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A

HAND BOOK

OF

WESLEYAN MISSIONS.

BRIEFLY DESCRIBING THEIR

RISE, PROGRESS, AND PRESENT STATE IN VARIOUS PARTS OF THE WORLD.

BY THE

REV. WILLIAM MOISTER.

AUTHOR OF 'AFRICA PAST AND PRESENT,' 'THE WEST INDIES, ENSLAVED AND FREE,' 'MISSIONARY ANECDOTES,' ETC., ETC.

LONDON:

PUBLISHED FOR THE AUTHOR,

T. WOOLMER, 2, CASTLE STREET, CITY ROAD, E.C.;

AND 66, PATERNOSTER ROW, E.C.

HAYMAN BROTHERS AND LILLY,
PRINTERS,
HATTON HOUSE, FARRINGDON ROAD.
LONDON, E.C.

To

SAMUEL D. WADDY, Esq., Q.C., M.P.,

THE ELOQUENT ADVOCATE OF CHRISTIAN MISSIONS,

THIS VOLUME

IS MOST RESPECTFULLY DEDICATED

By the Author,

IN ADMIRATION OF HIS BENEVOLENCE, ZEAL, DILIGENCE AND UNDAUNTED PERSEVERANCE IN PROMOTING THE BEST INTERESTS OF THE HOLY ENTERPRISE,

AS WELL AS IN

TESTIMONY OF PERSONAL RESPECT AND ESTEEM FOR HIS CHARACTER AS A GENTLEMAN AND A CHRISTIAN.

ALSO

IN GRATEFUL AND AFFECTIONATE REMEMBRANCE OF HAPPY ASSOCIATION WITH HIS SAINTED FATHER AND GRANDFATHER ON THE MISSIONARY PLATFORM AND OTHERWISE, IN DAYS OF OLD.

'Instead of thy fathers shall be thy children.'

PREFACE.

THE prime object of this brief manual of information in reference to the operations of the Wesleyan Missionary Society is to present as clearly, and in as small a compass as possible, a simple statement of the principal facts and incidents connected with the commencement, progress and present state of the work in various parts of the world. To make the work as complete as possible the author has spared no pains or labour. He has carefully read and studied all the communications of the missionaries which have been published from the beginning, as well as some valuable manuscripts preserved at the Mission House which have been placed at his disposal. The information gleaned from these interesting records and from scores of separate volumes on different branches of our missions, has been carefully tabulated, analysed and used as occasion required, after being tested by the writer's personal experience and observations during the past fifty years, whilst occupying some of the Society's principal stations in Africa and the West Indies.

There may nevertheless be some mistakes as to dates, names of persons and places, &c., and the author will feel much obliged by any suggestions, corrections, or emendations which his friends and brethren may be pleased to communicate to him for adoption in a new edition, so far as space may permit; for this 'Hand-book' is not intended to supersede the general 'History of Wesleyan Missions,' but to serve as an introduction to it, and as a useful companion to the Society's 'Annual Reports' and monthly 'Notices,' thereby enabling Sunday-school teachers, local preachers, ministers and others to plead the mission cause with greater efficiency and success.

Should this humble effort to serve the good cause to which the author's life has been devoted meet with the acceptance which has been awarded to his other publications he will be highly gratified, and God alone shall have all the praise.

W. M.

SEDBERGH, YORKSHIRE, *November*, 1883.

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METHODISM is that form of religion which the great and good Dr. Chalmers designated 'Christianity in earnest;' and as such it is intensely missionary in its nature, genius, objects and aims, as will be clearly seen on a careful study of its general character and history. All its adherents, whether ministers, office-bearers, or members, are in a sense pledged by their doctrines, discipline, traditions, and profession to devote themselves in their respective spheres and avocations to the 'spread of Scriptural holiness throughout the land;' and to use their utmost efforts to send the 'glorious Gospel of the blessed God' to every nation and people and kindred and tongue.

Wesley and his associates at an early period of the movement were London, Bristol, and Newcastle-upon-Tyne; where multitudes of sinners of all grades, and especially of the class of colliers in the north and west, were savingly converted to God and united in Christian fellowship. The work was afterwards extended to Yorkshire, Cornwall, and other important centres of population in various parts of the kingdom; where the results of the plain, faithful, and powerful preaching of the Gospel were equally marked and wonderful. One peculiar feature of Mr. Wesley's system of home missionary labour was his remarkable tact and ability for organisation. By the erection of places of worship, the formation of societies, circuits, and definite spheres of labour for all his agents, and by the adoption of a settled system of discipline, he made provision for the future permanency of the work; whilst some other zealous evangelists contemporary with him, who chose to labour in separate fields, lost the principal part of the harvest by failing to gather the sheaves into the garner of the Lord.

When John Wesley triumphantly finished his course of hallowed toil, and passed away to his eternal rest, on March 2nd, 1791, he left to the care of the Conference and his successors a well organised Christian Church, whether he was pleased to call it such or not, of a character and magnitude truly surprising considering the formidable difficulties with which he and his brethren had to contend. According to the inscription on the tablet erected to his memory in City Road Chapel, London, 'He lived to see in these kingdoms only, about three hundred itinerant, and one thousand local preachers raised up from the midst of his own people, and eighty thousand persons in the societies under his care.' And it is appropriately added, 'His name will be had in grateful remembrance by all who rejoice in the universal spread of the Gospel of Christ.'

Since Wesley's day Methodism in England has been expanded and multiplied tenfold. Its influence is felt in every city, town, village, and hamlet in the land where societies or churches have been organised, and where commodious chapels and schools may be seen on every hand. It still retains its missionary spirit, and is earnestly engaged in sending the Gospel to distant heathen nations; whilst at the same time it cares for the neglected populations nearer home, as will be abundantly evident from what follows. The present number of Wesleyan ministers in England is 1,400; they have 350,000 Church members under their pastoral care, whilst their adherents or attendants on public worship are estimated at 1,050,000; to say nothing of those of other branches of the Methodist family bearing different names, but believing the same doctrines, and doing the same kind of work.

WALES.

The spiritual ignorance, immorality, and general indifference to Divine things which characterised the population of these realms in the early part of the eighteenth century were not confined to England. The inhabitants of Wales were equally demoralised; and at an early period they attracted the notice of the devoted Wesley and his heroic band of fellow-labourers in the Gospel, who hastened to apply to them the same remedy which had been found so efficacious in other similar cases. It is true that the Revs. Griffith Jones and Howell Harris had already begun to work for God in their native land, and by 'circulating schools,' instituted by the first named evangelist, and other means, they had done some good in the country. But these faithful servants of God were toiling alone under many discouragements, and had made but little impression upon the principality as a whole, when the pioneers of Methodism flew to their aid. Mr. Wesley, in response to a pressing invitation, paid his first visit to

Wales in the month of October, 1739, and preached in various parts of Glamorganshire and Monmouthshire, chiefly in the open air, the churches being closed against him here, as in other places, and no private house being large enough to contain the congregations that flocked to hear him. In reference to the immediate results of this visit, he says in his own laconic style, 'Many "repented and believed the Gospel;" and some joined together to strengthen each other's hands in God, and to provoke one another to love and good works.'

On April 7th, 1740, at the urgent request of Howell Harris, Mr. Wesley again visited Wales and preached at Lanvachas, Pontypool, and other places, with great acceptance and success, and an interesting account of the incidents which occurred is given in his journal. The founder of Methodism visited the principality frequently after this, as did also Mr. Whitefield and other co-labourers in the vineyard of the Lord, and by degrees the work became firmly established in the country. By dint of circumstances, however, Methodism in some parts of Wales began to assume the Calvinistic type, which of course was not according to Wesley's mind. This was owing mainly, no doubt, to the establishment by Lady Huntingdon of the Trevecca College, for the training of young ministers in her own peculiar views; and the influence which was exercised by the preaching of the students in the surrounding country, in connection with the frequent visits of Mr. Whitefield and other popular preachers of the Calvinistic school.

Notwithstanding these somewhat untoward events, true to his avowed principles, the indomitable Wesley carried on his work in the principality in his own way; forming circuits, organising societies, and appointing preachers who went forth everywhere proclaiming a free, full, and present salvation for all who would repent of their sins and believe with their hearts unto righteousness.

For several years Wesleyan Methodism made fair progress in Wales, despite the difficulties with which it had to contend; but, in 1802, increased efforts to evangelize the inhabitants were considered necessary, and a regular Welsh Wesleyan mission was organised under the able and energetic superintendency of Dr. Coke. Six zealous missionaries were appointed by the British Conference to itinerate in the most neglected and spiritually destitute parts of the country, and the fruit of their labours soon appeared in the conversion of sinners and in the general reformation of the people. Prominent among this band of devoted evangelists were the Revs. Edward Jones and Owen Davies, who were the recognised leaders of the movement under the direction of Dr Coke, and whose reports of the progress of the work, as published in the *Methodist Magazine* at the time, were of thrilling interest. Writing in the latter part of the year 1804, Mr. Davies says,—'Should our missions succeed in those parts (as I have no doubt they will), we shall cover every portion of North Wales. I have attended the five quarterly meetings, and find we are still increasing in number, and I hope in grace also. We have completed seven new chapels, and are now engaged in building eleven more, and the Lord is greatly blessing our labours.'

These pleasing anticipations of the ultimate success of Wesleyan Methodism in the principality were fully realised in after years; and to-day it holds a most prominent and influential position in every part of the country. The number of ministers employed under the direction of the Wesleyan Conference in the North and South Wales districts, where the preaching is in Welsh, to say nothing of other sections of Methodism, is 104. They have 17,497 Church members under their pastoral care; and the number of adherents or attendants on public worship is estimated at 52,491.

SCOTLAND.

The heroic labours of John Knox and other zealous reformers in the sixteenth century were productive of a better state of morals among the people of North Britain than that which was generally found in the southern portion of the United Kingdom; but the prevalence of Calvinism of the highest type, in connection with lifeless formality in religious matters, suggested the idea that the introduction of the Methodist element into Scotland might prove a blessing. In this instance, as in many others, the way was prepared in the order of Divine providence by a party of pious Methodist soldiers. They had recently returned from Flanders, where John Haime had laboured among his comrades with much success; and they had already succeeded in establishing societies in their own humble way in Dunbar and Musselburgh. The colonel of one of the regiments quartered there invited John Wesley to pay them a visit. Whitefield advised him not to go, warning him that his theory of general redemption through Christ would be very distasteful to the Calvinists of the north. But the founder of Methodism was not a man to be turned aside from what he believed to be the path of duty by trifling difficulties, and he cordially accepted the invitation, reserving for future consideration the course he should pursue when he got there.

It was in the month of April, 1751, that Mr. Wesley, accompanied by his faithful 'assistant,' Christopher Hopper, paid his first visit to Scotland. On his arrival at *Musselburgh*, he received a most cordial welcome, not only from the colonel and the Methodist soldiers by whom he was expected, but from many other persons also who had heard of his fame; and being pressed to do so, he forthwith preached with his wonted earnestness and power. The people stood as statues around him; very respectful, but somewhat too cold in their manner for his Methodist ardour; nevertheless the prejudice which, he

says, 'the devil had been several years planting, was plucked up in an hour.' A bailiff of the town and an elder of the Kirk waited upon him afterwards and requested that he would stay with them for some time, and offered to fit up a larger place of worship for his congregations. Pressing engagements in other places prevented Mr. Wesley from remaining any longer in Scotland at that time; but arrangements were made for Mr. Hopper to remain and supply his lack of service, and he continued to preach to large and attentive congregations. 'This,' says the pious evangelist, 'was the commencement of a good work in Scotland.' At a later period he preached with success in *Edinburgh*, *Dunbar*, *Leith*, *Dundee*, and *Aberdeen;* and in reference to his evangelical labours he says,—'God blessed His word, and raised up many witnesses that He had sent us to the North Britons also.'

In April, 1753, Mr. Wesley again entered Scotland, and in Glasgow and other places he preached the word with power. Believing that there was a providential call he now arranged to station two or three of his preachers in North Britain, and to visit the country himself at intervals of two or three years, as he found opportunity. The moral soil of Scotland never proved well adapted for the growth of Methodism, however; and for many years the progress of the work was slow and somewhat discouraging, being attended with many difficulties. Ultimately the aspect of the enterprise became more cheering, commodious chapels were erected, congregations gathered and societies formed in most of the large towns, as *Glasgow*, *Greenock*, *Perth*, *Inverness*, and others, in addition to those already mentioned, and in some of the villages also; whilst a quickening influence was imparted to other branches of the Christian Church which proved beneficial in many ways. The work having suffered from lack of financial means to carry it on with vigour, a movement was inaugurated a few years ago with a view to raise the sum of

£10,000 as the nucleus of a 'Scotch Wesleyan Sustentation and Extension Fund,' which has already afforded considerable aid to weak and dependent circuits, and promises still greater good in time to come. With the blessing of God upon the united efforts of His servants, there is reason to anticipate a bright and prosperous future for Methodism in Scotland, notwithstanding the drawbacks alluded to. The number of Wesleyan ministers now employed in the respective circuits into which the country is divided is 40; they have 4,302 Church members under their pastoral care, and the adherents or attendants on public worship are estimated at 12,906.

IRELAND.

Few places in the world-wide parish of John Wesley has a more interesting missionary history than Ireland; but we can only glance at a few of its leading incidents. When the founder of Methodism landed in *Dublin* for the first time on Sunday morning, August 9th, 1747, he found a small society of professing Christians calling themselves Methodists already organised; who, from their acquaintance with his character and writings, received him as their father and friend, although they had never seen him before. These humble disciples of Christ had been brought to a saving knowledge of the truth, and united in Church fellowship by Mr. Williams, one of Mr. Wesley's preachers who had crossed over to Ireland some time before. The generous, bland, and courteous bearing of the Irish people seems to have made a favourable impression on the mind of the great evangelist from the very first; and he was ever intent on promoting their spiritual interests. On their part they showed that they duly appreciated the value and importance of that free and full salvation which he and his associates came to offer for their acceptance. Hence, notwithstanding the hindrances arising from popish darkness, intolerance, and

superstition ; the general poverty of the people, and the frequent losses which have been experienced from emigration, Ireland has proved a fruitful soil for Methodism.

Having a firm conviction that his labours would not be in vain in the Lord, Mr. Wesley frequently visited the 'Emerald Isle' in after years, to regulate the affairs of the societies, and to counsel and encourage the preachers whom he appointed from time to time to labour there, as well as to proclaim from the fulness of his heart the good news of salvation. In these hallowed labours he was nobly assisted by his brother Charles and Dr. Coke, both of whom had a special regard for the Irish people. They often remained for weeks and months together, itinerating through different parts of the country; and when the leaders in London complained of their long continued absence, Wesley gave utterance to that memorable saying, 'Have patience and Ireland will repay you.' Every unprejudiced person acquainted with the history of Methodism in Ireland must admit that the most sanguine anticipations of its founder have been realised. Elegant Wesleyan churches or school buildings have been erected in *Dublin, Waterford, Sligo, Enniskillen, Clones, Portadown, Londonderry, Cork, Limerick, Belfast,* and many other places ; and in the towns first and last named, Methodist colleges have been opened which have already been productive of much good, and which promise in time to come to prove a still greater blessing to the Connexion. The very best kind of success has attended the faithful preaching of the Gospel by Wesleyan ministers and missionaries in Ireland. Tens of thousands of precious souls have been won for Christ, under circumstances of difficulty, trial, and oppression which strikingly illustrate the special providence and grace of God, and the omnipotent power of Divine truth when brought to bear upon the hearts and consciences of the people by the Spirit's influence.

