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THE UNFAILING CRUSE.

"It is more blessed to give than to receive."

Is thy cruse of comfort wasting? rise and share
it with another;
And through all the years of famine, it shall
serve thee and thy brother.
Love divine will fill thy storehouse, or thy handful still renew;
Scanty fare for one will often make a royal feast
for two.

For the heart grows rich in giving; all its wealth
is living grain;
Seeds which mildew in the garner, scattered, fill
with gold the plain.
Is thy burden hard and heavy? Do thy steps
drag wearily?
Help to bear thy brother's burden; God will
bear both it and thee.

Numb and weary on the mountains, wouldst thou
sleep amid the snow?
Chafe that frozen form beside thee, and together
both shall glow.
Art thou stricken in life's battle? Many wounded
round thee moan;
Lavish on their wounds thy balsams, and that
balm shall heal thine own.

Is thy heart a well left empty? None but God
its void can fill;
Nothing but a ceaseless fountain can its ceaseless
longings still.
Is the heart a living power? Self-entwined its
strength sinks low;
It can only live in loving, and by serving love
will grow.

The Mission Field.

WSELEYAN MISSIONARY ANNIVERSARY AT EXETER HALL.

The files of the *London Watchman*, containing the account of the above named Methodist gathering, have opportunely come to hand. We are sure our readers will be glad to see, in an abridged form, a report of the meeting and of the operations throughout the world of the Parent Society, of which our own Missionary Society is the most important auxiliary.

The entire receipts during the year amounted to the noble sum of £146,249 sterling; or, nearly three quarters of a million of dollars. His Majesty, the King of Holland, and the Emperor of the French, are contributors to the funds of the Society for the West Indian work, to the amounts of £183, and £93 11s., respectively. The membership on the Foreign Stations, amounts to 150,000. Nearly $50,000 was collected in England by means of the Juvenile Christmas and New Years offerings, a mine which needs only to be efficiently worked to largely increase the income of the Society, both in Canada and at home.

In the mission-field there are 704 stations or circuits, 5,701 preaching places, 987 missionaries, 174,000 scholars in the mission schools, and 20,000 unpaid agents, or over twenty times the number of those who are saleried. This fact is a practical solution of the problem—how to evangelize heathenism. It can only be done by a native ministry; and this want the peculiar organization of Methodism supplies as no other church does. In the Friendly Islands there are only nineteen regular Missionaries; but there are 841 local preachers, and 747 Sabbath-school teachers. In Sierra Leone, nine Missionaries, 125 local preachers, and 222 Sabbath-school teachers. In Fiji, fifty-eight Missionaries, 477 local preachers, and 1,739 Sabbath-school teachers. The abridged Report reads as follows:—

REPORT.

I. THE IRISH MISSION,

Which occupies 27 stations, and maintains 53 schools, in which 1,697 children are educated. The missionaries, 32 in number, are under the direction of the Irish Conference. For more than 130 years Methodism has borne testimony against the corruptions of Popery in that country, and has persevered amid the greatest discouragements. Its success is not to be measured by the numerical returns of our church members, but by the fact that Protestantism has been kept alive where otherwise it must have died out, and also by the spiritual and intellectual influence exerted by Methodist emigrants from Ireland upon our churches in America, South Africa, and Australia. At no time did our Irish missions need more our sympathy and aid.

II. OUR CONTINENTAL MISSIONS

Have two objects in view: *First*, the spreading of spiritual religion among the nominal Protestantism of France and Germany. *Secondly*, these missionaries are endeavouring to introduce the light of the pure Gospel of the Papists of France, Germany, Spain, and Italy. The work in France and Switzerland is under the direction of the French Conference. Thirty missionaries are labouring under the heavy discouragement of scanty resources, in a sacrificial and persevering spirit highly creditable to them as Frenchmen and Christians. By their efforts Protestantism is preserved from extinction in localities which no other ministry could reach. By means of this mission other Protestant Churches in France have been aroused and quickened, both in their ministery and among their members. The number of Church members is 1,979, and of scholars 2,600. The English work at Paris, Rheims, and Boulogne employs three missionaries, and reports 113 members.

In Germany we have one English minister and ten Germans actively engaged in the endeavour to introduce spiritual life into a dry and barren orthodoxy, and to contend with the prevalent neology. The members of our Society are 1,816 in number.

