

# THE WESLEYAN DAILY RECORDER.

## CONFERENCE OF 1869.

No. 1.]

TORONTO, ONTARIO, THURSDAY MORNING, MAY 27, 1869.

[Vol. I.]

### THE UNFALLING CRUISE.

"It is more blessed to give than to receive."  
Is thy cruise 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 hand, full 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 milder 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 snows?  
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 balms, 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.

#### WESLEYAN 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 £140,249 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 Year 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 salaried. 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 1,780 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 Protestants 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 their Protestantism and Christianity. 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 ministry and among their members. The number of Church members is 1,970, 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 orthodox, 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 day-schools. Our headquarters 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 evangelize their own country. In Gibraltar our work is mainly among the military in the garrison. In Portugal our friends have not 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 labour more abundant. The South African Missions, within the colonies of the Cape, Natal, and the Dutch Republics, employ 69 missionaries, and report 11,414 members, 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 statistics 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-schoolers. 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 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 41,000 members, an increase of 3,156, for which we thank God and take courage, and also 13,418 day-schoolers. 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, in what the simple Tamil 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 clearer for it.

#### 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 the missionary's 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 one mission school 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. It is Patchespy'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 me, 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, that feeling after God which 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 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 Tamil sage composed a poem on morals. Every Tamil 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 greatest 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 to hear this in mind, Sir, that the Book purifies and elevates even where it does not convert. There is profound truth in what the simple Tamil 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 ELEVATION OF WOMAN IN INDIA.

Christian civilization 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 change 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 Tinnevely, 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. (Cheers.) Very well! It should not be forgotten that that work which Miss Carpenter has initiated we have been carrying on, to the full extent. (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 will 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. It will be held 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 resources, 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 from her husband. He was to return to his work in Barmah, 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 "holy 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 stage of missionary history, wherever and whenever 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 forsok 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 lovingly undergone by many both at home and abroad in this grand service. Many and many a one here in London, and ponder 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



ours, and I believe also yours. The Lord add unto your people at home and abroad, how many never they be a hundredfold. When I see the upturned faces of an assembly like this, and observe the beating of that unity of purpose and feeling, I am almost sorry I was not born a Methodist—but there is no help for it now—and I hope you are charitable enough to believe that I am the next best thing.

## The Daily Recorder.

TORONTO, THURSDAY, MAY 27, 1869.

### A WORD TO BEGIN WITH.

In presenting to the public the first number of the **WESLEYAN DAILY RECORDER**, a few words by way of preface may not be out of place.

For several years past a wish has often been expressed by both Ministers and Laymen for a more comprehensive Report of the proceedings of Conference than that usually furnished by the secular papers, or even than the synopsis furnished by our own excellent weekly. This led the Book Steward to propose the publication of a daily journal, during the Session of Conference, which should contain a full and reliable Report of the proceedings of that body, together with the most important Sermons, Addresses, &c., delivered during the Session. The project needed only to be named in order to meet with the hearty concurrence of both ministers and people, and arrangements were at once made to carry it into effect.

In some respects the **RECORDER** is not all that we expected to make it. We hoped to have commenced with a somewhat larger sheet; but on mature consideration we deemed it better to give our readers a moderately small sheet filled with interesting matter, than to give them a large one filled with advertisements. While in point of size, therefore, our journal may appear somewhat diminutive when compared with the mammoth secular dailies, yet we are convinced—and we hope to convince our readers—that, as regards the quality, at least, of its reading matter, the **RECORDER** will be able to hold its own with its larger brethren.

It will be seen at once, that the **RECORDER** is not designed to be, in the full sense of the term a news-paper; the main object is to give a full report of Conference proceedings; still we hope to furnish such an amount of general news as will enable our readers to keep pace with the times. Should any critical reader discover occasional shortcomings in this particular, we ask him to ponder and apply the "Critic's Canon,"—

"In every book regard the author's end, Since none can compass more than they intend."

The length of time during which the **RECORDER** will be published has already been announced. Commencing on the day on which the Stationing Committee holds its first meeting, it will be continued till after the close of the Conference Session,—in all, some 18 or 20 issues. Such, at least is the design of the publisher; but we must confess we can see no reason why our new Daily should not become a permanent publication. Is there any good reason why the Methodist Church in Canada, with its nearly 60,000 members and 250,000 adherents, should not support its own daily paper—a paper which, while keeping fully abreast with the times in every department of intelligence, would supply literature which might safely be introduced into every Christian household in the land? We shall see. In the meantime we trust that our good brethren, even at this late period, will do their best to extend the circulation of this first Methodist daily ever published in Canada.