Among the early fruits of missionary labour in Ireland

were several young men of more than ordinary zeal, intelligence, and ability, many of whom in due time became themselves messengers of mercy to their fellow-countrymen and standard bearers in the army of Immanuel, both at home and abroad. The missionary toils and triumphs of such men as Thomas Walsh, Matthias Joyce, Charles Graham, William Hamilton, Gideon Ouseley, William Reilly, William Arthur, W. G. Campbell, and a host of others, can never be forgotten. By the united and persevering efforts of these and hundreds of other faithful servants of God who have been raised up from time to time, a great and glorious work has been accomplished in the sister kingdom, to say nothing of their successful labours in foreign lands. Had Irish Methodism retained her own since her first organisation, she would no doubt have presented to our view a Christian Church of large and fair proportions, and one that would have compared favourably with any other religious denomination in the United Kingdom. But, from the peculiar circumstances of the country, a stream of emigration has been constantly flowing to America, Africa, Australia, and other lands; where we have met with many zealous Irishmen labouring as faithful pioneer missionaries, and ministers, to the great advantage of the people among whom their lot was cast. Notwithstanding these drawbacks there are still in Ireland 261 Methodist ministers, 24,384 Church members, and 64,334 adherents, or attendants, on public worship.

BRITISH ISLES.

Around the shores of Great Britain there are several populous islands which have an interesting Methodist and missionary history, and which are deserving of a passing notice before we direct our attention to the rise and progress of Wesleyan missions in more distant regions.

Far away to the north of Scotland, at a distance of about 100 miles, lie the ZETLAND ISLANDS. They are said

to be about forty in number, but only a few of them are inhabited. The principal of these are Mainland, Yell, Bressay, and Zula, which are inhabited by a simple-minded, industrious and hardy race of people of Celtic origin. They were in a state of great spiritual destitution when the Gospel, in the form of Wesleyan Methodism, was brought to their shores in the early part of the present century in a manner strikingly illustrative of the special providence of God. A young man named John Nicholson, a native of one of the northern isles, wishing to better his condition in life, left home and entered the British army. During his absence he was brought to a saving knowledge of the truth, whilst attending the Methodist ministry in London, and joined the society at Poplar. His health having failed, he ultimately obtained his discharge, and returned to his native land in poor circumstances as to this world, but possessed of the 'pearl of great price.' From the fulness of his heart he soon began to make known to his fellow-countrymen in his own simple way what a precious treasure he had found. The blessing of God attended his exhortations and prayers, and many of his friends and neighbours were ere long savingly converted to God through his instrumentality.

Feeling their need of a permanent Gospel ministry, a number of the inhabitants of Zetland forthwith united in an earnest request that Wesleyan missionaries might be sent to labour among them. This led to the appointment of the Rev. D. M'Allum as a deputation from head-quarters to visit the Zetland Isles, to ascertain the real facts of the case; and his report was so favourable that, at the Conference of 1822, the Revs. John Raby and Samuel Dunn were appointed to labour there. They arrived at *Lerwick*, the capital of the group, on October 9th, and commenced their labours in the true missionary spirit. Dr. Clarke, who was President of the Conference that year, took a lively interest in the mission; and, at a subsequent

period he paid a visit to the islands which was very refreshing both to ministers and people, and greatly advantageous to the work.

The blessing of God rested upon the earnest and persevering efforts of the honoured men who laid the foundation of the work, and of those of the self-denying ministers who were from time to time appointed to succeed them in their bleak and arduous field of labour. Ere long the work was extended to most of the islands, additional missionaries were appointed, humble sanctuaries were erected, congregations gathered and societies organised in *Walls, Northmavin, Detting, North Isles*, and various other places, to the great advantage of a population many of whom might have perished for lack of knowledge if this timely aid had not been sent to them. Most of the people being poor, the work from the beginning has been largely dependent upon British benevolence for its support, and it is now attached to the department of Wesleyan Home Missions, and is conducted with efficiency and success under the supervision of the energetic secretary. The number of ministers at present employed in the Zetland Islands is 5; they have 1,256 Church members under their pastoral care; and the number of persons attending their ministry is estimated at 3768.

The ISLE OF MAN, situated nearly midway between England and Ireland, and directly opposite the little seaport town of Whitehaven, next demands our attention. Methodism was introduced to this island in the year 1775, in a manner somewhat remarkable. A native of the place having taken up his abode in Liverpool shortly before that time, was induced to go and hear one of Mr. Wesley's preachers, when the word came with power to his heart and led to his conversion. The new convert, in the ardour of his first love, turned his thoughts to his home and his friends, and felt exceedingly anxious that a missionary should go to his native isle to proclaim to his fellow

countrymen the good news of salvation. Seeing no prospect of securing the services of a regular minister, he applied to a zealous local preacher named John Crook, and earnestly entreated him to undertake the mission. Mr. Crook, complying with the request, embarked for the Isle of Man, and landed in safety at *Douglas* on Sunday morning, March 18th. He made known the object of his visit to the inhabitants of the town and proceeded at once to preach the first Methodist sermon ever heard in that island.

The morning service was held in the courthouse, by the kind permission of the municipal authorities, and the congregation was rather small; but in the evening the attendance was so large that Mr. Crook was obliged to preach in the open air, and a gracious influence rested upon the people. At the close of this, his first day of labour in the Isle of Man, the lonely evangelist, being a perfect stranger in the place, was meditating what steps he should take to obtain a lodging, when a warm-hearted Irishman, who had a brother a Methodist in his native land, came up to him and cordially invited him to his house for the night. A like-minded Scotchman kindly supplied his wants for the following day, and he was thus encouraged to continue his labours during the week. At one these services a servant of the governor was convinced of sin, and led to seek the Lord; and on the following Sabbath his excellency himself and the clergyman of the town were among the hearers of the humble Methodist preacher.

The good work thus auspiciously commenced in Douglas, was, on a subsequent visit of Mr. Crook, extended to *Peeltown*, *Castletown*, *Ramsay*, and other places, where a goodly number of persons were brought to a saving knowledge of the truth, some of whom were ultimately called of God to preach the Gospel to their fellow countrymen. Hence when Wesley visited the Isle of Man in 1777, he

was much pleased with what he saw, and on taking his leave, he wrote in his journal as follows,—'Having now visited the island all round, east, west, north, and south, I was thoroughly convinced that we have no such circuit as this, either in England, Scotland, or Ireland.' The result of this favourable impression was the immediate appointment of regular preachers to instruct the people and to cultivate a field so fruitful and promising; and it is a pleasing fact that in subsequent years a glorious harvest was reaped by the faithful labourers who succeeded each other in this island. A number of commodious chapels have been erected and societies formed in the towns and villages; and in the four circuits into which the island is divided, there are now ten Wesleyan ministers at work, who have 3040 Church members under their pastoral care, and the number of adherents or attendants on public worship is estimated at 9120.

The SCILLY ISLES are situated off the Land's End, at a distance of about thirty miles, at the entrance of the English and St. George's Channels. They are said to be seventeen in number; but only five or six of them are inhabited. The principal of these is St. Mary's, which is about three miles long and two broad. It has a good port, is well fortified, and contains a larger population than all the rest put together. The inhabitants, who are chiefly employed in fishing, were in a very degraded and spiritually destitute state in the latter part of the last century, when they first attracted the notice of the Wesleyan ministers labouring in Cornwall. The Rev. Joseph Sutcliffe was the honoured pioneer messenger of mercy to the inhabitants of these wild and rocky regions, having paid his first visit to them when stationed at St. Ives in the year 1788. His colleagues were very loath to spare him for one week even to go on such an adventurous enterprise, every night being occupied with preaching appointments in the circuit. But one day a Cornish

Methodist called to say that he and the men belonging to his boat had agreed to forego a night's fishing, in order to take Mr. Sutcliffe to Scilly that the people there might have an opportunity of hearing the word of God. Regarding this as a call of providence he embarked with the fishermen accordingly, and on arriving at St. Mary's he stood up before the door of the inn, and preached his first sermon in the open air, on the love of God to a lost and ruined world. He held another service in the evening and discoursed on justification by faith in our Lord Jesus Christ. The people listened with devout attention, and earnestly requested a continuance of his services; but he was obliged to hasten home for the present, promising to return again as soon as possible.

Mr. Sutcliffe did not forget his promise, and on the occasion of his second visit to the Scilly Isles he spent a week in preaching to the people, and in visiting from house to house, with the most encouraging results. On visiting the islands for the third time shortly afterwards, the zealous missionary arranged to remain three weeks; but in consequence of the prevalence of stormy weather he was detained three months, during which he was in labours more abundant, and the foundation of a good work was laid which has continued to the present time. The cause in Scilly has fluctuated very much of late years by reason of emigration and otherwise; but the thirty members whom Mr. Sutcliffe united in Church fellowship before he left soon increased to 130, and the people have ever since been favoured with a resident minister, the attendants on public worship being estimated at 400.

THE ISLE OF WIGHT stands prominent among the British Isles for beauty of situation, salubrity of climate, and general attractions, being often designated 'the garden of England.' Separated from the English coast only by the narrow Solent, it is easy of access, and every season witnesses a vast influx of tourists and invalids,

But it is the early Methodist and missionary history of this lovely isle that now invites our attention. Mr. Wesley paid his first visit to the Isle of Wight on Tuesday, July 10th, 1753, and found a small Methodist society already organised in Newport. The few sheep thus gathered into the fold of Christ were no doubt the converts of the home missionaries who had occasionally visited the island from Portsmouth. They received the founder of Methodism with gratitude and joy; and, on inquiring into their religious state, he records the pleasing fact that 'several of them had found peace with God;' he makes special mention of one pious female, who 'had known her interest in Christ for eight years.' Mr. Wesley was not slow to follow up this good beginning. Hence we find him preaching in the market-place of Newport at half-past six o'clock in the evening, and at five in the morning, to large and attentive congregations each day during his stay. About three months afterwards Mr. Wesley paid another visit to the Isle of Wight, and renewed his efforts for the benefit of the people, by preaching in the market-place at Newport, morning and evening as before, and by extending his labours to Shorwell, a village about six miles distant. 'Surely,' he wrote on leaving, 'if there was any one here to preach the word of God with power, a multitude would soon be obedient to the faith.'

The hopeful anticipations of the great evangelist were abundantly realised in after years to his great joy, on the occasions of his subsequent visits, and as the present writer can testify from personal observation, when appointed to the superintendency of the circuit in 1848, and during many happy years afterwards spent there. By that time the work had extended to *Cowes*, *Ryde*, *Sandown*, *Shanklin*, *Ventnor*, *Godshill*, *Niton*, *Yarmouth*, *Freshwater*, *Wootton*, *Haven Street*, and other towns and villages, where commodious chapels had been erected and societies formed, the united membership of which amounted

to 935. One of the early converts and class-members was Elizabeth Wallbridge, the far-famed 'Dairyman's Daughter' of the Rev. Legh Richmond's interesting narrative, although the author does not mention the fact that the subject of his fascinating story was a Methodist. More recently the Isle of Wight has been divided into three Wesleyan circuits, with eight ministers, 1,238 Church members, and about 3,800 adherents or attendants on public worship.

The CHANNEL ISLANDS are situated nearer to the coast of France than to that of England; but they nevertheless belong to Great Britain, as the only remnants of the Norman dominions annexed to this country by William the Conqueror. They are ten or twelve in number, but the principal of those that are inhabited are Jersey, Guernsey, Alderney and Sark. The French language, manners, and ideas prevail to a considerable extent in most of the islands, but the people are remarkable for their loyalty to the British throne, and for their simplicity and earnestness in religious matters.

Methodism in the Channel Islands has an interesting missionary history, of which we can here give but a very brief outline. Strange as it may appear, it is in a certain sense the offspring of Methodist missions to America, nurtured and strengthened by noble-minded messengers of mercy from England. In the latter part of last century, Pierre le Sueur, a native of Jersey, went to Newfoundland as a trader; and whilst there he was brought to a saving knowledge of the truth through the instrumentality of the Rev. Lawrance Coughlan, a missionary who had been sent out at the instance of Mr. Wesley. He returned to *Jersey* in 1775, and delayed not to make known to his friends and neighbours, as best he could, according to his own experience, the way of salvation by faith in our Lord Jesus Christ. In his humble but pious efforts to do good he was ere long joined by John Tentin,

another convert from Newfoundland, and their united prayers and exhortations were made a blessing to many. In the course of a week or two twelve persons were awakened to a sense of their danger, and joined them in their devotions. In 1779 a pious sea captain arrived in Jersey, and gladly nnited with this little company of humble believers in their earnest efforts to serve God and to bring sinners to Christ. He preached in English, whilst Le Sueur and Tentin laboured in French, and 'the Lord added to the number daily such as should be saved.' In 1783 the little band of earnest Christians was further strengthened by the arrival of a few pious soldiers who had been recently converted, some in Winchester, and others in Southampton, through the instrumentality of the devoted Captain Webb, who had been successfully labouring in those places. Thus the way was prepared in the order of Divine providence for the introduction of Wesleyan Methodism into the Channel Islands.

These few poor but pious people in Jersey now wrote to England for a preacher; and when Mr. Wesley received the letter, Robert Carr Brackenbury, Esq., of Raithby Hall, Lincolnshire, was with him. This gentleman had been brought to God some time before, and had begun to preach; and being able to preach both in English and French he appeared to be just the man for the Channel Islands. Mr. Wesley told him so, when he nobly volunteered his services, and proceeded at once to Jersey. Having hired a house in St. Heliers, Mr. Brackenbury held meetings frequently for the religious instruction of all who were willing to attend. He also preached the Gospel with great success in various parts of the island, being cordially assisted in his efforts to do good by Mr. Le Sueur, the pious soldiers already mentioned, and others, whom he soon organised into a regular Methodist society. As the work advanced, in 1786 Mr. Wesley sent Adam Clarke to Jersey to assist Mr. Brackenbury, and so great

was their success, that they were soon able to report that 'societies were formed all over the island,' and that some of the converts were already called to preach the Gospel to their fellow countrymen.