Italy is receiving from us as much assistance as our means will permit. The work has succeeded beyond all reasonable expectation. On fourteen stations or Circuits we have two English and ten Italian ministers labouring, and 709 Church members, with 698 children in ten dayschools. Our head-quarters are: Padua in the North, and Naples in the South. If we had the means we would gladly plant a mission in Sicily, where there are inviting openings. Spain has been more or less a field of labour wistfully contemplated for nearly three-fourths of a century by our missionaries stationed in Gibraltar. The recent openings in Spain have not been neglected. We are feeling one way cautiously. An agent well acquainted with Spain and its language is at present engaged in pioneer work. Our object is to assist enlightened and devoted Spaniards to evangelise their own country. In Gibraltar our work is mainly among the military in the garrison. In Portugal our friends have met with much persecution, but persevere in their efforts to keep up the power of godliness among themselves and to benefit their neighbours. They have been visited from Gibraltar. Our returns for Spain and Portugal are thirty-seven members, with 275 scholars. All Southern Germany, Hungary and the regions beyond, Italy, France, Spain, and Portugal are within our reach. A few thousands annually spent would enable us to use means towards raising up a native ministry in those regions, which by the blessing of God would infuse life into dormant Protestantism, and light in the darkness of the Popish and Greek Churches. We are ashamed to think how little has been done by Christian Churches in England for pure Christianity on the Continent.

III. THE COLONIAL MISSIONS

Are the first in which Methodism engaged beyond the British Islands about 100 years ago. In 1764 Mr. Wesley obtained the ordination of Mr. Coghlan, one of his preachers, to minister to the colonists in Newfoundland. Of this mission one grand result is the Methodist Episcopal Church in the United States, which numbers its ministers by thousands and adherents by millions. The Canadian Methodist Church is another result of this mission. Self-supporting as a Church, it has its missions under the care of its Conference, which employs 191 missionaries, and reports 19,722 members. The Eastern British American Church, which occupies Nova Scotia, New Brunswick, Cape Breton, Prince Edward Island, Newfoundland, and the Bermudas, has within its border 127 circuits, 160 ministers, and 15,193 members. Most of these circuits are mission stations in the proper signification of that word. Labrador is visited yearly in the fishing season to minister to the large companies who at that time are located there. In these regions our missionaries are in labours more abundant. The South African Missions, within the colonies of the Cape, Natal, and the Dutch Republics, employ 69 missionaries, and report 11,414 member, with 6,134 day-school children. These missions are so mixed up with the mission to the colonial natives, and with the mission in Kaffirland, the Bechuana Country, and Natal, that their statics cannot be separated. Few missions have been, on the whole, more satisfactory. The great revival of the last two years has resulted in extensive and permanent good. A native ministry has been raised up, and a native literature is in course of formation. Already several editions of the entire Scriptures have been circulated.

The Australian Colonies, under their own Conference, comprehend the settlements in New South Wales, Victoria, South and Western Australia, Queensland, and Tasmania, with the missions in New Zealand and Polynesia. They report in the missions 123 ministers and 27,164 members, with 59,308 day scholars. Of these missions, Tonga is nominally Christian, so also is New Zealand, though the native churches have been much broken up and the societies dispersed in the recent wars. Fiji, though much progress has been made, is yet the stronghold of heathenism, and engages the anxious solicitude of our Australian brethren, who are labouring with great success to raise up and train a native ministry.

IV. MISSIONS TO THE HEATHEN.

The missions to Ceylon and Continental India, in Madras, the Mysore, Calcutta, Lucknow, though they report no large accessions of converts, are in a state of great efficiency. Never was more attention paid to education in general, and especially to the training of a native ministry. Our missionaries are employed in the oversight of the churches, in street and bazaar preaching, in teaching and superintending schools of various grades, and in preparation of books for the purposes of the missions. Wide indeed is the field which ought to be occupied, in extent nearly as large as Europe, and with a population of 200,000,000 of inhabitants; most of them our fellow-subjects, many of them refined and highly educated, others in varied degrees of civilization down to the lowest barbarism. We have in India and Ceylon 62 missionaries, 2,184 members, 8,278 day-scholars.

The Mission in China, at Canton, in the south, and at Wuchang in the centre of that populous empire, is making steady progress. We have 12 missionaries, 85 members, and 312 children in the schools.

In Western Africa, including the Gambia, Sierra Leone, and Cape Coast, our missionaries are labouring in a climate unfavourable to European health.