**A GOOD ARRANGEMENT.**—A new feature has been introduced into the billeting arrangements this year. As soon as a minister is assigned to a "home," a circular is sent to him, informing him of the name and address of his host. This will be a great convenience, as it will enable the brethren on arriving in the city to proceed at once to their lodgings.

**STATIONING COMMITTEE.**—This important Connexional Committee is summoned to meet this evening, May 27th, in the Lecture Room of Richmond Street Church.

**DISTRICT REVIEWS.**—We would direct attention to the "District Reviews," two of which appear in our columns to-day. These documents are worthy of a careful perusal by all who feel interested in the progress of Methodism in this country. They will be found to contain a large amount of useful and interesting information.

**BILLETING.**—The work of "billeting the Preachers" is being vigorously pushed forward by the brethren in the city. The number of ministers who expect to attend the coming Conference is unusually large, and the task of providing homes for all is no easy one. Still, the generous Methodists of Toronto are coming nobly to the rescue, and there is a good prospect that places will be obtained for all who are legally sent by the District Meetings.

## UNIVERSITY OF VICTORIA COLLEGE

THE ANNUAL CONVOCATION.

The history of our College during the past year certainly proves that the importance of our work in the cause of education is by no means diminishing. The number of students in all departments has been 443, distributed as follows:—Faculty of Arts, 70; Faculty of Law, 40; Faculty of Medicine, 202; and Grammar School, 131.

Our friends will form some estimate of the relative importance of our work, by comparing the following figures, from the University of McGill College, Montreal, for the same year, 1868-9:—Faculty of Arts, 67; McGill College, 9; St. Francis College, 72; Faculty of Law, 58; Faculty of Medicine, 150. Total University Students, deducting six entered in two Faculties, 290; as against \$12, in our three Faculties, in preparatory work, 598; against 131 in our Grammar School,—the difference arising from the fact that they furnish Common and Grammar School education to the largest city in British North America. They embrace also both the Normal and Model Schools of Quebec.

The Graduating Classes of the two Universities for the present year stand as follows:—Victoria—Arts, B.A., 7; M.A., 2; Law, 17; Medicine, 61; total, 94. McGill—Arts, B.A., 9; M.A., 5; Law, 13; Medicine, 32; total, 59.

We do not present these figures as boasting over a rival, for we rejoice in the prosperity and deserved reputation of McGill College; but merely to show our friends who are putting forth so noble an effort to sustain our College, that they are supporting a work not less worthy of their efforts than that maintained by the liberal founders of McGill.

Nor do we fall behind the success of former years. The average attendance in all departments for the past fifteen years has been 308; and the average attendance in University classes proper, in the Faculty of Arts, between seventy and eighty; so that, while our Faculties of Law and Medicine are greatly increasing in numbers, the Faculty of Arts does not fall behind the average of former years.

The University examinations—both for matriculation and in the work of each year—are conducted entirely by means of written papers. To insure accuracy and impartiality, one examiner in each department is associated with the Professors; and the names of such men as the Rev. Dr. Ormiston, Dr. Sangster, and others, on this list of co-examiners, will be a guarantee to the public that the work is not slighted.

We may say, that the students of Victoria have never been subject to severer tests before winning their honors than at present, and yet very few fail to meet the requirements.

The liberality of the friends of the College is exhibited not only in many princely donations to the Endowment Fund, but also in the establishment of prizes. The bounty of His Royal Highness the Prince of Wales has furnished the College with a gold and a silver medal for the first and second of the graduating class in Arts. Some years since, J. G. Hodgins, Esq., LL.B., of Toronto, set a noble example by founding the "Hodgins," the "Webster," and the "Hodgins" prizes for excellence in Scripture History and in English Composition. Since that time, besides occasional prizes, the Rev. W. M. Crosby, now of the M. E. Church, U.S., has founded a prize, to be awarded annually to the first among the students sent to the College by the Conference of the W. M. Church. Last year, the "Punshon" prize was founded by Wm. Kerr, Esq., M.A., of Cobourg, to be awarded to the Valedictorian of each year. And this year, A. F. Wallbridge, Esq., M.A., of Newcastle, has founded another prize, to be awarded to the best student of the Greek Testament.