Methodism had been introduced into *Guernsey* the year before, when Dr. Coke, on visiting the islands, took with him to that place a young French preacher named Jean Quitteville, who had recently been brought to God, and called to the work of the ministry, and who was made instrumental in the conversion of many of his fellow countrymen. In 1787 Adam Clarke visited *Alderney*, where he succeeded in planting the standard of the cross amid much opposition and peril. Whilst the good work was thus advancing in Jersey, Guernsey, and Alderney, the little isle of *Sark* was favoured with a few rays of Gospel light, and the whole group became, to a considerable extent permeated with the influence of Methodism. The origin and progress of this remarkable work of God was watched by Mr. Wesley with feelings of deep interest, and in the eighty-fifth year of his age he visited the Channel Islands himself, accompanied by Dr. Coke, when he 'saw the grace of God and was glad, and exhorted the people to cleave to the Lord with purpose of heart.' Many pages might be filled with interesting details concerning the subsequent history of Wesleyan Methodism in the Channel Islands; but our limited space forbids enlargement. It must suffice to say that both the English and French departments of the work have continued to prosper to the present time. Commodious chapels have been erected in all the principal towns and villages, and in many of the rural districts of the respective islands; and that in the six circuits into which they are divided, there are now nineteen ministers actively employed, who have 3,523 Church members under their pastoral care, with nearly 10,000 adherents or attendants on their ministry.

FRANCE AND SWITZERLAND.

The proximity of the Channel Islands to the coast of France was favourable to the extension of the work of God, as carried on by Wesleyan missionaries, to the European continent. It is doubtful, however, whether the way would have been opened for the commencement of operations there so early, had it not been for the circumstances which arose out of the war which was waged between England and France at the beginning of the present century, clearly showing how God in His providence can bring good out of evil, and cause 'the wrath of man to praise Him.' The origin of the French Wesleyan mission may be traced to the earnest efforts of Methodist ministers to benefit the thousands of French prisoners who were taken during the war and brought to this country. They were confined on board ships set apart for the purpose in several of our ports, but especially at Chatham and Portsmouth. The story of this work, with its astonishing results, is one of surpassing interest, but from lack of space we can only just glance at it here.

In the early part of the year 1810, the Rev. W. Toase, who was then labouring in the Sevenoaks circuit, and who had a knowledge of the French language, received a polite invitation from the commander of H.M. prison ship *Glory*, anchored in the Medway, to visit and preach to the French prisoners on board. This he did for the first time on the 7th of March; the result of this experiment was so encouraging, that he repeated his visits as frequently as his other engagements would permit. The sanction of the government authorities having been obtained for these services to be extended to other ships, through the intervention of Dr. Coke, at the following Conference Mr. Toase was stationed at Rochester, with the understanding that he should devote himself chiefly to this interesting department of Christian labour. This

arrangement enabled the zealous missionary, with the aid of a pious French preacher named Kerpezdron, who was sent to assist him, to establish preaching and teaching on board most of the prison ships connected with the depôt at Chatham. He also visited Portsmouth, where 9,000 French prisoners were confined in fifteen prisons, and where he met with the cordial co-operation of the Rev. Messrs. Beal and Edmondson, the resident Wesleyan ministers, in making arrangements for their instruction. Similar missions were commenced in Plymouth by Mr. Le Sueur, from Jersey, and at Dartmouth, by Mr. Etchells and others; and all this was preparatory to the introduction of Methodism into France, as will appear in the sequel.

These evangelical labours among the French prisoners were continued for three years, with the manifest tokens of the presence and blessing of God, and with the most beneficial results to the poor sufferers, many of whom were brought to a saving knowledge of the truth, whilst others were led to inquire what they must do to be saved. Several of those who had been made the happy partakers of the great salvation during their captivity wrote most pleasing and interesting letters to the missionaries after their return to France, expressive of their sincere gratitude for the blessings they had received while under their care, and of their earnest desire that their fellow-countrymen might be favoured with an opportunity of hearing that Gospel which had made them so happy. They had been furnished with an ample supply of copies of the Holy Scriptures and religious tracts; and there is reason to believe that some of them became, in a sense, Christian missionaries to their friends and neighbours, on returning home from their long and dreary exile.

When the war was over which had so long kept the continent of Europe in a state of constant ferment, the missionaries in the Channel Islands turned their attention

to the neighbouring coast, where some of their converts were already settled, and where the people generally manifested a willingness to hear the Gospel. In 1816 Mr. De Quitteville visited *Normandy*, and spent several weeks at Beuville, Periere, Condé, and Cherbourg, where he met with a kind reception, and preached to the people with evident tokens of the Divine blessing. Having formed a small society of sincere inquirers, and promised to use his influence with his brethren in their interests, Mr. Quitteville returned to Guernsey to resume the duties of his own station. In the early part of the following year, Messrs. Toase, Ollivier, and Le Sueur, visited the coast at such times as they could be spared from their respective circuits; and in 1818 arrangements were made for the occupation of several stations by resident missionaries, with the hope of giving permanency to the work. Messrs. Le Sueur and Cook were appointed to *Beuville and Condé*, Mr. Kerpezdron to *Mer*, and Mr. Ollivier to *Cherbourg*, with Mr. Toase, resident in Jersey, as general superintendent of the French mission, under the direction of the Missionary Committee in London. In the course of the following year the Rev. John Hawtrey was appointed to labour in *Paris*, where he was succeeded, after a considerable interval, during which the station was vacant, by the Rev. Messrs. Cook, Toase, Newstead, and others, who prosecuted the work under varied measures of success, amid many difficulties and discouragements, arising chiefly from the prevalence of popish superstition and infidelity. At length, by the blessing of God on the persistent efforts of the missionaries, the work was consolidated and extended in the French capital and neighbourhood. In 1862, a beautiful new chapel was built in Rue Roquépine, Paris, where religious services are regularly held every Sabbath, and frequently during the week, both in French and English. And more recently a number of *salles*, or mission halls, have been opened

for the preaching of the Gospel in various parts of the city and suburbs, for the special benefit of the *ouvriers*, and such as manifest an unwillingness to enter regular protestant places of worship. The work has also been extended to *Chantilly*, *St. Cloud*, *Rouen*, *Rheims*, *Calais*, *Boulogne*, and other places where the Gospel is faithfully preached both in French and English, and where a number of native labourers have been raised up as the fruit of the mission, to proclaim to their fellow countrymen in their own tongue the good news of salvation.

Any account of Wesleyan missions in France, however brief and condensed, would be incomplete without a distinct and emphatic reference to the evangelistic work carried on there by the zealous and devoted Rev. William Gibson and his worthy associates. A few years ago the Missionary Committee in London, with a view to supplement the labours of the French ministers already at work in Paris and neighbourhood, decided to make a strenuous effort to reach the masses by a system of direct agressive missionary labour. A liberal financial grant was made towards the support of the enterprise, additional labourers were employed, and the work was placed under the able superintendence of Mr. Gibson, who had previously laboured with success in the French metropolis. The plans adopted and the efforts made to enlighten those who were sitting in darkness, and to win souls for Christ, including a boat mission along the coast, are well calculated to answer the purpose, and a fair amount of success has been already realised. There is reason to hope for still greater results in time to come, if the means be supplied to carry on the work on a scale commensurate with its importance.

Since the organisation of a separate French Methodist Conference in 1852, the number of ministers has been extended to various districts in the south of France, and also to some parts of SWITZERLAND, where it had not previously been introduced. No true-hearted Methodist can

regard with feelings of indifference the native land of the saintly John Fletcher, vicar of Madeley. Although these mountainous regions were more highly favoured than many parts of the continent in former times, by enjoying a larger measure of Gospel light, yet in many places that light had faded away, and the people were fearfully dark and demoralised, when in 1839 the Wesleyan ministers in the south of France extended their labours to them. In the following year a missionary and an assistant were appointed to the *Upper Alps*, the very place where the celebrated Felix Neff had once laboured with such apostolic zeal and success, but where the people were now suffering from extreme spiritual destitution. Ultimately a permanent station was established at *Lausanne*, in the Canton de Vaud; and in 1867 a new Methodist chapel, college, and other ecclesiastical buildings were erected as a memorial of Mr. Fletcher, whose birthplace is at no great distance. Towards the cost of this elegant structure the Missionary Committee in London made a handsome grant from the jubilee fund, and some liberal contributions were received from other sources. This institution, which is called the *Student's Home*, has from the beginning been under the able superintendence of the Rev. James Hocart, and other eminent French ministers in succession, and it promises to be a valuable acquisition to the French Conference, affording as it does the means of training candidates for the ministry whose services are greatly needed. From this centre of spiritual light and influence, as well as from the mission stations in France and Switzerland generally, it may be reasonably hoped that in time to come the truth of God will go forth, which, with His blessing, may prove the means of salvation to thousands, and tend to check the popish superstition and infidelity which are so rife in those countries.

The brethren connected with the French Conference are labouring under manifold difficulties from the causes

already alluded to, and also from lack of funds to carry on the work with efficiency, most of their people being in poor circumstances; and they have a strong claim upon the sympathy and generosity of Christian friends in England and elsewhere. It is a pleasing fact, however, that notwithstanding the poverty of the soil, they are not labouring in vain, or spending their strength for nought. To say nothing of the manifest advantages derived by many of the inhabitants beyond the pale of our denomination from the reflex influence of Methodism, the French Conference has been able to report from time to time a goodly number of genuine converts who have been won to Christ by the saving power of the Gospel. The following figures represent the numerical strength of the Methodist Church in France and Switzerland, according to the report and returns issued by the French Conference of 1883: Number of chapels, 30; other preaching places, 149; missionary ministers, 29; local preachers, 100; class leaders, 117; Church members, 1,856; scholars, 2,531; attendants on public worship, 10,730.

GERMANY AND SWEDEN.

Both in its origin and subsequent course, Methodism in GERMANY presents itself to our view as pre-eminently a child of providence. About the year 1830, a young man named Christopher Gottlieb Müller left his native land and came to England to evade the conscription which was then being put in force, having a decided aversion to the life of a soldier. He obtained employment in London, and whilst resident there he was induced to attend the Wesleyan chapel in Great Queen Street. The word preached came with great power to his heart, and he was ere long made a happy partaker of the saving grace of of God. Soon after his conversion, when the danger he had apprehended had passed over, he returned to his German home at Winnenden, in the kingdom of Wurtem-

berg, and began to tell to his friends and neighbours what a precious treasure he had found. Being a man of ardent temperament and unquenchable zeal, Mr. Müller exerted himself in every possible way to save the souls of his fellow countrymen. He held meetings for exhortation, prayer and Christian fellowship in different places at stated intervals, and the effects produced by his humble labours were of a very extraordinary character. It is believed that in a comparatively short space of time scores and hundreds of sinners were savingly converted to God through his instrumentality, some of whom soon became his fellow labourers in the Gospel.

All who were thus brought under gracious influences Mr. Müller united in religious societies, after the Methodist plan as he had seen it in England; and if the discipline which he introduced was not so perfect as could have been desired, it was better than none, as it kept the people together, and the good work continued to prosper; nor were any means neglected that were likely to contribute to its permanent success. Every convert who was endowed with the gift of prayer or exhortation was immediately pressed into the service of the Lord by the zealous evangelist; and in the course of a few years the sphere of usefulness had so enlarged that he was enabled to report that his fellow labourers in the Gospel were *twenty-three* in number; that his plan of village services embraced *twenty-six* places, and that the number of persons admitted into his religious societies, after due examination and probation, was *three hundred and twenty-six*.

In the meantime Mr. Müller had placed himself in communication with the committee of the Wesleyan Missionary Society in London, with a view to obtain from them such aid and direction as they might be able to give. The mission would, no doubt, have been taken up by the Society at once, and prosecuted with vigour, had the way been clear to do so. But there were certain pecu-

liarities in the laws and ecclesiastical usages of the country which seemed to render it inexpedient to send regular Wesleyan missionaries to Germany at that time. It was, therefore, considered best for the time being to direct, encourage, and aid Mr. Müller and his coadjutors in every possible way in the prosecution of their noble enterprise, and to await the openings of Divine providence with regard to future action. For the long period of twenty-eight years did this zealous servant of the Lord labour under the direction of the Wesleyan Missionary Committee, by whom the necessary funds were supplied for carrying on the work. In the early part of 1858, worn out with incessant toil, but happy in the Saviour's love, good Mr. Müller was called to his reward in heaven, and his remains were conveyed to their last resting place amid the tears and lamentations of multitudes of people who had been benefitted by his evangelical labours.

The father and founder of the German Wesleyan mission having been thus removed from the scene of his hallowed toil, it became necessary to take immediate steps to provide for the carrying on of the work. In the first place the Rev. W. B. Pope, D.D., then stationed in Hull, was requested by the Committee to visit Germany, and to examine and report on the state and the needs of the mission. This led to the appointment, in 1859, of the Rev. John Lyth, D.D., to *Winnenden*, who for about five years rendered good service to the cause as general superintendent of the German mission. On the return of Dr. Lyth to England, he was succeeded by the Rev. John C. Barratt, who has continued ever since to superintend and direct the work in a very creditable and efficient manner. For some time he was assisted by two or three English brethren, but of late years the mission has been carried on chiefly by German preachers and evangelists, under the English superintendent. The most encourag-

ing features of this mission have been the large number of native labourers who have been raised up from time to time to preach the Gospel to their fellow countrymen, and the numerous cases of conversion to God which have occurred under their simple but powerful ministry. The work has moreover been ever growing and expanding. During the year 1881, a substantial, commodious, and attractive new chapel was erected and opened in *Stuttgart;* and some time ago a commencement was made in *Austria* and *Bohemia*, with hopeful prospects of ultimate success, although in the place last named the services were for some time prohibited by the government authorities. An increase of members has moreover recently been reported on the following stations, viz :—*Cannstatt, Bachnang, Stuttgart, Esslingen, Waiblingen, Winnenden, Prevorst, Murrhardt, Munich, Nuremberg, Glogau,* and *Vienna.* The following are the statistics of the Wesleyan Methodist German missions, according to the last returns :—Number of chapels, 17 ; other preaching places, 174; missionaries, 29; local preachers, 113; Church members, 2,080; scholars, 2,506; attendants on public worship, 8,587.

It is only just and fair to remark here that the above represents only a comparatively small portion of German Methodism. A still larger section of the work is carried on by the Methodist Episcopal Church of America, the statistics of which, as given in a recent report, are as follows :—Number of preaching places, 386; missionaries, 10 ; Church members, 6,092 ; scholars, 9,216. In connection with this important department of Christian labour, which was commenced several years ago by zealous German converts from the United States, there is also a college for the training of native preachers and teachers, and a printing press from which are issued thousands of religious books and periodicals in the vernacular language of the people every year. There is, moreover, another small body of Methodists in Germany which cannot be particu-

larly described here for want of space. It would be very pleasant to hear of the organic union of the different branches of John Wesley's large family in this and other countries.