"From Sierra Leone, where the native churches have now obtained their majority, under the fostering care of the Church and the Wesleyan Societies, for 2,000 miles of coast reaching to the Gaboon, missionary stations have taken the place of slave factories, and instead of the smoke of burning villages, and the cries of wretched victims of murder, the voice of prayer and praise goes up from Christian congregations gathered by tens of thousands from peaceful homes that bear witness to the divine influence of the Gospel. There are 15,000 communicants in Christian churches, and the arts and usages of civilized life take the place of superstition, degradation, and fanaticism, proving the success of missionary effort. More than 20,000 converts have been gained by different societies in South Africa. Civilization has been carried by missionaries into the heart of the most savage districts, and various trades and arts have been introduced. Civilization has followed in the wake of missions, and not missions in the wake of civilization."

The Mission to the West Indies, comprising Jamaica, Honduras, the Bahamas, Hayti, British Guiana, and the Windward and Leeward Islands, is by no means the least interesting of our fields of labour. Our missionaries are 90 in number, and report 41,600 members, an increase of 3,156, for which we thank God and take courage, and also 13,418 day-scholars.

It is satisfactory to observe that the principle of self-sustentation is taking a firmer and wider hold of the Mission Churches, and that they are exerting themselves with a praiseworthy liberality to defray a large amount of local expenses, and to augment the proceeds of the foreign auxiliaries. They are thus readering effectual help to the funds of the parent society. But even a more important element of self-sustentation is that of providing a native ministry. In In this respect the "seed" of the Church is "in itself." Already India, Africa, and Fiji have furnished a goodly number of men who have competent abilities for the work, and who in due time will become the pastors of the churches.

Some aspects of the work in India are especially hopeful,—among the more remarkable of which may be noted the rapid growth of higher and healthier opinions on the rights and privileges of woman. Those opinions are the results of Christian missions. For ages she was wronged, insulted, degraded, and oppressed. Neither statemen nor philanthropists did much to help her. It was reserved for missionaries to vindicate her honour, to improve her character, and to define her mission. They have done this by means of a sound education, a pure literature, and the preaching of the Gospel.

THE MISSIONARY SPEECHES AT EXETER HALL.

We clip the following passages from the Report of the meeting in the *Watchman*:—

THE BIBLE IN INDIA.

On this subject Rev. J. WALDRON said:—Mr. Chairman, if the Indian Government be afraid of the Bible the Indian people are not; they are asking for it; they are buying it; they are gathering in groups under the village trees to listen to its attractive stories. It is an Eastern book; it is a native of their own sunny clime; they are quite at home with it; and allow me to say, Sir, that they understand some of it much better than we do. Now, look at two facts. There is a very interesting letter in the *Missionary Notices* for the current month. The letter is from Bangalore. The missionary tells us that boys and girls of every caste flock to the mission schools to read the Bible, and then they take the Book home and read it there, and he goes on to tell us that in our mission schools in that province there are more pupils than in all the Government schools put together, though the Government schools rigorously exclude the Bible. Now, that is fact number one. Take another very like it. There is in Madras a large school richly endowev by a wealthy native, whose name it bears. It is Patcheappp's school. In that school the Bible is a strictly prohibited book. The secular education there is thorough, and yet it is a very common thing for an Indian boy to leave that school where the Bible is not taught for an adjoining mission school where the Bible is taught, and one of my friends was once curious enough to ask one of these lads the reason why. "Why," said the quick-witted and observant boy, "because we see that those young men who get secular education along with the Bible are better educated and more successful in life than those that get a secular education, but not the Bible." Mr. Chairman, facts like these are unanswerable, and I trust that that mighty thing—public Christian opinion—which has opened the country to the missionaries will open the colleges and schools to the good old Bible. Depend upon it, Sir, the improved condition of Hindu society, the loosening of old attachments, the suppression of cruel and obscene rites, the renunciation of popular superstition—that awakening, that religious reformation, that feeling after God which is everywhere observed—is the result of the direct and indirect, the subtile and all-pervading influence of the Book of books; and in these days there is not only a wonderful opening in the general feeling of the people, but the advanced thinkers of the country and the leaders of religious opinion have come to the conviction that they have got quite as far as they can get with what they have. They have used up their old moralists; they have used up their Shasters and their Korans, and now they are adopting as their text-books the precepts of Jesus, and they are waiting—they are literally waiting—for God's law. A good deal was said the other morning about Confucius. Fifteen hundred years ago a Tamul sage composed a poem on morals. Every Tamul missionary knows the book. It is a book of the highest authority among 12,000,000 people—it is a book from whose decisions there is no appeal. This author divided his subject into four parts—virtue, wealth, pleasure, heaven. In 1,300 couplets he discussed the first three topics, but on the fourth he has not left a line, and when he was pressed to give a reason for that strange omission, he made this remarkable answer: "It is not for man to describe heaven; you must wait for a divine teacher and a divine revelation. I have often used that fact in the course of my ministry there with telling effect. Pausing in the middle of my address, and calling attention to the fact that the greate heathen moralist had always candidly admitted his ignorance of the greatest of all subjects, I have held up a copy of the Word of God, and I have shouted to the crowds around me, "See, I have found Him for whom your sage bade you wait! See, this is the revelation that tells of heaven and shows the way!" (Loud cheering.) Sir, I hope the Christian people of this country will rise and claim the Bible for the youth of India. We do not want gunboats, but we do want Bibles. We do not want favour, but we do want fair play; and in the name of England's religion, and in the name of English justice, take the bonds of the Book; loose it, and let it go! I should like us to bear this in mind, Sir, that the Book purifies and elevates even where it does not convert. There is profound truth in what the simple Tamul woman said to the missionary at Madras. She went for her weekly Bible lesson; her teacher found that she remembered little or nothing of what he had taught her the week before, and he said, "It is no use teaching you anything—you forget everything—your mind is just like a sieve—as fast as I pour water in, it runs out again." The woman looked up at the missionary, and she said, "Yes, it is very true what you tell me—my mind is just like a sieve—I am very sorry I forget so much—but then, you know, when you pour clean water into a sieve, though it all runs out again, yet it makes the sieve clean. I am sorry I have forgotten so much of what you told me last week; but what you did tell me made my mind clean, and I have come again to-day." (Cheers.) The Bible is the great social purifier, and the missionaries go on pouring the water into the sieve, and though it runs away and seems to be unprofitably spilt upon the ground, yet the private, the domestic, the public, the national life of the people is all the cleaner for it.