While speaking of the advantages lately accruing to the institution from the labors and liberality of its friends, we may add that, by a special effort of the alumni, and the enterprise and labour of Dr. Harris, late Professor of Natural Science, and now Professor of Chemistry, in Amherst College, Massachusetts, a collection of minerals, ores, rocks, and fossils has been made, which is perhaps unsurpassed by any in the Dominion, as a means of instruction for students. The Methodist people of Canada have already expended \$120,000 in erecting and maintaining their College; and now that they are making a noble effort to raise at least as much more, it must be gratifying to them to know that their liberal donations are accomplishing the work intended.

The Convocation exercises of the year were commenced by the Baccalaureate sermon on Sabbath evening, May 2nd, by the Rev. W. M. Punshon, M.A., President of Conference. The text chosen was I Cor. xii. 31. "Covert earnestly the best gifts; and yet shew I unto you a more excellent way." The subject,—the superiority of grace to any gifts of intellect, wealth, or birth,—was peculiarly appropriate to the occasion; and many a young man on the verge of life while listening to the thrilling eloquence of the preacher, must have vowed in his heart to "follow after charity," so noble, mighty, and eternal in its influence.

In the morning an excellent discourse was preached by the Rev. W. R. Parke, M.A., an old graduate, and on Monday evening the house was again completely filled to listen to Mr. Punshon's address to the students of the Huguenots.

The mornings of Tuesday and Wednesday were occupied with the Annual Meetings of the Board and Senate. The afternoon of Tuesday was occupied by the meeting and dinner of the Alumni. That of Wednesday by the Convocation and Conversation.

The annual address of the Alumni was delivered by the Rev. A. H. Rayner, M.A., on the "The Relations of the Beautiful to the Good," and was characterized by the philosophical acumen, refined taste, and elegant style of a finished and able scholar. It would be useless to attempt to give a description of the enthusiasm with which the meeting pledged itself to sustain the effort now made for endowment. Though the Alumni are mostly young men, few of whom have acquired a fortune, yet they have contributed largely to the fund, and there is evidently among them a political energy which will one day be felt on behalf of a just cause.

The following is a list of officers for the coming year:—President, W. M. Punshon, M.A.; first Vice-President, J. J. MacLaren, LL.B.; second Vice-President, W. Bröuse, M.A., M.D.; Secretary, H. Hough, M.A.; Treasurer, J. W. Kerr, M.A.; Lecturer, W. Canniff, M.D.

The meeting was presided over by the retiring president, the Rev. A. Carman, M.A., president of Albert College, Belleville.

In the evening at dinner, the chair was taken by the Rev. Mr. Punshon, and, after dismissing the viands, the enthusiasm and inspiration of college days was renewed in many an eloquent and witty speech.

On Wednesday, at 2 p. m., the members of the Senate, the Alumni and graduating classes, and about one thousand visitors assembled in Victoria Hall for convocation. The chair being taken up by the President of the University, the Rev. S. S. Nelles, D.D., the Rev. I. B. Howard of Brockville, opened with prayer. Then followed the oration degrees and prizes as below:—Latin Oration, J. W. Ravell; of Trowbridge; Greek Oration, J. A. Clarke, of Lindsay; Valedictory Oration, J. Moore, of Peterboro'.

As the list of prizemen and graduates has been widely published, it is unnecessary to repeat it. The number of students graduated, was 93 in all.

The address to the graduating class in medicine, was delivered by Dr. Berryman, and to the class in arts, by Mr. Punshon.

In the evening, the visitors assembled from every part of the country, enjoyed themselves in social intercourse in Victoria Hall. We may say that the enterprise of the Literary Association, not only in maintaining this means of social reunion, but also, in the prizes which they offer, and in the debates and lectures which they sustain during the year, contributes not a little to the success of the College, and to the reputation of its students as able public speakers.