A Wesleyan Methodist mission was commenced in SWEDEN in the year 1826, the Rev. Joseph R. Stephens being the first missionary, who was sent to *Stockholm* at the earnest request of a few English residents, with the double object of ministering to his fellow countrymen, and of diffusing the light of the Gospel among the native inhabitants. He addressed himself to the study of the Swedish language with commendable zeal and diligence, and in the meantime held religious services in English, both on board the ships in the harbour and on shore, which were duly appreciated by those who were able to profit by them. In 1830 Mr. Stephens was succeeded by the Rev. George Scott, D.D., who continued to labour with persevering diligence in Sweden for about twelve years, amid numerous difficulties, but with a fair measure of of success. After a commodious chapel had been erected in Stockholm, and the work had made encouraging progress, a storm of persecution arose, and a spirit of intolerance was manifested by the civil and ecclesiastical authorities, which resulted in the withdrawal of the missionary and the suspension of the mission, to the grief and disappointment of many to whom they had been made a blessing. Several years afterwards, when a better spirit prevailed and a greater measure of religious liberty was allowed by the authorities, the Methodist Episcopal Church of America extended its labours to Sweden as it had done before to Germany, where its agents have been very successful in winning souls for Christ, and in establishing a number of prosperous stations which promise to be a lasting blessing to the country, notwithstanding the difficulties with which the missionaries have still to contend.

SPAIN AND PORTUGAL.

At an early period earnest efforts were made by the Wesleyan Missionary Society to introduce the pure light of the Gospel into SPAIN. The first station occupied was *Gibraltar*, which is in fact an important English settlement and military fortress at the extreme point of the peninsula. It was about the commencement of the present century that a few pious soldiers quartered at this garrison sent a petition to Dr. Coke, earnestly requesting that they, and others who felt their need of religious instruction, might be favoured with the services of a Wesleyan minister. This led to the appointment in 1804 of the Rev. James M'Mullen as the first missionary to Gibraltar. He arrived there with his wife and child, after a stormy passage, in the month of September, and the work was commenced under the most trying circumstances. On landing he found the yellow fever raging with fearful violence. The fatal disease had invaded almost every family, and there was scarcely a house in which there was not one or more dead. The missionary's little child had no sooner breathed the tainted air than she was seized with the malady. On October 10th, her anxious father, fatigued with constant watching by the couch of affliction, was himself prostrated with fever, and on the 18th he was a corpse. Mrs. M'Mullen had borne up during these days of woe with wonderful fortitude, being sustained by her unwavering faith in the goodness and wisdom of God. But at the hour which ended the life of her dear husband, she was herself smitten with the shaft of the pestilence and followed him in a few days to the tomb.

Contrary to all expectation, the orphan child survived; and, as soon as possible she was sent under suitable care to England. In His kind providence the God of her parents gave her a home in the family of good Dr. Adam Clarke. That kind and fatherly man and his excellent wife brought up the little Gibraltar orphan girl as their

own daughter, and had the satisfaction of seeing her rise into womanhood well educated and pious. She became in the course of time the wife of a Wesleyan minister, the Rev. John Rigg, and lived to be the mother of a happy family and to see her children become the subjects of the saving grace of God, one of her sons being the Rev. J. H. Rigg, D.D., the esteemed principal of the Westminster training college. She finished her course in peace at Southport, on June 3rd, 1869, in the seventy-third year of her age.

After the lapse of four years another attempt was made to establish a Wesleyan mission at Gibraltar. The call being still pressing, in 1808 the vacant station was filled by the appointment of the Rev. William Griffith. On his arrival he received a cordial welcome from a few pious soldiers and others who had been anxiously looking for him, and he entered upon his work with a zeal and diligence which gave promise of success. Without loss of time a piece of ground was secured, and arrangements were made for the erection of a chapel. After many difficulties had been overcome, this desirable object was accomplished, and the building was opened for Divine worship in the early part of the year 1811, when a large congregation of the military with a few civilians attended. Mr. Griffith was succeeded by the Rev. Messrs. Gill, Wood, Davis, Rees, Croscomb, Dixon, Pratten, Barber, Stinson, Rule, and others in succession; but it is to the honoured minister last named that Gibraltar is more particularly indebted. Dr. Rule spent the long period of ten years in connection with this station and in earnest efforts to introduce the Gospel to other parts of Spain as well as to benefit the military at the garrison.

At different periods previous to his appointment, difficulties had been thrown in the way of soldiers attending the Wesleyan chapel; but he succeeded in securing for them full religious liberty, and henceforth all who

declared themselves Wesleyans, by education or preference, were duly paraded every Sunday morning and marched to their own place of worship. The attendance fluctuates very much, as a matter of course, by reason of the removal of regiments, and the liability of the men to be on duty at the hours appointed for Divine worship; but as many as four or five hundred of the military have sometimes been present at parade service. A blessed work of grace has moreover been experienced among the soldiers at this station from time to time, and we have met with pious men in different parts of the world, who gratefully attributed their conversion to the preaching of our missionaries at the 'Rock,' as they are wont to call it. There have also been important day schools always carried on at this station for the instruction of the rising generation of Spanish and English parentage, both protestants and Roman Catholics, and the results have been on the whole of a very encouraging character, some of the pupils having been ultimately savingly converted to God and employed as preachers and teachers among their fellow countrymen.

Gibraltar has generally been regarded as the *key* to Spain and other places in the Mediterranean in a religious and missionary sense, as well as in relation to political and mercantile matters; and if the idea implied in this figure has not been fully realised, the failure must not be attributed to any lack of zeal or want of effort on the part of the missionaries. A watchful eye has been constantly kept on Spain with a view to benefit its inhabitants by the circulation of the Scriptures and the preaching of the Gospel as openings presented themselves. In 1836 Dr. Rule visited Cadiz, Malaga, and Granada, hoping to extend the Wesleyan mission to those places. In the following year he appointed a Spanish schoolmaster to Cadiz, who in addition to his other duties held religious services at stated periods with a fair prospect of success; but ere long a storm of persecution burst forth, at the instigation

of the popish priesthood, which rendered it necessary to withdraw the agent and to relinquish the enterprise. Another attempt of the same kind was made in 1838, but with similar results, and for a long time the door seemed effectually closed against the Gospel.

In 1868 a revolution occurred in Spain, the queen being driven from her throne, and a provisional government being appointed to make arrangements for the future. When legislating on ecclesiastical matters, the *Cortes* decreed that Roman Catholicism should be the established religion of the state; but that full toleration should be allowed to any other professions of faith. The Wesleyan Missionary Society, in common with other bodies of Christians, gladly availed themselves of the opening thus presented by this extension of religious liberty in Spain; and missionary agents were appointed to establish schools and conduct religious services in *Barcelona*, the *Balearic Isles*, and other places as opportunities might present themselves. The work has hitherto been prosecuted with encouraging results, notwithstanding the opposition occasionally manifested by a bigoted and intolerant priesthood, and a few subordinate government officials under their influence. Some remarkable instances of conversion have occurred under the faithful preaching of the missionaries, and a goodly number of their converts have themselves become preachers and teachers for the benefit of their benighted fellow countrymen.

In common with Spain and all other countries where popery predominates, PORTUGAL stands in need of the pure light of the Gospel, and it is a pleasing fact that something is being done to meet the want. A few pious Methodists resident at *Oporto*, being anxious to worship God in their own way, built a little chapel in 1868, and wrote to England for a missionary. After some delay, in response to their earnest request, a missionary was appointed, and a promising beginning was made in the midst of many

difficulties, and in the face of much opposition on the part of Romish ecclesiastics and their minions. A fair amount of success has nevertheless already attended the enterprise, and more blessed results are anticipated in the near future.

In both Spain and Portugal the work of the Wesleyan mission is still in its infancy, but the following statistics are given in the last report:—Number of chapels, 5; other preaching places, 11; missionaries, 9; Church members, 365; scholars, 1,069; attendants on public worship, 1,630.

ITALY AND THE MEDITERRANEAN.

Perhaps there never was a country more completely closed against Gospel light and religious liberty than ITALY, till a comparatively recent period. As the home and head-quarters of the popish hierarchy, Rome was for many years carefully guarded against the introduction of protestantism in any form, and Divine worship within the city other than that of the Roman Catholic Church was strictly prohibited under the severest penalties. But all this is altered now, and the means by which the wonderful change was brought about is strikingly illustrative of the special providence of God. A few years ago there was a revolution in the civil government of the country, when the temporal power of the pope was overthrown, and Italy became a united kingdom under a constitutional sovereign. Henceforth religious liberty was proclaimed to be one of the elements of the new *regime*, to the great delight of the friends of missions in every part of the world.

The Wesleyan Missionary Society gladly availed itself of the opportunity thus afforded of making known the good news of salvation to an interesting but deluded people. In 1860 the Rev. Richard Green was appointed as the first Methodist missionary to Italy; and in the course of the following year he was joined by the Rev.

Henry J. Piggott, B.A. The two brethren took extensive tours to seek for the most suitable place for the centre of their operations. At length they fixed upon *Milan*, the most populous city in Italy, as their head-quarters for the time being, and they commenced their labours with the most sanguine hopes of success, being favoured with the assistance of Signor Basio, an Italian evangelist, who soon afterwards joined them. Mr. Green having been obliged to return to England was succeeded in 1863 by the Rev. T. W. S. Jones, who proved admirably adapted for the somewhat peculiar and difficult enterprise, as were also his honoured coadjutors. Mr. Jones and Mr. Piggott henceforth took the lead as to the general superintendence of the two departments into which the Italian mission was divided.

The blessing of God evidently rested upon the labours of His servants from the commencement of the enterprise, and in a short time the work extended to *Florence*, *Jura*, *Parma*, *Monza*, and many other towns and villages, where preaching places, Christian schools, and book depôts were established, and every possible means were employed to diffuse the pure light of the Gospel. At an early period the English missionaries gladly availed themselves of the services of Signors Lassolo, Ferretti, Ravioli, Mondo, and other native evangelists as their fellow labourers in the vineyard of the Lord. To these were added several others of the same class in after years, some of whom had been led to Christ by the kindly help and influence of the Wesleyan missionaries, and were thus numbered among the firstfruits of the Italian mission, whilst others had been previously awakened and enlightened by various means, but who were wishful to cast in their lot with the ministers and members of the Methodist Evangelical Church, which was speedily organised. Pre-eminent among the native Methodist evangelists now at work in Italy are Signors Sciarelli and Capellini, whose praise is

in all the Churches. The first-named is noted for his eloquence, zeal, and successful labours among his fellow countrymen generally, by whom he was known before his conversion as a Romish priest; and the second for his diligent and persevering efforts to benefit the men of the Italian army in which he was once a distinguished officer.

A few years ago suitable premises were procured and fitted up in *Rome* as a permanent Wesleyan church, with lecture hall, class rooms, and every necessary accommodation for carrying on evangelistic work. Since this period the cause has greatly prospered, and Rome has become the head of the Methodist district in the south, while *Naples* is the head of the other section of the work in the north, each of which is the centre of an extensive circle of mission stations occupied by earnest evangelists, all of whom are converted Italians except the two English general superintendents. It is pleasant to be able to add that the spiritual results of the mission have, all things considered, been most encouraging. The following are the statistics of the two Italian districts, according to the last returns:—Number of chapels, 7; other preaching places, 46; missionaries, 28; Church members, 1,444; scholars, 1,072; attendants on public worship, 2,506.

The islands and countries on the shores of the MEDITERRANEAN attracted the notice of the Wesleyan Missionary Society soon after its organisation in the early part of the present century, and for several years after Gibraltar was first occupied, earnest efforts were made to diffuse the light of the Gospel in the more distant classic lands of the east, the scenes of so many stirring events in ancient times. As early as 1824, the Rev. John Keeling was appointed to *Malta*, and the Rev. Charles Cook to *Palestine;* and the following year, the Rev. Donald Macpherson was sent to *Egypt* with a view to establish a mission station at *Alexandria*. In 1827 the Rev. Walter Oke Croggon was

appointed to *Zant*, and he was afterwards joined by the Rev. James Bartholomew with the hope of benefitting the inhabitants of *Greece*, as well as those of the *Ionian Islands*. In most of these places Christian schools were established, and services held for the religious instruction of the people; but after a few years of arduous toil and patient waiting, the results were so slender that the missionaries were withdrawn from these places and sent to cultivate more promising fields of labour.

The station that was longest occupied by the agents of the Wesleyan Missionary Society in the Mediterranean at the time alluded to was *Malta*, the scene of St. Paul's remarkable shipwreck and of other notable events. This island was favoured with the labours of a resident missionary for about twenty years, and was only given up in 1844, when numerous changes had taken place among the few English residents and the military quartered there, to whom his efforts were chiefly devoted, the native Maltese being strictly prohibited from attending protestant services by the Roman Catholic priests. It is a pleasing fact, however, that in 1869 Malta having once more become an important military and naval station for British troops and ships of war in the Mediterranean, the island was again occupied by the Wesleyan Missionary Society, chiefly for the benefit of the hundreds and thousands of soldiers and sailors generally located there. Two missionaries or chaplains are now usefully employed there, and a blessed work has been carried on for several years among the interesting classes of men just alluded to, 100 blue-jackets and military men being returned as class members, and still greater success is anticipated in time to come. The services of the Wesleyan chaplains during the short but fierce Egyptian war in 1882, will never be forgotten; and the establishment of a Soldiers' and Sailors' Home at Malta, and the erection of a commodious chapel opened in the spring of 1883, promise to give permanency to the work.

CHAPTER II.

AFRICA.

PRELIMINARY OBSERVATIONS — WESTERN AFRICA — SIERRA LEONE — GAMBIA — CAPE COAST — LAGOS — SOUTHERN AFRICA — CAPE OF GOOD HOPE DISTRICT — GRAHAM'S TOWN DISTRICT—QUEEN'S TOWN DISTRICT—BLOEMFONTEIN DISTRICT—NATAL DISTRICT—TRANSVAAL DISTRICT.

N referring to the map it will be seen that Africa is separated from Europe only by the Straits of Gibraltar, and the narrow Mediterranean Sea. Consequently, looking at the subject from a geographical point of view, this country appears next to demand our attention. On a continent embracing nearly one quarter of the globe, and measuring more than 4,000 miles in length, and nearly the same in breadth, we expect to find great diversity of scenery, soil and climate; but our limited space forbids our entering into geographical and historical details. We must confine our attention chiefly to the people, and to the means which have been employed for their social and moral elevation at those places which have been occupied by the great missionary society whose toils and triumphs we have undertaken briefly to describe.

WESTERN AFRICA.

Northern Africa was known to the ancients, and figured largely in the history of former times; the countries situated south of the Mediterranean now known as

the Barbary States, being the seats of populous cities and mighty empires at an early period; but the western coast of the great continent, facing the Atlantic Ocean, only became known to the civilised world at a comparatively recent date. The Portuguese navigators were the first to explore these extensive regions, Diniz Fernandez discovering Cape Verd in 1446, and Lancelot entering the mouth of the Senegal the year following. In 1471 the Portuguese reached the Gold Coast; five years later, Diego Cam sailed from Elmina in quest of new shores farther south, and after passing Cape St. Catharine, he entered the mouth of the river Zaire, or Congo, as it was afterwards called. In after years, the Dutch, French and English appeared on the scene, attracted by the profits arising from the infamous slave trade, which soon became the prime object of desire to avaricious merchants and mariners of all nations. In the course of time the English became dominant in this part of Africa, as they did afterwards in other regions, and their mercantile factories and slave baracoons were established at various points all along the coast.