THE ELEVATION OF WOMAN IN INDIA.

Christian civilisation does little for a nation until it has lifted woman from the condition of a thing to the dignity of a sister and a wife. (Cheers.) You cannot evangelize a country until you convert the women. Our Indian successes date from the period of our girls' schools. As long as we laboured chiefly among the men we laboured almost in vain, but when we reached the women we found the missing link that led us up to the great heart of India. At first there was formidable opposition. The natives said, "It is not the custom to teach girls." Custom! I do not think I can explain that; and if I did, I do not think you could understand it. (Laughter.) No man who has not lived in India knows the force of that word "custom." It is a great social tyrant that rules the land with a rod of iron. The idea seemed to be that the only way to keep woman manageable was to keep her ignorant; she was the more beautiful just as the mind was more a blank; while one of the popular poets, whose stanzas are in everybody's mouth, has this infamous sentiment, that to be a simpleton is the highest ornament of woman. (Laughter.) It seemed to be thought that if woman acquired a knowledge of letters her father and her husband would find it impossible to control her. When Dr. Caldwell, a very eminent missionary in Tinnevelly, was opening a girls' school the people laughed, and one of them said, "Why, this missionary will teach the cows next;" and when I was superintending the erection of a school bungalow for the girls and pupils in the village, an old man came and remonstrated with me on my folly. "Why," said he, "if you teach the girls to read and write they will be writing love-letters to the men, and the country will be turned upside down." (Loud laughter.) Mr. Chairman, I am very glad to say that so far the old man's words have become true,—(renewed laughter,)—our girls' schools are turning the country upside down. (Applause.) A great deal of interest has been taken of late in Miss Carpenter's mission. (Hear, hear.) Very well! It should not be forgotten that that work which Miss Carpenter has initiated we have been carrying on, to the full extent of our narrow means, for thirty years past. (Cheers.) Mrs. Stott, Mrs. Roberts, Miss Griffiths, and the late Mrs. Jenkins, have rendered precious service that will be held in lasting remembrance in many an Indian home—(loud cheers)—and I trust that now, when practical and unromantic ladies like Miss Carpenter are embarking in this work, it will no longer be deemed a visionary scheme or a Quixotic enterprise for Methodist ladies to go out and teach the future wives and mothers of India how to order their households on Christian models and how to give their children a Christian training. (Applause.) We have had a Ladies' Committee in London to attend to this business, working, not with much observation, but with very happy results—wise-hearted women, engaged in a mission that Paul would have recognised with a chivalrous mention long—long ago. Now that society has vindicated for itself a right to a place in the great Society's report, and I am sure that henceforth it well get warmer Connexional sympathy and more liberal Connexional support. Christianity has done more for woman than it has done for man, and she responds with a purer devotion and a more vital attachment.