### TORONTO DISTRICT MEETING.

This Meeting was held, according to appointment on the 13th and 14th of May, in the Wesleyan church of the quiet and picturesque village of Weston. Although the District comprises only one Circuit whose territory is largely outside the bounds of the Counties of York and Peel, and extends no further on the Yonge Street line than Richmond Hill, yet when ministers, probationers, candidates, and lay delegates were all assembled, the appearance of the church was similar to what it might be on a rainy Sabbath at the usual time of public worship. Time was, and that within the memory of some who do not yet feel old enough to retire from active labour, when within the same extent of country the number of Methodist ministers was no greater than the number required to claim the blessing promised by the Master, "For where two or three are gathered together in my name, there am I in the midst." The usual routine business was dispatched with vigor and interest. On this occasion, however, it was not felt by any to be mere routine, for the keen-sighted shrewdness of the Rev. W. M. Punshon, who was our Chairman, exposed so many points of interest, and the subtle and delicate humour with which he garnished many an otherwise dry detail, made the time go happily by, so that the hour of adjournment was not felt to be so great a relief, as in some such synodical assemblies it is. He seems equally at home and equally a master among the details of church business, and the intricacies of ecclesiastical arrangement, as he confessedly is in the pulpit and on the platform. His executive efficiency was illuminated by the light of a dignified affability, and Christian kindness of manner which attracts the heart as powerfully as his wide intelligence and many-sided ability wins the admiration of the intellect.

On the evening of the 13th, the District Sabbath School Convention was held in the same church. Rev. W. McFadden, of Brampton, in the chair. This being the first meeting of the kind held in Canada, excited considerable interest in the village. The Chairman introduced the Rev. W. J. Hunter, of Toronto, who read the District Report of Schools, making appropriate and interesting remarks as he proceeded.

Rev. A. Sutherland, of Yorkville, the able and enthusiastic editor of the S. S. Banner, gave an address explanatory of the design of the Wesleyan Sabbath School Union. His speech was clear, vigorous, comprehensive, and effective.

Questions were asked and short speeches made between the addresses mentioned; and also before the speech of the Rev. J. Bredin, who, for twenty minutes, in his own graceful and masterly style, spoke on the general aspects of Sunday-school work. Short addresses were again made and the collection taken up. We must not omit the tasteful rendering of excellent music by the Weston church choir, which contributed very much to the enjoyment of the occasion. Altogether considered, this District Convocation was one of unusual pleasure. Some who have attended very many such gatherings declared it the most pleasant they had ever enjoyed.

The District generally appears to be in a prosperous condition—funds in advance, and the numbers of members slightly increased. With such a power and prestige as we now possess, with such a President as England in her generosity has given us; with the history of the heroic past to stimulate, and the promises of God's free Gospel to sustain, we look out upon the future with courage and hope, expecting "God, even our God, shall bless us" while we steadily pursue "whatsoever things are true, whatsoever things are lovely, whatsoever things are of good report."

It ought to be added that the people of Weston were not behind those of the most liberal localities in their courtesy and hospitality to the ministers and other friends assembled.

### Our Home Work.

#### REVIEW OF THE DISTRICTS.

##### KINGSTON DISTRICT.

The section of the country embraced in this District is the oldest Methodist field in Canada. Here Methodism obtained a local habitation and a name. Here the first Conference after Canadian Methodism was separated from the General Conference in the United States was held. Here some of its most glorious successes were achieved. Here the first pioneers of the cross lived and laboured, and suffered, and died. But though the veterans have passed away their work still lives. Being dead, they yet speak in the lives and hearts of their descendants and successors. Instead of the fathers, have come up the children. If "God buries his workmen, he still carries on his work." The Methodistic history of this part of the country, establishes the truth of this almost inspired declaration.

The boundaries of this District, are not much larger than those of an old-fashioned Methodist Circuit. It extends from Gananoque on the east, to Napanee on the west; and from Bath on the south, to Arden in the township of Kennebec on the north, and in general terms may be said to comprise an area of about fifty miles square. The soil in the southern and central portions, is considered good for agricultural purposes, and farmers are generally in good circumstances, and are doing well. In some places, however, the soil is shallow, and the rock may be seen cropping out on the high lands. The northern part is very rough and rocky, and the people consequently scattered, and unable to provide for themselves religious ordinances.

On this field of labour, there are at present twenty-one ministers and preachers, employed in the regular work, besides a very large number of unpaid labourers; who are all in their different spheres doing efficient service in the cause of their common master. The results of their united efforts, will be known only in the day of eternity.

