

Beecham took an active share with his colleagues and the Committee in guiding the Missions during that stirring period, and in guarding their interests with the Home Government. At the height of the struggle he was deprived by death first of one and then of another of his colleagues, the Rev. John James and the Rev. Richard Watson, who, on the retirement of Dr. Townley, had a second time taken the office of Secretary; and he was left alone in the responsibilities of office for some months until their successors could be appointed. No essential interest of the missions was allowed to suffer during this interval; and accumulated responsibilities of office were fully and faithfully discharged.

The practical accomplishment of negro emancipation in the West Indies was preceded by a large and expensive reinforcement of the Missions in the establishment of a system of Day Schools, as well as the increase of Missionaries at the recommendation of the best friends of the negroes both in the colonies and in this country; and in these measures Dr. Beecham took the most active and lively interest. His care for the West Indies appears to have contributed to the increase of his concern for the religious interests of Africa, from whence the West Indies had been mainly peopled. He diligently acquainted himself with all that could be known of the history and condition of the various nations and tribes of Western and Southern Africa. He studied their character and customs and languages so thoroughly that the Missionaries dwelling among them could scarcely be said to know the distinctions and peculiarities of each nation better than he. His able work on Ashanti and the Gold Coast is always referred to as an authority on the history of that region, and is only a specimen of a much larger work which might have been expected from him had his arduous duties permitted him to arrange the results of his researches for publication. He took a sacred delight in the enlargement of the missions among the Kaffirs and Namaquas, and in the commencement and growth of the mission on the Gold and Slave Coasts of Western Africa. The discovery of Abbeokuta by Mr. Freeman, who was the first

to visit and describe that interior African town, he regarded as an event of the utmost importance to the evangelisation of that region.

Dr. Beecham's evidence before the Aborigines' Committees of the two Houses of Lords and Commons, and his correspondence with Home and Colonial Governments, and the Missionaries at large, are proofs that his attention was not confined to Africa. New Zealand owes to his intelligent and repeated application to the Colonial Office the maintenance of the treaty of Waitangi, the Magna Charta of the native Maoris and of the colonist. His labours for France and Polynesia and Australasia, crowned at last by the formation of distinct affiliated Conferences for France and for the Southern Hemisphere, were long-continued and successful. His visit to Canada and the United States, and the personal exertions he made to carry out the views of the Committee and the Conference in the organisation of the Methodist Societies in the British Colonies of Eastern America into an affiliated Conference, are too recent and too well known from the Minutes of the Conference, and from the papers on the subject in the *Missionary Notices* of November and December in last year, to require more particular mention here. His voyages across the Atlantic, and his great exertions both in travelling and in the work of his Deputation to those Districts during the previous spring and summer, appear to have exceeded his bodily strength for it was apparent to his friends that with little intermission his health declined gradually during the eight months which have elapsed since the time of his return from America.

To detail the many services of Dr. Beecham to the Connexion, during his public life, would require reference to almost every event of importance which has occurred in the history of Methodism at home and abroad for the past twenty-five years. The formation of the Wesleyan Theological Institution in 1835; the proceedings of the Centenary movement in 1839; the maintenance of the principles of the Methodist Body against those who, from whatever motives, sought their extinction; and those alterations in some of the details of Church polity, by which it was desired to af-