministers laboring on the Island, now we have forty-eight. Then we had only twenty-four churches, now we have seventy-two, and several of them very commodious—larger than this, some of them—but not so grand, not so glorious, not so much taste about them, but still commodious, comfortable sanctuaries, where the hymn of praise arises to heaven, a grateful accepted sacrifice; and the good work is going on; but we claim the interest and sympathy of our friends throughout the wide Dominion. Our friends in the parent land help the old colony, and we look for assistance yet because we need it. Our fishermen are poor, and you in this Dominion are advantaged by their labors. We send you our herrings and codfish. I am sorry there have been so few caught on the Labrador coast this year. We feel the loss. We send you our fish, and we buy from you in return a great deal of the produce of this country—more than we ship to you, and we have to send up our gold, the result of the labor of our fisherman, to pay for the flour and other produce essential to sustain life in our island. We claim, therefore, that we have an interest in you, and that you have an interest in us and in our missionary operations. It may be a matter of interest to this congregation to learn that in Newfoundland the first public meeting in connection with this Relief and Extension Fund was held in St. John's, and nobly did they respond to the eloquence of our beloved President and his fellow traveler, the Rev. James Allen from Montreal. On the night of the meeting they subscribed \$1600. Over \$2000 have been promised, more than \$1500 of which have been paid in. That is nobly done by the old island, whose wave-washed, iron-bound coasts stand out boldly in the stormy Atlantic. St. John's has done nobly, but then it contains the wealth of the island. All the people—all the fishermen go there; all the trade and commerce centre in that city, and it was to be expected that they would do well. Outside of the city they will do what they can. It will be a small amount—a widow's mite—but it is a generous, honorable offering. When the superintendent told them in the meeting something about this matter, an old man in the congregation brought half a dollar, the only wealth he had in the world, and gave it as his contribution. In doing so he said to the pastor, "Mind, sir, that will not militate against your own subscription, that will be coming by and bye. I will give you what I have been accustomed to give when I have got it." Newfoundlanders are missionary in spirit, and missionary in their giving. With all our poverty, our people are generous. I should like our Reverend Secretary to see how our missionaries live, to partake of their hard fare, and to rough it as they rough it. Then he would know something more of missionary life in Newfoundland than he or Bro. Douglas can at present. No man can know what life in Newfoundland is, but he who spends months, and even years, in travelling from place to place along our coasts, contending with storms, cold, hunger and trials, yet meeting, at the same time, with the love, the cheerful smile, and the giving according to their ability, of our fishermen to God's cause. I verily believe that the Newfoundland people give more in proportion to their means than many wealthier communities. They give sometimes when their children are shoeless; they give when they know not where they shall get tomorrow's bread from. Newfoundland has its claims, and I would that it had some one more able to plead its cause than myself. But I must give place to a brother beloved, though comparatively unknown, the honored son of the sainted McDougall. I know him not, save by report. He consecrated his life to the missionary cause in the North-west. The North-west has its claims; Japan has its claims, and British Columbia has its claims. "The world is our parish," and with heart and soul, and earnest prayer to God, and with gratitude to him for the success which he has vouchsafed to this grand enterprise, joyfully and cheerfully resuming my place, I sit down to give place to our beloved brother.

To be continued.

## WATCH FOR OTHERS' SAKE.

ANTHONY OF PADUA, A. D. 1195-1231.

Let us, therefore, be merciful, and imitate the cranes, who, when they set off for their appointed place, fly up to some lofty eminence, in order that they may obtain a view of the lands to which they are going to pass. The leader of the band goes before them, chastises them that fly too slowly and keeps together the troop by his cry. As soon as he becomes hoarse another takes his place; and all have the same care for those that are weary; so if any one is unable to fly, the rest gather together and bear him up till he recovers his strength. Nor do they take less care of each other when they are on the ground. They divide the night into watches, so that there may be a diligent care over all. Those that watch hold a weight in one of their claws, so that, if they happen to sleep, it falls on the ground and makes a noise, and thus convicts them of somnolency. Let us, therefore, be merciful as the cranes; that, placing ourselves on a lofty watch-tower in this life, we may look out for ourselves, and others may lead those that are ignorant of the way, and may chastise the slothful and negligent by our exhortations. Let us succeed alternately to labor. Let us carry the weak and infirm, that they faint not in the way. In the watches of the night let us keep vigil to the Lord, by prayer and contemplation.

## DON'T FIND FAULT.

"To be able to point out the failures of others, is no evidence of piety in ourselves. Any one can tell when a train is off the track; but every one cannot put it back. It requires skill and patience to do that. A child can burn a building which required years of patient toil to construct. There are those who flatter themselves that they enjoy a high degree of piety, because they oppose strongly the popular fashionable religion of the day. By infidels do as much as that. If you would give evidence of genuine New Testament piety, you must build up as well as tear down. When you show others that they are wrong, show them also a more excellent way. If existing church organizations fail of doing the work they should assist in establishing a better. You may shun responsibilities and take things easy by standing outside and finding fault, but the temple of God will never go up in that way. If you do not like the scaffold on which your brethren are building, instead of tearing theirs down put up a better one, on which you and those who think as you do may stand and build. Do something instead of finding fault. This will answer occasionally, but it is a poor business to follow. It will neither benefit you nor the world, nor the cause of Christ. "Arise and build." Take off your coat and go to work.—He that getteth a quarrel with Me scattereth abroad."—Earnest Christ.

## THE WOMEN OF EGYPT.

They are not allowed to go out of doors as we are, and many of them never get beyond the walls of their houses. The cows sleep in the same huts with the people. These huts are made of mud without windows, and the doors so small that the wonder is how the people get in. They do not wash their bodies until they are a year old, because it is considered unlucky to do so. They rarely comb their hair from month to month. Their chief meal is at sunset; the rest of the time they eat a piece of bread when they are hungry. They use plates or knives and forks. All sit around the table on the floor. Bread is their daily food, and each family makes for itself, as it is a kind of disgrace to buy "street bread." The women clean the corn and carry it on their heads to the mill, stuck against the sides of an oven and baked in a minute. A hundred loaves are not considered too many for a family of four in a week. Travellers are usually expected to eat three loaves apiece. They make butter in a strange way. A goatskin half filled with milk is hung on a peg, and then a woman, taking hold of a long string tied to it, jerks it to and fro till the butter comes. Then she drains it, but never washes or salts it. Their favorite dish is rice cooked with this butter.—Methodist.

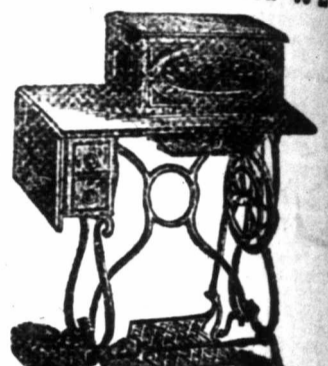
If England should take it upon itself to depose crazy King Theobald, of Burmah, and put a less savage monarch in his place, no right minded man would condemn the act. The king of Burmah is a very exalted sovereign in the eyes of his subjects. He is king of kings and against his royal will, no one dares to open his mouth. Theobald's predecessor refused to receive the British minister, except on the condition of his taking off his shoes on entering the palace, and Theobald has not violated that rule. The king has so great contempt for the English nation that the British resident's protest against the massacre of the princes of the royal blood received from him not a moment's consideration.

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