The religious aspects of the Districts are, on the whole, encouraging. Our District camp-meeting last fall, was a means of accomplishing good. It resulted in giving a good healthy tone to the religious services on several of the Circuits, in the quickening and building of the church, and in bringing souls to God. We have been favoured with gracious outpourings of the spirit at Kingston, Newburgh, and other places during the year. There are, however, many drawbacks to a general revival, and a great increase in numbers. This part of the country suffers greatly from removals. Many of our most enterprising young men, expecting to secure wealth without that patient industry, and energy of character exemplified in their predecessors, forsake the land where their fathers lived and toiled, and prospered, and go to seek their fortune in a strange country. Their expectations are often disappointed, but this does not prevent others from making the same experiment. Many financial and moral wrecks are strewn along this path to warn the heedless and unwary traveller of danger, but in vain. This is a serious drawback to our religious, as well as financial prosperity. Young men of influence, of talent, of education, and of piety, are lost to our country and the church. Throughout the District, Methodism, without question, exerts a preponderating influence. Some of its features are unmistakably stamped on other sections of the christian church. If her sons are true to themselves, and true to the character, and example, and teachings of their sainted fathers they will indelibly imprint some of her fair lineaments on the entire population. The number of our members as reported at our last District meeting was, 3,159.

For various connexional purposes, the District has paid during the past year as follows, viz., To the Church Relief Fund, \$100.93; the Contingent Fund, \$197.63; Educational Fund, \$81.33; Superannuation Fund, \$445.90; Children's Fund, \$1,105.63; Missionary Fund, \$3,548.68; and for Ministers salaries about \$8,290; making a total raised on the District, apart from local improvements, such as church buildings &c., and from general connexional objects, such as Centenary

and College subscriptions of \$12,480. The District has received from Connexional Funds:—Contingent Fund, \$938; Children's Fund, \$688.50; and Missionary Fund, \$1,378. These amounts added to \$8,290; make a total of about \$10,396; raised for ministers salaries. The estimated value of church property on the District is as follows, viz., Churches, \$101,555; debt, 21,297; net \$80,258; Parsonages, \$10,800; furniture, \$1,005; debt, 1,400; net 10,405; burial grounds, \$3,025; debt, 50; net 3,975; total value of property, \$119,565; total debt, \$22,748; net value, \$96,817.

There are 36 churches on the District ranging from 36 to 96 feet long and from 22 to 62 feet wide. Of these 17 are built of stone, two of brick, and the remainder are wooden buildings. During the past year two of these have been erected—One at Yarker on the Wilton Circuit; a good stone building, well furnished, and comfortably heated with hot air; the other in Fredericksburgh near the site of the first Methodist Church in Canada. It is a very comfortable frame church, neatly finished, and sufficient to accommodate the worshippers in that neighbourhood for many years to come. Extensive repairs and improvements have been made on several churches and parsonages, 3 new parsonages have been provided on the District, and 20 others have been secured to the connexion. The old Switzer's church in which the Conference was held in 1828, is now undergoing a pretty thorough repair. While it is with regret, I am compelled to state that the first Methodist Church in Canada is now so ruinous in its stead hundreds of sacred edifices have sprung up in our land, where the same doctrines are taught, and where the same gracious results in the conversion of souls, and the sanctification of believers, are yearly witnessed. Blessed be God the glory has not yet departed from our Israel. There is a good stone church to be erected at Moscow on the Wilton Circuit, during the coming summer, and another in the Hoffman neighbourhood on the Bath Circuit. Our Wilton friends are doing themselves credit by their enterprise in Church building. Within a very short time they will have completed two beautiful stone churches, and a good new parsonage; and, though neither is prophesied the son of a prophet I venture to predict that Wilton, the head of the Circuit will not long be satisfied with its present old fashioned and barn-like structure.