The population of Western Africa, so far as it became known to the European merchants and slave dealers connected with the establishments just mentioned, and to travellers who occasionally went some distance inland, were found to be entirely of the negro race, with the exception of a few wandering Arabs, called 'Moors,' who had come from the far distant east. On a closer acquaintance these negroes appeared to belong to various tribes or nations, speaking different languages and dialects, and acknowledging the authority of their respective petty kings or chieftains. Their social and moral condition was originally one of extreme degradation, ignorance and superstition, and the prevalence of war and slavery threatened their utter ruin. They were divided into two classes, namely, Mohammedans and pagans; but there was little differ-

ence between them as regarded their intelligence or moral character. The natives of the western coast were not deficient in aptitude for learning, however, and they soon picked up a smattering of the language of the Europeans with whom they came in contact. But it must be confessed with grief and sorrow that the first words which they learned were too frequently those of oaths and curses, and they derived no benefit whatever from their intercourse with white men who came to their country on purpose to drag their children into slavery, and whose example and influence were injurious in many ways.

At length the time came when the simple-minded natives of Western Africa were given to understand that all white men were not slave dealers, intemperate and wicked; but that there were some at least beyond the great 'salt water' who sympathised with them in their sufferings, and who were anxious to raise them to a better state. At length events transpired which gave a pleasing proof of this. A few noble-minded Christian philanthropists in England conceived the idea of establishing free settlements on the western coast of Africa, with a view to encourage legitimate commerce and civilisation, and thus to counteract the infamous slave trade, and if possible to annihilate it all together. It was in connection with these settlements that the first efforts were made by the Wesleyan Missionary Society for the evangelization of Africa.

SIERRA LEONE.

The first British settlement formed on the western coast of Africa, the avowed object of which was the suppression of the slave trade, and the social and moral improvement of the natives, was called *Sierra Leone*, from a river of that name on the southern bank of which Freetown, the capital, was built, in latitude 8° 3′ N., and longitude 10° 11′ W. It was commenced in 1787, the

first settlers being a few adventurers from England, and a number of coloured persons from Nova Scotia. To this place a number of negroes were afterwards brought from time to time, who were rescued from slavery by British men-of-war employed in cruising along the coast to intercept slavers, and so put an end to the horrid traffic in human beings. These 'Liberated Africans,' as they were called, were located on lands allotted to them, under the supervision of the colonial government, and settled in villages according to their respective tribes or nationalities. They soon learned to speak broken English, and by degrees became an industrious and thrifty community, ultimately numbering not less than 50,000 persons. It was among these people that missionary operations were first commenced, with the hope of ultimately reaching through them the neighbouring native tribes in the interior.

It was on November 12th, 1811, that the Rev. George Warren, the first Wesleyan missionary to Africa, landed at Sierra Leone. He was accompanied by three school teachers who were sent out by the Society to aid him in his work of instructing the rising generation and otherwise. On their arrival in Freetown they found a small Methodist society already formed by a few of the settlers from British North America, who had been brought to a saving knowledge of the truth under the faithful preaching of Wesleyan missionaries there. Two or three of the more intelligent of the members had been acting as leaders, exhorters, and preachers, for the edification of their brethren and sisters in Christ, and the little flock hailed with joy the arrival of the mission party from England, having repeatedly written to Dr. Coke requesting that help might be sent to them. The missionary and his companions also met with a cordial reception from the governor of the settlement and other officials, and they commenced their labours with a pleasing prospect of success. The plain and pointed ministry of Mr. Warren was

greatly blessed to the spiritual good of the Nova Scotia settlers, liberated Africans, and others; but his course of useful labour was soon terminated to the great grief and disappointment of the people. He was stricken with fever and died in the Lord, on June 12th, 1812, about eight months after his arrival in the colony, being the first of a large number of Wesleyan missionaries who have fallen a sacrifice to the trying climate of Western Africa.

A delay of nearly two years occurred before a suitable missionary was found for Sierra Leone. At length the Rev. William Davies and his excellent wife were sent out to occupy the vacant station. They arrived in safety on February 13th, and entered upon their work in the true missionary spirit. The following rainy season was extremely unhealthy, and many Europeans were cut down by fever; but Mr. and Mrs. Davies passed through their 'seasoning' favourably, and continued to pursue their useful labours for some time with gratitude and joy. Towards the close of the year, however, they were both prostrated by fever at the same time, and on December 15th, ten months after she arrived in the colony, Mrs. Davies breathed her last, after expressing with her latest breath her firm reliance on the atonement.

The lonely and bereaved missionary, on recovering from his illness, was soon at his post of duty, endeavouring to point the sable sons and daughters of Ham to the 'Lamb of God, which taketh away the sin of the world;' and the blessing of the Almighty rested upon his labours. Mr. Davies was spared to prosecute his beloved work with success during the following year, and on December 26th, 1816, he had the pleasure of receiving the Rev. Samuel and Mrs. Brown, who were sent out by the parent society to his aid, or to relieve him if necessary. Mrs. Brown had only been in Africa seven months and two days, when she also was called to her eternal rest. She died

in peace on July 28th, 1817, sincerely regretted by all who knew her. The two missionaries thus bereaved toiled on together in the service of their Divine Master, encouraged by his presence and blessing, till the end of the year, when repeated attacks of fever rendered it necessary for Mr. Davies to embark for England, and Mr. Brown was left alone on the station.

The next reinforcement of labourers consisted of Messrs. Baker and Gillison, two single young men, who were sent out by the society to relieve Mr. Brown, who in consequence of the failure of his health and the loss of his wife, needed a change. The two new missionaries landed in Sierra Leone on the morning of February 14th, 1819. It was the holy Sabbath, and they proceeded at once from the ship to the chapel where they opened their commission without delay, one of them preaching in the morning and the other in the evening to crowded and delighted congregations. The two young missionaries were united by the strongest ties of Christian love, and for a time they laboured together with a pleasing measure of success. But Mr. Gillison had only been about six months in Africa when he fell a sacrifice to the climate as others had done before him. He died happy in the Lord on August 10th, 1819. Mr. Baker was himself ill at the time, but as soon as he was a little better, he preached the funeral sermon of his dear departed friend and brother, and proceeded with his work as best he could in the name and strength of the Almighty. In the course of the following year a gracious outpouring of the Holy Spirit was experienced at Sierra Leone; and as the result of the revival, upwards of two hundred new members were added to the society, making the total number at that time 470. In reference to the genuineness of this work Mr. Baker writes: 'I do not hesitate to say of nearly all those who have been added, I have no more doubt of their

conversion than I have of my own. The work has produced a general reformation.'

In the latter part of 1820, the Rev. John and Mrs. Huddlestone embarked for Sierra Leone, and they landed in safety in Freetown, on November 8th. Early in the following year they were joined by the Rev. George Lane. Both of these zealous missionaries fell a sacrfice to the climate. Mr. Lane died on April 16th, 1823, and Mr. Huddlestone on July 20th, in the same year. They were succeeded in after years by the Rev. Messrs. Piggot, Counties, May, Munro, Peck, Keightley, Ritchie, Maer, Clarke, Crosby, Sanders, Pattetson, Badger, Dove, Edwards, Fleet, Jehu, Raston, Annear, Quick, Amos, Wayte, Griffiths, Wrench, Lewis, Edney, Gilbert, Fletcher, Reay, Teal, Dillon, Barrowclough, Weatherstone, Champness, Coe, Bridgart, Wray, Hulbert, Berry, Blanchard, Hall, Godman, and many others in more recent times; and it is a mournful fact that more than half of them fell victims to the climate, whilst others returned to their native land with health and constitutions completely shattered. Although the period of service of some of these devoted servants of God was brief and chequered, their labours were not in vain in the Lord. They were the honoured instruments in bringing many souls to Christ, and in building up the Church of the Redeemer.

The subsequent history of the Wesleyan mission at Sierra Leone, extending over more than half a century, was characterised by similar events to those which marked its commencement. It presents to our view a constant succession of toils and triumphs, joys and sorrows, afflictions and bereavements, relieved however by frequent revivals of religion and ingatherings of precious souls into the fold of Christ, on a scale which has seldom been equalled, and perhaps never surpassed in the history of the missionary enterprise. It was these evident manifestations of the Divine presence and blessing which sus-

tained the devoted missionaries in their arduous labours and frequent sufferings, and comforted the hearts of many of them in the hour of death; for they counted not their lives dear unto themselves, so that they might finish their course with joy, and the ministry which they had received of the Lord Jesus, to testify to the Gospel of the grace of God.

When the work had been well established in *Freetown*, the capital of the colony, and arrangements made for its permanency by the erection of chapels and school buildings, it was gradually extended to the outlying villages and rural districts of the colony. Before many years had elapsed prosperous stations were established at *Gloucester*, *Regent*, *Wellington*, *Kissy*, *York*, *Kent*, *Wilberforce*, *Hamilton*, and other places as far as the island of *Sherbro*, where commodious chapels were erected, congregations gathered, societies formed, schools established, and the whole country became permeated with the leaven of Gospel truth. And what was still better, among the fruits of the mission were a number of young men, who, after a course of training in the schools, became useful assistants to the missionaries as teachers and preachers of the 'glorious Gospel of the blessed God.' Thus it came to pass eventually that most of the stations were manned by native ministers and teachers, so that a comparatively small number of European missionaries are now required to superintend the work, and to take the oversight of the institutions which have been established for the higher education of both male and female pupils, as well as for the training of additional native agents. This circumstance, together with the improved sanitary condition of the settlement, has lessened the risk to European health and life, and rendered an appointment to labour in Sierra Leone scarcely more hazardous than a mission to any other tropical country.

For several years much concern was felt by the friends

of the enterprise that Sierra Leone did not prove, as was at first expected, a key to inner Western Africa to open the way for the entrance of Christianity as well as of commerce; but there is now a fair prospect of this defect being remedied. Under the able and energetic superintendence of the Rev. Matthew Godman, arrangements were made a few years ago for the commencement of new stations in the Limba, Mabang, Susa, and other countries in the more distant interior. The work is now carried on at some of these places with cheering prospects of success. The following statistics represent the present numerical strength of Wesleyan missions in the Sierra Leone district: Number of chapels, 35; other preaching places, 29; missionaries, 15; local preachers, 127; Church members, 6,433; scholars, 3,224; attendants on public worship, 20,229.

GAMBIA.

The next mission established by the Wesleyan Society on the western coast of Africa was on the river Gambia, and it is with peculiar feelings that we attempt a description of this place, inasmuch as it was the station on which the present writer commenced his long and eventful missionary career more than fifty years ago. The Gambia is a noble river, and is justly regarded as one of the grand highways prepared by Divine providence by which easy access may be gained to the vast and populous interior of north-western Africa; and when we repeatedly navigated its turbid waters in native canoes and other small craft in 1831, and planted the standard of the Cross nearly three hundred miles inland from the coast, we indulged the pleasant dream that further advances would be quickly made, and that ere long the whole continent would be won for Christ. This beautiful vision has not yet been fully realised, but the progress which has been made towards it will be seen from the following brief sketch.

In the year 1816, an English settlement was formed on the island of *St. Mary*, about twelve miles from the mouth of the Gambia in latitude 13° 30′ N. and longitude 15° W. on which a town was built and called *Bathurst* in honour of the noble earl of that name. Nothing was done, however, for the religious instruction of the settlers, white or coloured, till 1821, when the Wesleyan Missionary Society commenced its labours there. The first missionary sent out from England was the Rev. John Morgan, who was soon afterwards joined by the Rev. John Baker, from Sierra Leone. The two zealous missionaries were somewhat perplexed at first as to which would be the best locality to commence their labours. At length they fixed upon a place called *Mandanaree*, in the kingdom of *Combo* on the mainland, about eight miles from St. Mary's on the southern bank of the river. In the true missionary spirit they commenced to fell the trees and clear the ground which they had obtained from the native king or chief, and to build a rude house in which to dwell, with a large room for religious services. This they accomplished in the course of a few weeks, with the help of the natives; but they soon discovered to their sorrow that they had selected a very unhealthy place for the station, as they were both attacked with fever at an early period of their labours. The people, moreover, who were of the Mandingo tribe, and rigid Mohammedans, would not attend to their instructions, and they were much discouraged. Under these circumstances they resolved to remove to St. Mary's, where they could obtain medical aid in sickness, and where the natives being chiefly Jollofs, were more docile and willing to be taught. Here the missionaries had occasionally preached ever since they came to the country, and henceforth St. Mary's became the headquarters of the Gambia mission.

The advantages of this change of station were soon manifest, and from the very first the blessing of God rested

upon the labours of the missionaries. Several of the natives were brought to a saving knowledge of the truth and united in Church fellowship at an early period, whilst at the same time a school was established for the instruction of the rising generation under the most promising circumstances. Before the end of the first year, however, the health of Mr. Baker having completely failed he embarked for the West Indies by direction of the missionary committee, and the Rev. William Bell was sent out from England to take his place. He arrived at St. Mary's, January 28th, 1822; but, although apparently well adapted for the work, his course was soon run. He was cut down by fever on March 15th, forty-six days after his arrival, the first of a long list of devoted labourers who afterwards fell a sacrifice to the climate, in connection with the Gambia mission.

Mr. Morgan being thus left at St. Mary's alone, the brethren at Sierra Leone sent the Rev. G. Lane to his assistance. This arrangement, although well meant, was not of much advantage to the Gambia station, as the amiable young man was soon entirely disabled by affliction, and obliged to return to Sierra Leone where he died soon afterwards. On hearing of the loss which the mission at the Gambia had thus sustained, the committee sent out the Rev. Robert and Mrs. Hawkins, who arrived at St. Mary's on April 14th, 1824. The mission was now put on a more permanent footing, a substantial stone building being erected for its use, with a large room for a school and religious services on the ground-floor, and accommodation for the residence of the mission family above. Mr. Morgan having had repeated attacks of fever returned to England soon afterwards, and when Mr. and Mrs. Hawkins had passed safely through their 'seasoning,' they continued their work with a fair measure of success. The mission school began to present a very pleasing appearance, the girls' department having for the first time the kindly

supervision of a Christian white lady, which was a great advantage.