MISSIONARIES' WIVES.

But woman's greatest glory is the untold story of her services and her sufferings in missionary lands. I will be bold to say that the brightest and bravest deeds done in mission fields have been done, not by the men, but by the women—(cheers)—not by the heroes, but by the heroines of the Cross. (Renewed applause.) Need I scruple to say that the noblest women that ever walked on God's earth have been missionaries' wives? The missionary vocation, of all others, is that which most successfully develops the highest virtues in the character of women. If you want to know what a woman is made of, pass her through the fire. Her power of endurance, her fertility of resource, her unfailing courage, her self-sacrificing devotion, her beautiful sympathy, it is the fire that intensifies each womanly excellence, and makes it shine like burnished gold. We have all felt the pang of separation in thinking of the partings on mission shores. I have wept and wondered, and wept again over the chapter which tells the story of Dr. Judson and his wife at St. Helena. That heroic woman, with the missionary spirit strong in death, had fully reconciled herself to the thought of the separation fom her husband. He was to return to his work in Burmah, and she and the children were to go on to America alone, and thus she sang on a foreign soil—

We are parting on this green island, love,
Thou for the eastern main;
I for the setting sun, love,
Oh! soon to meet again!

Contrary to her thought, and contrary to her husband's hope, that was a longer parting. She went, as Dr. Judson beautifully says, not to the setting sun, but to the sun of glory that never sets. All that could die of such a woman rests in a shady spot in that historic isle, and on her tombstone is carved this verse—

She sleeps sweetly here on this rock of the ocean,
Away from the home of her youth;
And far from the land where, with heartfelt devotion,
She scattered the bright beams of truth.

Mr. Chairman, Jesus has done much for woman, and woman loves Him much. We must never forget that the Christianity of Europe is inherited through a woman. During our Lord's personal ministry, at every martyr period of the Church, at every stage of missionary history, whenever and wherever the exigencies of the faith have exacted fidelity to the death, honourable women have played a distinguished part. (Applause,) The faithless in the Churches of the New Testament seem to me to be but men; it was a man who denied his Lord; it was a man who sold Him. They were cowards with the name of men who forsook Him and fled. The men proved recreant, the woman were fast and true. Hymeneus became a blasphemer; Alexander the coppersmith did the cause much evil; Demas loved Egypt and went back to the fleshpots; but the Priscillas, and the Salomes, and the Marys, and the beloved Persis, and other women also whose names are in the Book of Life, were rich in the graces that constitute a woman, the glory of her sex, and rich in the resolution that does honour to the human race.

SOLDIERS OF THE LORD.

The venerable Dr. Raleigh, in the course of his eloquent speech, at the same meeting, gave utterance to the following remarks:—

Again and again in the prayer and in the speeches we have spoken of ourselves to each other and to God as soldiers—soldiers in a grand army, an army that makes war with all human misery and all human sin; and really, Sir, this is no figure of speech. No hardships, and I believe hardly any perils, of the tented field are equal to those which are voluntarily and most lovingly undergone by many both at home and abroad in this great service. Many and many a one here in London, and yonder out in China, Africa, and elsewhere are brought into voluntary association with those who have nothing at all to attract except their souls. Many a one sits down—I could name them by the company—sits down for hours and hours every week, and some for hours every day, in an atmosphere that is neither wholesome nor pleasant, simply to do spiritual good to those whom they can meet only there. Many and many a one takes his walk, not through green fields and by blossoming hedgerows, to see the sweet bloom on the apple-tree and hear the song of the bird at this beautiful season of the year, but through the dirty lanes and into the miserable hovels, to try and bring some fresh spring greenness and some beautiful blossom to human life; and as we have heard this morning, the missionaries of your society and of ours as well, brave the fiery heats of the tropics, and the death-dealing malarias of the swamps, and what, as the President has told us, in perhaps even worse to be borne than this, the association with all that is vilest and most depressing in heathenism—they bear all this simply in their love for souls, and in their fealty and loving service to the Lord Jesus Christ. I am here this morning just from another department of this grand army, to say to you all, good speed! in the deepest and best sense. Your success is