We have on the District 8 Circuits and 7 missions. The Circuits are generally self-sustaining. Some of them receive a very small pitance, which, with one or two exceptions, they would do better without, from the Contingent fund. The sooner they make a "Proclamation of Independence," the better. They have been too long in leading strings. These are also 2 or 3 of our missions which I am sure will ere long generously refuse to receive any thing more from the Missionary Fund, and thus enable the committee to send the funds which these missions have been receiving to do duty in the great North-west. Some of the missions now pay into the fund nearly as much as they receive, and can scarcely therefore be looked upon as a burden on the Society. Other parts of the mission field on this District are likely to be permanently dependant on foreign aid. As it was in the beginning, "it is now," so it is probable it "ever shall be." There are parts of Tamworth, and Battersea, and I may say, the whole of Kennebec, which, unless some valuable minerals are discovered, of some new branch of industry spring up, suited to that rough and rugged country, or some revolution of nature occur, that will transmute rock into productive soil, must always remain missionary ground. There are some noble spirits in these regions engaged in lumbering and other country employments, who are I believe doing very well, but apart from the lumber trade, the prospects of that part of the country are not very flattering. Yet notwithstanding these facts (for facts—hard facts—they are) I would be strongly opposed to the withdrawal of our missionaries from this ground. It may never pay financially, yet these are the very places that ought to be sustained. Where there are souls redeemed by the blood of Christ, depending on us for religious ordinances, we ought to aid them. Other more highly favoured sections of the country can take care of themselves. Christ came to help those who could not help themselves, and the Church should, according to her ability, imitate his example.

##### BROCKVILLE DISTRICT.

This District is situated on the beautiful St. Lawrence, whose waters wash the southern part of the Lyn Circuit, near the termination of the Thousand Islands, off Rock Port, and continue to flow easterly until they bid a final adieu to this District at Cornwall, its eastern termination. The Lyn Circuit and the Cornwall Mission are its extreme points, east and west. Between these, in consecutive order, from west to east, are the following Circuits:—Brockville, North Augusta, Prescott, Edwardsburgh, Matilda, Morrisburgh, and Moultonette; while in the rear of them, in the same order, are the following Circuits and Missions:—Farmersville, Spencerville, Kemptville, South Mountain, Winchester, and Roxboro'.

For beauty of situation, healthiness of climate, and variety of scenery, few Districts can excel the Brockville District. On the southern part of the Lyn Circuit, the romantic and beautiful scenery of the Thousand Islands commences. A considerable number of these islands are in full view from two appointments on the Circuit, stretching to the westward. Some of them comprise several well-cultivated farms, with good substantial farm-houses erected on them; giving good evidence of the thrift and happiness of their occupants; while others are rough, stern, granite rocks, with only a few mosses and grasses clinging to their hoary heads and sides. But between them—in gentle flow or rapid whirl—threads the clear and ever-beautiful St. Lawrence. At early spring, in sum-



mer, in the weeks of autumn, one never tires of looking upon the changing views...

The southern part of the Lyn Circuit is very rocky and hilly, but those hills may eventually prove the richest portion of the Circuit.

To the north of the Lyn Circuit, and stretching across the Farmville Circuit, in a north-east direction, there is a succession of beautiful lakes and wild and romantic scenery.

The northern part of the District, comprising the Farmville Circuit, with the Roxboro Mission, is in general low, flat, and fertile land.

The principal towns and villages on the Brockville District are the following: Brockville, with a population of about 4,300; Prescott, having a population of some 2,500; Cornwall, with 3,000; Morrisburg, containing 800; and others.

The following are the names and extent of the Missions on the District: Brockville Circuit, a station; Prescott Circuit, a station; Cornwall Mission, a station; Roxboro Mission, a station; Farmville Circuit, a station; and others.

London, May 25.—The Times, this morning, in an editorial on French elections, says the chief results of the elections will result from a coalition of the republican and radical parties.

Paris, May 25, midnight.—All the returns received up to this hour show that 196 Official and 26 Opposition members have been elected.

London, May 25.—The Times, this morning, in an editorial on French elections, says the chief results of the elections will result from a coalition of the republican and radical parties.

London, May 25.—The Times, this morning, in an editorial on French elections, says the chief results of the elections will result from a coalition of the republican and radical parties.

London, May 25.—The Times, this morning, in an editorial on French elections, says the chief results of the elections will result from a coalition of the republican and radical parties.

London, May 25.—The Times, this morning, in an editorial on French elections, says the chief results of the elections will result from a coalition of the republican and radical parties.

London, May 25.—The Times, this morning, in an editorial on French elections, says the chief results of the elections will result from a coalition of the republican and radical parties.