Mr. and Mrs. Hawkins did good service for the Gambia mission during the period of their appointment, and they were spared to return to England in the month of May, 1827, being relieved by the arrival of the Rev. Samuel Dawson, who had just lost his wife at Sierra Leone. Mr. Dawson laboured under great disadvantage in consequence of his painful bereavement, there being now no suitable person to attend to the girls in the mission school, and to exercise that motherly influence among the people which belongs especially to the missionary's wife. He did his best, however, under the circumstances, and was spared to return to England in the latter part of 1828, having been relieved by the arrival on November 18th, of the Rev. Richard and Mrs. Marshall. The station being once more favoured with the genial influence of a European lady as well as with the earnest services of a faithful missionary, a cheering measure of prosperity was realised. In the order of Divine providence this was of comparatively short continuance, however. After labouring successfully for about a year and nine months, Mr. Marshall was suddenly cut down by malignant fever on August 19th, 1830. Two days after her afflictive bereavement Mrs. Marshall embarked for England with her infant son and an African nurse. She arrived in Bristol in a state of great mental and bodily weakness; and being seized with convulsions she expired about forty-eight hours after she landed, before she had an opportunity of seeing any of her friends who resided in the north. Thus was the Gambia mission left without a missionary, and the settlement without a minister of any denomination.

It was at this crisis and under these circumstances that the present writer was appointed to occupy the vacant station at the Gambia. Embarking with my devoted wife in the early part of the year 1831, we arrived at St.

Mary's on Thursday, March 10th, where we met with a most cordial reception from the few native converts who had been left in the interim as sheep without a shepherd. We commenced our work in the name and strength of the Lord, and His blessing rested upon our efforts. Having re-organised the mission school, examined the society, visited the people, and regulated the services, I began to look about with a view to the extension of the work; having already two young men under my care, who appeared well adapted for native teachers, interpreters and exhorters. In the course of a few months I paid my first visit to *Macarthy's Island*, nearly 300 miles up the Gambia, with a view to collect information, and to prepare the way for the commencement of a new station there. This desirable object was accomplished on the occasion of my second visit in the early part of the following year after the termination of a native war which had raged for five months in the interim. Then I took with me a native teacher, erected a rude building as a place of worship, commenced a mission school, and left the native assistant in charge. Twelve months afterwards I visited Macarthy's Island for the third time, and rejoiced to see the progress which had been made in every department of the work. For more than half a century the light of the Gospel has continued to shine there with varying degrees of brightness, and in time to come it will no doubt prove to be a still more important centre of light and influence, as well as an important step in advance towards the interior of this part of the 'dark continent.'

Meanwhile the work at St. Mary's prospered, the schools were well attended, the congregations increased, and a goodly number of native converts were gathered into the fold of Christ, notwithstanding the numerous difficulties with which we had to contend. These difficulties arose chiefly from repeated attacks of fever, and from a war which broke out between the British settlement and

a powerful tribe of Mandingoes inhabiting the northern bank of the river, as well as from the prevailing ignorance and superstition of the people among whom we laboured. Being the only Christian minister of any denomination in the country, I had to perform the duties of military and colonial chaplain by appointment of the governor in addition to those of a Wesleyan missionary. Consequently every Sunday forenoon I had to proceed from our own chapel to the church in the garrison, to conduct a second service for the benefit of government officials and others, to say nothing of visiting the hospital and prison, and attending to all the marriages, baptisms, and funerals in the colony. This amount of labour, in addition to my every-day duties in connection with the schools and station, I found very arduous in a tropical and sickly climate; but the Lord sustained me, and I and my dear wife were very happy in our work.

In the year 1833, having fulfilled the period of our appointment to the Gambia mission, we were relieved by the arrival of the Rev. William and Mrs. Fox to take our place at St. Mary's, and the Rev. Thomas and Mrs. Dove for the new station at Macarthy's Island. Thus were we providentially spared to return to our native land, and soon afterwards favoured to engage in other fields of foreign service, with health much impaired it is true, but thankful for life. During all the years that have since intervened we have never ceased to feel a deep interest in Western Africa as the first scene of our humble missionary labours.

The subsequent history of the Gambia mission resembles in its main features that of other similar enterprises on different parts of the western coast of Africa, where the climate is so inimical to the health of Europeans, and where human life is so uncertain. It was a constant conflict with heathen darkness, affliction and bereavement, relieved occasionally by gracious manifestations of the

Divine presence and blessing, and visible fruit of missionary labour, which more than compensated for all the sufferings and privations to which the faithful servants of God were exposed in their self-denying efforts to carry on the work. The missionaries who were appointed in succession to labour at St. Mary's and Macarthy's, for several years after the date last named, were the Rev. Messrs. Fox, Dove, MacBriar, Swallow, Moss, James, Symons, Chapman, Parsonson, Godman, Lean, Wall, Wilkinson, Parkinson, English, Badger, Meadows, Bridgart, Gurney, Peet, Cooper, Daw, Southern, Tyas, Quilter, and several others in more recent years, many of whom nobly fell at their respective posts of duty, whilst a few were spared to labour in other lands. It is painful to think of the number of devoted missionaries and missionaries' wives who have fallen a sacrifice to the climate of the Gambia, and found graves in African soil. But, thank God, they did not live and labour and die in vain; they 'rest from their labours and their works do follow them.'

From the headquarters of the mission at *Bathurst*, on the island of St. Mary, the work has spread to *Soldier's Town*, *Jollar Town*, *Melville*, and other villages in the neighbourhood; and also to *Barra Point*, *Albrida*, *Seca*, *Cape St. Mary's*, *Sabbijee*, and other places in the neighbouring kingdoms of *Barra* and *Combo*, to say nothing of *Macarthy's Island*, *Ndorrah*, *Nyaarbantang*, and other places on the Upper River. And if the Gambia has not yet proved to be one of the grand highways from the low and swampy coast to the more healthy highlands of the distant interior and to the valley of the *Upper Niger*, according to the pleasant dream of our youth, we firmly believe that the pleasing thought will some day be realised.

The following statistics will show the present numerical strength of the Gambia mission and the general state of the work:—Number of chapels, 11; other preaching places, 10; missionaries, 4; local preachers, 29; Church

members, 826; scholars, 430; attendants on public worship, 3,300.

CAPE COAST.

It was not till a comparatively recent period that the Wesleyan Missionary Society commenced operations at Cape Coast, where there is a populous settlement and a noted castle or fortress, in latitude 5° 6′ N. and longitude 1° 10′ W., for the protection of British commerce. The way was opened for the commencement of the enterprise in a somewhat remarkable manner. About the year 1834, when there was no missionary nor Christian minister of any kind in the country, the spiritual darkness and destitution which enveloped the minds of all classes were appalling to contemplate. There was a small school, however, at the castle supported by government, and in this humble institution several coloured youths learned to read the Scriptures; a few of whom became so impressed with what they read that they formed themselves into a little society or class to read the Bible together at stated periods. At length their copies of the sacred volume, which were from the beginning deficient in number, became nearly worn out, and they knew not where to obtain more. At that time Captain Potter, the master of a British merchant-ship, happened to be at Cape Coast, and knowing his benevolent disposition they applied to him, respectfully requesting that he would kindly bring them a supply of copies of the sacred book when he next came to the coast. The good man naturally inquired into the circumstances of the case, and eventually became so interested in the youthful students that he promised to comply with their request.

On his arrival in London, Captain Potter did more than he promised. He not only obtained the needful supply of Bibles, but he called at the Wesleyan Mission House, and after stating the whole case and dwelling with deep feeling on the spiritual necessities of Cape Coast and neighbouring regions, he nobly offered to take out a mis-

sionary free of cost to the society, and to bring him back if the enterprise failed. The generous offer was accepted by the committee, and the Rev. Joseph Dunwell, who was appointed to commence the new mission, embarked with Captain Potter on the occasion of his next voyage, and arrived in safety at Cape Coast on January 1st, 1835.

The zealous young missionary met with a cordial reception from Governor M'Lean and the colonists generally, and the native youths already mentioned were delighted with the books brought out for them, and still more so with the prospect of being thoroughly instructed in the knowledge of God's holy word. He opened his commission to preach the Gospel in Africa under the most encouraging circumstances; and both at Cape Coast and in other parts of Guinea which he visited his labours were owned and blessed by the great Head of the Church. His course of hallowed toil, like that of many others on this pestilential coast, was, however, very short. He was attacked with fever of such a malignant type that it baffled the power of medical skill, and he died happy in God on June 24th, before he had been six months in the country; the first of a long list of faithful labourers who, alas! fell a sacrifice to the climate in connection with this mission also.

Some time after the lamented death of Mr. Dunwell, two other missionaries and their wives, the Rev. George O. and Mrs. Wrigley, and the Rev. Peter and Mrs. Harrop, were sent out by the committee to occupy the vacant station; the party first named arriving at Cape Coast on September 15th, 1836, and the others on January 15th, 1837. They commenced their work in good health and spirits, and laboured with much success during the short time that they were permitted to live; but within the short space of fifteen months the whole of this noble band of labourers were numbered with the silent dead, having been cut down by fever in rapid succession. Indeed, both

Mr. and Mrs. Harrop died in about three weeks after their arrival. They finished their course and were called to their rewards in the following order:—Mrs. Harrop on February 5th, Mr. Harrop and Mrs. Wrigley on February 8th, and Mr. Wrigley on November 16th, 1837.

The next missionary sent out to this part of Western Africa was the Rev. T. B. Freeman, who arrived at Cape Coast with his amiable and newly married wife, on January 3rd, 1838. The course of Mrs. Freeman was soon run, however. She was seized with fever soon after she landed, and died on February 20th, within seven weeks of her arrival. On February 13th, 1840, the Rev. Josiah and Mrs. Mycock, and the Rev. Robert Brooking arrived at Cape Coast, having been sent out to reinforce the mission, and to enable Mr. Freeman to visit England. This party were all mercifully spared to return home after fulfilling different periods of service on the coast. Early in the year 1841, Mr. Freeman with Mrs. Freeman (second) returned to Africa, accompanied by the Rev. Thompson and Mrs. Hesk, the Rev. Samuel A. and Mrs. Shipman, and the Rev. Messrs. Watson, Thackuray and Walden. They arrived at Cape Coast on February 1st, and entered upon their work in the true missionary spirit. This was a large and valuable accession of devoted labourers, but the ranks were soon thinned again by death. Mrs. Freeman died on August 25th following, and Mrs. Hesk three days afterwards. Two of the brethren of this party were also called to rest from their labours soon after their arrival; Mr. Thackuray on May 4th, and Mr. Walden on July 29th, respectively. Thus four out of the nine died within seven months of the date of their landing on the shores of Africa, and the fifth, Mr. Shipman, finished his course on February 22nd, 1843, after labouring with success for two years.

In after years the course of this interesting and important mission was much the same as that of others already

described, so far as trials and difficulties, afflictions and bereavements were concerned. A number of faithful and devoted missionaries were from time to time appointed to labour on this part of the pestilential coast, several of whom found graves in African soil as others had before them, whilst a few were spared to return home with their health and constitutions seriously impaired. Among these may be mentioned, the Rev. Messrs. Allen, Wayatt, Rowlands, Watkins, Chapman, Annear, Martin, Greaves, Brooking, Wharton, Findlay, Addison, Harrop, Hillard, Hart, Gardener, Richards, West, Milward, Gurney, Champness, Morris, Sharp, Davies, Sykes, Taylor, Robinson, Cuthbert, Richmond, Rose, Grimmer, Picott, Rbodes, Spencer, and a few others in more recent times. Some of these names are still embalmed in the affectionate remembrance of those who were brought out of heathen darkness into the marvellous light of the Gospel through their instrumentality.

Thus far our record of the Cape Coast mission, like that of other kindred enterprises, has been tinged with gloom and sadness; but we beg to assure our readers that there is a brighter side of the picture on which it would be very pleasant to dwell at length if space permitted. We may briefly state, however, with unwavering confidence, that the precious lives which were sacrificed, and the monies which were spent on this and other missions in Western Africa at an early period, were not given in vain. Hundreds and thousands of precious souls were won for Christ from time to time, and in the course of years the work was extended from *Cape Coast Town*, the head quarters of the mission, to *Dix Cove*, *Elmina*, *Anamabu*, *Domanasi*, *James Town* (*Acrah*), *Winnibah*, and far away into the interior even to *Kumasi*, the blood-stained capital of *Ashanti*. On these and numerous out-stations, on what is called the Gold Coast, Christian sanctuaries were erected, congregations gathered, native Churches organised,

schools established, and all the machinery for the effectual carrying on of evangelistic work was put in full operation. And what is better still, among the native converts were many bright, intelligent young men, who after a period of training in the mission schools and institutions, have been called into the work, and are now usefully employed as teachers, catechists, and native ministers; so that now the work is carried on chiefly by native agents, under the supervision of European missionaries, with much less risk to health and life than formerly, and with the continued presence and blessing of the great Head of the Church.

The following statistics will show the numerical strength and present state of the respective stations included in the Gold Coast district:—Number of chapels, 45; other preaching places, 54; missionaries, 15; local preachers, 233; Church members, 5,741; scholars, 2,433; attendants on public worship, 24,150.

LAGOS.

A few years ago a British settlement was formed on an island in the bight of Benin, Western Africa, called Lagos, formerly a notorious slave depôt, but now a centre of legitimate commerce, civilisation and Christian missions. It is situated close to the mainland, in latitude 6° N. and longitude 4° W., in the mouth of a considerable river, and near to an extensive system of lagoons, which afford remarkable facilities for water communication with the populous interior by means of native canoes and other vessels of light draught. From its rapid progress since its commencement, the colony of Lagos bids fair to equal and even to surpass most of the other settlements on the coast. The way was opened for the extension of the labours of the Wesleyan Missionary Society to this part of Western Africa, by a system of emigration from Sierra Leone which was commenced in the year 1842, when the suppression of slavery and the slave

trade made it safe for the natives to travel, and seek for their relatives and friends in the countries from which they had been stolen in the days of their youth. Many of these liberated Africans had been fairly educated and brought under religious influences, by the blessing of God on the labours of the missionaries in the land of their sojourn. Great was the surprise and joy of their fellow countrymen to see the emigrants so changed in their appearance, dress, and manners by their emancipation and residence in a British colony; and greater still was their amazement when they found that many of them could read and write and pray to the true and living God. When they related the story of their conversion, and the general effects of the Gospel at Sierra Leone, a strong desire was expressed that missionaries should be sent thither also, to show to the people the way of salvation. Hence arrangements were eventually made to occupy this new and promising section of the mission field.

Lagos first appeared on the list of Wesleyan mission stations in 1854, but for several years previously missionaries and teachers had been successfully labouring at *Badagra* and *Abbeokuta*, and henceforth that place became the recognised headquarters of the work. In after years the missionaries extended their labours to *Porto-Novo*, *Whydah*, and other places in the *Yoruba* and *Popo* countries, and the new stations which were formed were attached to the Gold Coast district. The geography of this part of the coast and the language of the people were so totally different from those of the neighbourhood of Cape Coast, that in 1877 it was deemed desirable to form the stations into a separate district, designated the 'Yoruba and Popo district,' from the importance of these populous regions, and their proximity to Lagos. On its formation the new district was placed in charge of the Rev. John Milum, as the first chairman and general superintendent, who devoted himself to the work in this neighbourhood for

several years with a zeal and earnestness worthy of the highest commendation.

The expansion of the work in Lagos itself during the past few years has been very remarkable. Five chapels are now occupied every Sabbath, and preaching is carried on, chiefly by native ministers and local preachers, under the direction of the energetic European superintendent, in the English, the Yoruba and the Fanti languages. Twelve day schools are in active operation, and a high school for the training of native teachers, preachers and others, has recently been erected and opened. The native converts display remarkable zeal and benevolence in their efforts to support the mission, about £1,600 having been contributed for various objects in the Lagos circuit during the past year. The other principal stations in the district, in addition to those already named, are *Yaba*, *Ahgwey*, *Little Popo*, *Griji*, and *Porto-Seguro*. At several of these places the work is prosperous, and at others it is reviving, whilst extensive districts both in the Yoruba and Popo countries and on the banks of the Niger, where the people are willing to receive the Gospel, remain unoccupied for want of men and funds, which it is earnestly hoped will soon be supplied.

The present numerical strength and general state of the Wesleyan missions in the Yoruba and Popo districts will appear from the following statistics taken from the last report:—Number of chapels, 17; other preaching places, 7; missionaries, 10; local preachers, 47; Church members, 1,538; scholars, 1,359; attendants on public worship, 3,053.

The chief hindrance to the progress of civilisation and Christian missions in Western Africa has hitherto been the unhealthiness of the climate; but that has evidently improved of late years, and the fevers are now better understood than formerly. From the comparative proximity of the coast to Europe and the splendid rivers

which present themselves as so many grand highways to the interior, we have an impression that this will ultimately be the chosen path of missionaries, travellers and merchants to the populous region of Central Africa, in preference to the distant eastern coast.

SOUTHERN AFRICA.

In our brief and hasty survey of Wesleyan missions on the 'dark continent,' we must now pass away from Western to Southern Africa, separated from each other by a distance of several hundreds of miles, embracing wild and dreary regions, most of which have yet to be explored. The districts and stations which will now have to pass under review are situated in various parts of the great southern peninsula, between the Cape of Good Hope, and the line on the map known as the Tropic of Capricorn. There we shall find nations and tribes of various complexions, speaking different languages, and characterised by different manners and customs, but all alike ignorant of God, wicked and depraved, till they are raised and changed by the regenerating power of the Gospel. That they are possessed of precious immortal souls in common with ourselves, and are capable of receiving instruction, and of being civilised and elevated to the position of men and brethren, we shall have ample and gratifying proof in the course of our inquiry. In order to obtain a clear view of each section of the work, it may be best to look at the respective districts in geographical and chronological order.

CAPE OF GOOD HOPE DISTRICT.

That part of Southern Africa known as the Cape of Good Hope was discovered by the Portuguese navigator, Bartholomew Diaz, in the year 1493. After a long period of neglect it was taken possession of and colonised by the Dutch in 1652. In time of war it was captured by

the English in 1795, and after various changes it was secured to the British by the congress at Vienna in 1816, and since that period it has continued in our possession.

The Wesleyan Missionary Society commenced its labours at the Cape of Good Hope in 1814, the Rev. John M'Kenny being the first missionary. Strange to say, when he presented his credentials to his excellency the governor, he was told by that functionary that he could not be allowed to exercise his ministry there because there was an ample supply of clergymen for the Dutch and English colonists, and the religious instruction of the negro and Hottentot slaves was not allowed by their masters! Under these circumstances all that Mr. M'Kenny could do was to commence a school and attend to the religious instruction in private of a few British soldiers and others who solicited his aid. On hearing of this disappointment, the committee in London instructed their missionary to proceed to Ceylon, where his services were much required, and the enterprise was for a time relinquished.

Unwilling to be thus foiled in their plans to take a part in the evangelization of Southern Africa, in the early part of the following year, the committee sent out to the Cape of Good Hope, the Rev. Barnabas Shaw, to make another effort to establish a Wesleyan mission there. On calling upon the governor to present his credentials, to ask permission to exercise his ministry in the Cape colony, he met with no better success than his predecessor had done before him; but being of an ardent temperament, and impatient to commence his work, he resolved at all hazards to open his commission without waiting any longer for his excellency's sanction. Accordingly on the following Sabbath he held a meeting with a few soldiers and settlers in a room which they had hired for the purpose. This he continued to do from time to time with good effect, without any notice being taken of his proceedings by the government authorities.

From all appearances Mr. Shaw might have continued these services, and by degrees have established himself as a missionary to the soldiers and settlers in Cape Town; but he was anxious to preach to the *heathen* to whom he regarded himself as more especially sent. For this kind of missionary labour there appeared no prospect at that time at the Cape, both Dutch and English colonists being opposed to the religious instruction of their slaves, and of the coloured people generally. Under these circumstances he longed to get away into the interior where he might engage in real missionary work. This desire was intensified by the arrival in Cape Town from beyond the Orange River of the Rev. Mr. Schmelen, of the London Missionary Society, with a few converted natives in his train. It was no sooner asserted with confidence by this gentleman that if Mr. and Mrs. Shaw could find the means of getting to Namaqualand they would soon meet with a congenial sphere of usefulness, than they resolved if possible to go in the name and strength of the Lord.

A wagon and span of oxen, with stores and all other requisites, were accordingly purchased, and every other necessary preparation for the journey having been made, on September 6th, 1815, Mr. and Mrs. Shaw set out for the interior, accompanied by Mr. Schmelen, who was now returning to his distant station. The missionary party had pursued their toilsome journey for nearly a month, and had crossed the Elephant river, when, on October 4th, by a remarkable providence, Mr. Shaw unexpectedly found an opening to a suitable sphere of labour. He actually met with the chief of Little Namaqualand, with four of his principal councillors, on their way to the Cape to seek for a Christian teacher, being aware of the advantages which other tribes had realised by the reception of the Gospel. Having heard the affecting story of the Namaqua chief and his attendants, and being deeply impressed with the fact that the finger of

God was pointing out the way in which he should go, Mr. Shaw agreed at their earnest request to accompany them to their mountain home on Khamiesberg, and to become their missionary. The whole of that night was spent in conversation, prayer and praise around the camp fire, and early next morning they all set out together, a happy party, for Little Namaqualand.

Great was the joy of the native dwellers upon the mountain to see their chief and his councillors returning so quickly with their long coveted treasure,—a living missionary and his heroic wife. They immediately formed a grand but somewhat grotesque cavalcade mounted on ox-back, and rode several miles at full speed to meet the mission party, that they might escort them with due honour to the chief's great place, and a scene of wild rejoicing was presented to the view, such as was never witnessed before. There was little sleep for the travellers that night, so constantly were they plied with questions about the white man's country, their voyage across the great salt water, the news from the colony, etc. But weary as they were the missionary and his wife were up betimes in the morning, looking round for a suitable place on which to erect a temporary dwelling, their travelling wagon being their only place of residence and shelter by night and day till this necessary work could be accomplished.

The story of the establishment of this the first Wesleyan mission station in Southern Africa, as given in the simple language of Barnabas Shaw himself, and published in the *Missionary Notices* at the time, reads like a fairy tale, and it did much to kindle and maintain that flame of missionary zeal by which the Methodist Church has ever since been distinguished. Many pages might be filled with interesting incidents connected with the early history of the Lily Fountain or Khamiesberg station—the surprise of the natives when they saw the missionary at work with

his edged tools, erecting a dwelling house and chapel, and when they beheld the first sparks fly from the anvil in the smith's forge, and still more when they saw the first plough at work in the fields, 'tearing up the ground with its iron mouth, and doing as much work in a day as ten wives or slaves would do in a week!' But these secular employments, however intimately connected with the civilisation and social elevation of a people just emerging from their long night of heathen darkness, were but of secondary consequence compared with their spiritual enlightenment and genuine conversion to the faith and hope of the Gospel, which was brought about by a systematic course of teaching and preaching which the missionaries pursued from year to year with diligence and success.

Mr. Shaw was succeeded at Khamiesberg by the Rev. Messrs. Edwards, Haddy, Jackson, Bailey, Parsonson, Godman and Tindall, and the results of their labours, as the present writer saw them several years after the station had been formed, were truly marvellous. There were about 200 converted natives united in Church fellowship, and as many children in the mission school; and I shall never forget some delightful meetings which I held with the converted natives in connection with the opening of their beautiful new chapel, and on other occasions when some of the old men described with much feeling the happy change which had taken place both in their temporal and spiritual condition since Mr. Shaw first brought to them the good news of salvation.

Khamiesberg, in Little Namaqualand, is nearly 400 miles from the Cape, in latitude 30° S., and longitude 20° E. *Lily Fountain*, as Mr. Shaw called the station, from a large spring well around which lilies grow abundantly, is near the summit of the mountain, which is one of the highest in this part of Africa. Consequently the winter season is cold and bleak, the hills being frequently covered with snow, and the people are obliged to remove to the

underveld, or lowlands, with their cattle, till the spring of the year, when they return to their mountain home in time to plough and sow their fields with wheat. This has rendered the erection of a second chapel and mission house necessary at a place called *Bethel*, and the missionary and school teacher are obliged to remove with the people thither; and as far as practicable, to follow them in their wanderings that they may minister to their spiritual necessities. Thus the work is carried on under many disadvantages, and these are sometimes increased by the irregularity of the seasons and long continued droughts, when the people are in great straits to find subsistence for themselves and their cattle. They have nevertheless risen to a pleasing state of civilisation, and the natives of the Khamiesberg Wesleyan missionary institution are known all over the country for their superior intelligence, industry and general good conduct. They are about 1,000 in number, and live as a united Christian community, or family, possessing and cultivating their lands in common, under certain laws and regulations administered by themselves under the fatherly supervision of the missionary.

In 1855, the large tract of country occupied by the Little Namaquas belonging to the Khamiesberg institution had been so reduced in extent by the aggression of the surrounding Dutch boers, that it was thought desirable to have the remnant surveyed and legally secured to the people by government authority; and after a lengthened correspondence and negotiations, the desired object was attained; the present writer succeeded in getting Sir George Cathcart, the governor-general for the time being, to sign and seal the grant of the lands so that the people now dwell in security. These lands are held by the people on condition of their loyalty to the British government, etc., and right nobly have they hitherto fulfilled the conditions. In the Kaffir war of 1852, the Khamiesberg institution sent fifty volunteers to aid in the defence

of the colony, and in the more recent wars of 1879, no fewer than 106 Khamiesberg natives, able bodied men, came forward and offered their services as a mounted volunteer force to aid in quelling the disturbances on the colonial frontier. They were out five months, were engaged in action, and endured much privation, but they carefully held their religious services at all their encampments, trusting in God for their defence. And what is very remarkable, they returned home in safety without the loss of a man, having done good service for the colony, and received the thanks of their officers and other government functionaries, who declared them worthy of the highest commendation for their courage, perseverance and general good conduct.

From Khamiesberg the work of the mission extended to several out-stations in the neighbourhood, as *Reed Fontein*, *Norap*, and other places; and ultimately to *Springbok Fontein*, where valuable copper mines were discovered a few years ago, which have been worked with great advantage to all concerned. To the place last named, and to *Speektakel*, *Ookiep*, *Concordia*, *Port Nolloth*, and other villages connected with it, a number of Cornishmen have emigrated at different times, and a missionary has been appointed to labour among them with good effect.

At an early period an effort was made to cross the Orange River, and so extend the work to *Great Namaqualand*. It was in this service that the lamented William Threlfall, Jacob Links, and Johannes Jager, whilst on a journey as pioneer missionaries, lost their lives, being murdered by a party of wild bushmen in 1825. But a few years afterwards the effort was renewed with a pleasing measure of success, prosperous stations being established at *Nisbett Bath*, *Hool's Fountain*, and at *Elephant Fountain*, *Wesley Vale*, and *Concordiaville*, in the still more distant regions of *Damaraland*, where a goodly number of native converts were gathered into the fold of Christ. It is with painful

feelings that the present writer, after personally witnessing the triumphs of the Gospel on some of these stations, records the fact that all those beyond the Orange River were ultimately given over to the Rhenish Missionary Society, the Wesleyans being unable to prosecute the work with adequate vigour, for want of men and means, and in consequence of the pressing claims of more promising fields of labour, in connection with their existing missions.

In the meantime, *Cape Town*, the capital of the colony, with a population of upwards of 30,000, was not forgotten. When the missionaries visited the Cape from Khamiesberg for supplies, they held occasional services in the city at the earnest request of a few pious persons who longed for their ministrations; and at length, in 1820, the opposition to missionary labour among the slaves and coloured people having abated somewhat, and the consent of the governor having been obtained, a permanent station was established, the Rev. E. Edwards being the first missionary appointed to labour there. For a short time the services were held in an upper room in Plein Street; but after a few weeks, the congregation having greatly increased, a large unoccupied wine store in Barrack Street was hired and fitted up as a temporary place of worship. In this humble sanctuary the Gospel was faithfully preached both in Dutch and English, and the missionary frequently visited the slaves at a certain place under Table Mountain, where they were accustomed to assemble together for the purpose of dancing and other amusements, and by his persevering remonstrances and persuasions several of them were induced to attend the chapel and Sunday school.

Mr. Edwards was succeeded in Cape Town by Mr. B. Shaw, who was soon afterwards joined by the Rev. T. L. Hodgson, from England, and the work was prosecuted with renewed vigour. More suitable premises were now purchased and fitted up as a permanent place of worship,

the old wine store having become too small for the congregation. In 1830, the work having out grown all previous arrangements, a new and commodious chapel and mission house were erected in *Burg Street*, which for many years continued to be the head quarters of the Wesleyan Mission at the Cape of Good Hope. In 1837 a second chapel was built for the use of the native congregation in *Sydney Street*, and in 1852, during the time that the present writer laboured there, the Burg Street chapel was enlarged by the addition of twenty-five feet to its length, and the erection of a large gallery to accommodate the still increasing congregation. In 1857 we built a third chapel in *Hope Street*, on the south side of the city, and nearly a mile from either of the others, whilst schools were established and preaching commenced in *Long Street* at *Salt River*, and other places. In 1878 the work of the mission had so far expanded as to require increased accommodation at head quarters, and the present splendid 'Metropolitan Wesleyan Church' in Greenmarket Square was erected at a cost of about £15,000, the building fund being largely assisted by the benevolent contributions and legacies of the late Messrs. James and Joseph Maynard, and their sister Mrs. Farmer. This is said to be the finest ecclesiastical structure in Southern Africa, and a credit to all who have taken a part in its erection. In 1881 a large and commodious central mission chapel was erected in Butankant Street, through the persevering effort of the Rev. R. Ridgill, which promises to be a great blessing.