London, May 25.—The Times, this morning, in an editorial on French elections, says the chief results of the elections will result from a coalition of the republican and radical parties.

London, May 25.—The Times, this morning, in an editorial on French elections, says the chief results of the elections will result from a coalition of the republican and radical parties.

London, May 25.—The Times, this morning, in an editorial on French elections, says the chief results of the elections will result from a coalition of the republican and radical parties.

London, May 25.—The Times, this morning, in an editorial on French elections, says the chief results of the elections will result from a coalition of the republican and radical parties.

London, May 25.—The Times, this morning, in an editorial on French elections, says the chief results of the elections will result from a coalition of the republican and radical parties.

London, May 25.—The Times, this morning, in an editorial on French elections, says the chief results of the elections will result from a coalition of the republican and radical parties.

THE QUEEN AS A SOVEREIGN. In domestic life Her Majesty sets an example that the noble and the wealthy class may do well to imitate.

The Queen meets her guests at the breakfast table with unaffected ease of a high-born lady. "Motherly, unaffected, and considerate" are all-true epithets.

The Queen attends personally to her household, to the employment and discharge of servants, to the expenses, the wages, and all that pertains to the disbursement of funds.

These baskets are dark Morocco boxes about a foot in length. These are sent from Downing Street, the Admiralty, the Home Department, the War Office, &c.

When God means to punish a nation, He deprives the rulers of wisdom. Every body knows good counsel except him that hath need of it.

Every body knows good counsel except him that hath need of it. Every body knows good counsel except him that hath need of it.

Every body knows good counsel except him that hath need of it. Every body knows good counsel except him that hath need of it.

Every body knows good counsel except him that hath need of it. Every body knows good counsel except him that hath need of it.

Every body knows good counsel except him that hath need of it. Every body knows good counsel except him that hath need of it.

Every body knows good counsel except him that hath need of it. Every body knows good counsel except him that hath need of it.

Every body knows good counsel except him that hath need of it. Every body knows good counsel except him that hath need of it.

Every body knows good counsel except him that hath need of it. Every body knows good counsel except him that hath need of it.

Every body knows good counsel except him that hath need of it. Every body knows good counsel except him that hath need of it.

Every body knows good counsel except him that hath need of it. Every body knows good counsel except him that hath need of it.

Every body knows good counsel except him that hath need of it. Every body knows good counsel except him that hath need of it.

Every body knows good counsel except him that hath need of it. Every body knows good counsel except him that hath need of it.

Every body knows good counsel except him that hath need of it. Every body knows good counsel except him that hath need of it.

Every body knows good counsel except him that hath need of it. Every body knows good counsel except him that hath need of it.

Every body knows good counsel except him that hath need of it. Every body knows good counsel except him that hath need of it.

Every body knows good counsel except him that hath need of it. Every body knows good counsel except him that hath need of it.

THE QUEEN AS A SOVEREIGN.

In domestic life Her Majesty sets an example that the noble and the wealthy class may do well to imitate. The time not passed in the affairs of State has been passed in domestic duties, for the Queen is no idle bread.

Commercial.

Table with columns for various commodities like Flour, Oats, Wheat, and their prices. Includes sub-sections for Toronto Markets and Cattle Market.

Travellers' Guide, Toronto, June 1st.

Table listing travel routes, departure times, and agents for various destinations like Montreal, Quebec, and the West.

Connexional Notices.

PLANS OF THE PUBLIC RELATIONS SERVICES IN CONNECTION WITH THE WESLEYAN METHODIST CONFERENCE—Toronto, 1869. Conference Prayer Meeting—Richmond St. Church, Toronto, June 2nd, at 7 o'clock, p.m.

BOOKS ON SALE AT THE BOOK ROOM.

Thunder and Lightning. Illustrated with thirty-nine engravings on wood. By T. L. Phillips. Case and his Contemporaries; or the Canadian General's Memorial: constituting a Biographical History of Methodism in Canada.

The Great Cloud of Witnesses; or Faith and Hope.

Nocturnal by Sychar. By Rev. Dr. McDuff. SERMONS, by Rev. Newman Hall, D.D. with illustrations, of the author, &c. cloth, p.p. 309. Pulpit Analyser, &c. edited by Rev. Joseph Parker, (volumes 1 and 2) 1860. 2 vols, uniformly bound, each...