Meanwhile the work of the Wesleyan Mission at the Cape was extended to various towns, villages and rural districts in the vicinity of the capital of the colony, and *Mowbray*, *Rondebosch*, *Newlands*, *Claremont*, *Wynberg*, *Diep River*, *Simon's Town*, *Stellenbosch*, *Raithby*, *Somerset* (*West*), *Swellendam*, *Newman's Villa*, *Lady Gray*, and *Robertson* became interesting and important stations, some of them

being centres of extensive circuits, with their respective outposts. At most of these places commodious chapels have been erected, native Churches organised, schools established, and other appliances adopted for the efficient carrying on of missionary operations. It would be very pleasant to enlarge on the blessed work in which the present writer took a personal share, as general superintendant of the Cape of Good Hope district, for ten happy years, if space permitted; but it must suffice to say that the cause greatly prospered, and it has continued to advance up to the present time, gracious revivals of religion having been experienced in Cape Town and other places at different periods, by means of which hundreds of genuine converts were added to the Church of Christ.

The following are the statistics of the Cape of Good Hope district according to the last returns:—Number of chapels, 26; other preaching places, 11; missionaries, 15; local preachers, 110; Church members, 2,317; scholars, 3,354; attendants on public worship, 10,100.

GRAHAM'S TOWN DISTRICT.

Whilst Cape Town is recognised as the metropolis of the Cape Colony, and the seat of government, Graham's Town claims to be the capital of the eastern province, and as such it is the head of an important and extensive Wesleyan missionary district. The introduction of Methodism into this part of Southern Africa was attended by more favourable circumstances than those which characterised its advent in the western province. It is to be traced to the large influx of British settlers which occurred in 1820, under the auspicies of the imperial government; and to the apostolic labours of the Rev. William Shaw, who went out as chaplain to a party of the emigrants who belonged to the Wesleyan denomination, but who afterwards laid himself out in every possible way to save precious souls and to benefit his fellow men of every shade

of complexion and of every language and creed with whom he came in contact. The first two or three years of Mr. Shaw's ministerial and missionary life were spent in itinerating among the British settlers at their respective locations in Upper and Lower Albany, and in ministering to their spiritual necessities to the utmost of his power. Afterwards the claims of degraded aborigines, both Hottentots and Kaffirs, were urged upon him, and he became a missionary to all classes, additional ministers being sent out from England from time to time to assist him in his labours, both among the colonists and the natives.

In taking a brief and hasty survey of the respective stations now embraced in this district, *Graham's Town* itself first claims our attention. From an inconsiderable village it has risen in the course of half a century to the position of an important colonial city, with a population of 6,912, according to the last census. The Wesleyan mission has from the beginning been an important and prominent element of the religious life of the place. The first Methodist sermon ever heard in Graham's Town was preached by the Rev. W. Shaw in the house of Serjeant-Major Lucas, who together with a few other pious military men who had been savingly converted to God in Cape Town gave the pioneer missionary a hearty welcome, and aided him in his work to the utmost of their power. The preaching room having soon become too small for the congregation, on December 5th, 1821, the foundation stone of the first chapel was laid, and the building was completed in due time, notwithstanding numerous and pressing difficulties. Such was the progress of the good work, that in the course of a few years this humble structure was first enlarged and then succeeded by a new and more commodious place of worship. In 1850 the third Wesleyan sanctuary was erected in Graham's Town, and received the name of 'Commemoration Chapel,' in memory of the arrival of the first British settlers in 1820. This is a large

and elegant church edifice, and is attended by a congregation of colonists and their families, remarkable for their intelligence and respectability, an important work being carried on at the same time among the natives, who worship in the old chapel. Nor must the educational department of the work be forgotten, both the common schools and the high school for girls being in a prosperous state. Interesting out-stations have also been established at *Westhill, Fort England,* and other places in the Graham's Town circuit.

The village of *Salem* also became an important station at an early period, the foundation stone of the first chapel having been laid there on January 1st, 1822. When the sanctuary was finished it was a great convenience and comfort to the settlers who were located in considerable numbers in that neighbourhood, and it became the spiritual birth place of many precious souls. In after years an important native missionary institution was established at a short distance from Salem, which received the name of *Farmerfield,* in honour of a gentleman who was for many years a respected treasurer of the parent society. At the village of *Bathurst,* and among the scattered farms of Lower Albany missionary operations were commenced soon after the arrival of the first party of settlers, and in the course of time small chapels were built in several places. On the opening of the mouth of the Kowie River, and the erection of important harbour works there, a village arose which was honoured with the name of *Port Alfred,* to which a missionary was at once appointed with great advantage to the people residing there. Farther inland mission stations were established and chapels built at *Fort Beaufort, Alice,* and *Seymour,* for the benefit of both settlers and natives, but the work has fluctuated considerably in consequence of repeated Kaffir wars and other causes.

Heald Town, so called in honour of another respected treasurer of the society, has for many years been an

important station. From its central position it was selected as a suitable locality for a native industrial school which was established at the recommendation of Sir George Grey, and for several years was conducted with good effect under the auspicies and support of government and the superintendence of the missionaries. In connection with this institution the late Rev. John Aytiff did good service for several years. More recently, on the withdrawal of the government grant, the spacious premises have been used for general educational purposes, and especially for a high school or training institution for native teachers and preachers. Whilst the students are diligently pursuing their studies during the week, both they and the missionaries under whose care they are placed are usefully employed on the Sabbath in preaching the Gospel among the Fingoes, a considerable number of whom are located in different places at no great distance from the institution. Twenty-two students were sent out from the Heald Town institution during the year 1882, to take charge of schools in the Graham's Town, Queen's Town, and Natal districts.

Port Elizabeth, formerly known as Algoa Bay, is worthy of special notice. No town in South Africa has risen more rapidly than this. On the arrival of the British settlers in 1820, it was a mere landing place or fishing village, hemmed in by barren sand hills; but now it presents the appearance of a respectable and well-built town, with a population of 13,000, and is the principal seaport of the eastern province. It was favoured with the ministrations of the Wesleyan missionaries from the beginning of the enterprise, and has proved a most prosperous station. At an early period Divine service was conducted in a room fitted up for the purpose; but in the year 1840, a substantial Wesleyan chapel was erected for the use of the colonists; and more recently arrangements were made for the carrying on of mission work among the

natives, chiefly Fingoes, who congregate in large numbers at the bay to obtain employment as boatmen in landing and shipping cargo, there being no proper wharfs for loading or unloading vessels. Nor were the sailors forgotten, special services being held for them in a place provided for the purpose. Both among the Europeans and the natives a good work has been experienced from time to time; and in 1879 after a gracious revival of religion, seven new classes were formed, consisting of genuine converts who had been gathered into the fold of Christ. Additional chapels and spacious school buildings have recently been erected, so that now there are in the town four respectable establishments. The people are noted for their Christian liberality, and the two circuit ministers are supported by local contributions without any aid from the funds of the parent society. A bazaar recently held there realised the handsome sum of £850.

At a distance of about eight miles from Port Elizabeth stands the beautiful rural village of *Uitenhage*, with its pleasant gardens, orchards, and vineyards. We have long had a prosperous mission station there with places of worship both for Europeans and natives; and as the population of the surrounding country has increased, it has become the head of an extensive and important circuit. Some of the numerous country preaching places are situated at a distance of a hundred miles, and can only receive a visit from the missionary once a quarter. There is a general cry for the Gospel all over the land, and the pastor and his noble band of evangelists frequently go out for a fortnight at a time, preaching everywhere with encouraging results.

Higher up the country there are interesting mission stations at *Cradock*, *Somerset (East)*, *Piddie*, *Durban*, and *Newton Dale*. Some of these places are the centres of extensive circuits in which the missionaries have to travel on horseback hundreds of miles among scattered farms

and villages, preaching to small companies of colonists and natives as they have opportunity; whilst others are native locations where they minister to large congregations of Fingoes and other Kaffirs, multitudes of whom have been civilised and brought to a saving knowledge of the truth.

King William's Town, the capital of British Kaffraria, now happily annexed to the Cape Colony, deserves more than a passing notice if space permitted enlargement. It must suffice to say, however, that it is the head of an important and extensive circuit with numerous out-stations, in connection with some of which as well as in the town commodious chapels have been built, where the Gospel is faithfully and successfully preached both to colonists and natives. Notwithstanding the drawbacks arising from the actual prevalence of wars and the repeated rumours of wars, the good work has prospered. The congregations and schools in *Berkeley Street*, at the *Village*, as well as at *Berlin*, *Ncera*, *Kei-Road* and *Panmure*, are well reported of, and still greater prosperity is anticipated in time to come.

The remaining circuits and stations in this district resemble in their main features those that have been briefly described. *Annshaw*, so called in honour of the devoted wife of the founder of Wesleyan missions in Kaffirland, is an interesting station; and on September 21st, 1879, the Kama Memorial Chapel, erected at a cost of £3,100, was opened there by the Rev. John Walton, M.A., the esteemed general superintendent, amid great rejoicing. *Perksdale*, thus named in honour of a beloved general secretary of the society, is a comparatively new station; but it is making steady progress, whilst the work at *Keiskama Hoek* and in the *Amatola Basin* is favourably spoken of. The English chapel at *Fort White* has recently been put in thorough repair, at the expense of the people on the spot, and the prospects of spiritual good in that neighbourhood are improving.

Notwithstanding many hindrances from Kaffir wars and long continued drought at different periods, the respective circuits in the Graham's Town district have prospered of late years to an extent far beyond the most sanguine expectations of their friends and patrons. The following are the statistics according to the report issued previous to recent changes in the arrangement of the stations:—Number of chapels, 96; other preaching places, 235; missionaries, 39; local preachers, 331; Church members, 5,731; scholars, 6,510; attendants on public worship, 23,772.

QUEEN'S TOWN DISTRICT.

In its general features, and especially in its missionary aspect this district differs materially from those which have already passed under review and from some others yet to be noticed. It embraces a large portion of the eastern coast of South Africa, known as Kaffirland, 25,000 square miles in extent, and the mission work so vigorously carried on in this vast tract of country is almost entirely among the native tribes. There are in fact comparatively few Europeans resident in the land, with the exception of those in *Queen's Town* and neighbourhood, where the population is of the same mixed character as that which prevails in other colonial towns. Here we have a prosperous cause, good chapels and large congregations of both colonists and natives, together with a high school for training native agents and others. The origin, progress, and present state of Wesleyan missions in this district will best appear from a brief notice of the older stations, which were among the first that were established on this part of the continent.

When the late Rev. William Shaw was relieved from the colonial work among the British settlers in Albany, by the arrival of additional missionaries from England, he conceived the noble idea of establishing a chain of mission

stations right through the centre of Kaffirland from the Cape Colony to Natal. And with a view to carry out his cherished plan he left Graham's Town with his family for the interior in the month of November, 1823, and pitched his tent in the territory of the paramount chief Gaika, and near to the residence of the subordinate chief Pato, with whom he had previously been acquainted. Having fixed upon a suitable locality, he proceeded to establish the *first* mission station in Kaffirland, which he called *Wesleyville*, in honour of the founder of Methodism. Many changes have taken place since this humble commencement was made, and Wesleyville has been merged in other stations, but the work that was done there, in its blessed results will be lasting as eternity. The *second* station formed in Kaffirland received the name of *Mount Coke*, so called in memory of the father of Methodist missions. It was afterwards removed to a more favourable locality, where for many years the mission press was efficiently worked till it was removed to Graham's Town. The *third* station established in this country was commenced by the Rev. W. J. Shrewsbury, who called it *Butterworth*, in honour of an esteemed treasurer of the parent society. This station has been repeatedly destroyed by Kaffir wars, but it has been as often rebuilt, and it still exists, and is known by the same name. The *fourth* Kaffir station was commenced by the Rev. W. Shipstone, and was called *Morley*, in honour of a respected general secretary of the society, and it is still known by the same name. The *fifth* station in Kaffirland was commenced by the Rev. W. B. Boyce, who gave it the name of *Buntingville*, in honour of a great and good Wesleyan minister, whose memory is still cherished in thousands of Methodist homes. At this place a large industrial institution has recently been established, which promises much good to the people.

The *sixth* Wesleyan mission station established in Kaffirland was commenced by the Rev. R. Haddy, and was called

Clarkebury, in memory of the great Methodist commentator. It is somewhat remarkable that the only two Europeans who have fallen by the hand of violence in this country were both connected with this station. The first was Mr. Rawlins, an assistant, who was killed by a horde of savage Fitcani, near Clarkebury, and the other was the Rev. J. S. Thomas, who was stabbed to death by a party of Kaffirs, who were making an attack on the cattle kraal. Notwithstanding these and other untoward events, the work has greatly prospered, and out of these advanced stations have grown important outposts, which in their turn have become the centres of extensive circuits. One of these is *Shawbury*, so called in honour of the venerable and highly esteemed general superintendent and founder of the Kaffir mission, who lived to see the pleasant dream of his youth actually realised by the establishment of a chain of mission stations extending from the eastern frontier of the Cape Colony to the borders of Natal. Another is *Palmerton*, in Pondoland, which was so named in honour of a beloved missionary, who laboured in the country with unwearied zeal and perseverance, and who died there in the prime of life. The two stations last named were for several years connected with the Natal district; but arrangements were made some time ago for the formation of a new district for this distant part of Kaffirland embracing these with *Osborn*, *Kokstad*, *Galberg*, *Emfundisweni*, *Umtata*, Clarkebury and a few more stations. This has caused the transfer of some other stations from one district to another, but it has been thought best to preserve here the original order as exhibiting most clearly the rise and progress of the work.

The remaining stations in the Queen's Town district as formerly arranged are *Lesseyton*, so called in memory of an eminent and beloved Wesleyan minister; *Kamastone*, in memory of the first Kaffir chief, who was converted to the faith of the Gospel; *Mount Arthur*, so named in honour of a greatly esteemed missionary secretary, and some others

of minor note. Our limited space forbids a more detailed account of the history of the Wesleyan Kaffir mission; the superstitions of the natives, and the glorious triumphs of the Gospel. But the enterprise has been a grand success; thousands of souls having from time to time been won to Christ and raised from the most degraded state of barbarism to the condition of men and brethren, and hundreds of native converts have been called to preach the Gospel to their fellow countrymen.

The following are the statistics of the Queen's Town district, according to the returns previous to the changes mentioned above, and including several stations now attached to the newly formed Clarkebury and Kokstad district:—Number of chapels, 57; other preaching places, 226; missionaries, 20; local preachers, 342; Church members, 4,488; scholars, 5,989; attendants on public worship, 23,410.

BLOEMFONTEIN DISTRICT.

At a considerable distance inland from both the eastern and western coasts of the vast peninsula of Southern Africa, there is an extensive territory known as the *Bechuana Country*. To the south of this lies *Griqualand*, and to the east are *Basutoland*, the *Diamond Fields* and the *Orange Free State*, which unitedly comprise a region more extensive than the whole of Great Britain. In each of these countries the Wesleyan Missionary Society has for many years had prosperous stations, which have recently been comprised in what is called the Bloemfontein district, the capital of the Free State being at present the headquarters of the mission. The work on this part of the 'dark continent' has a most interesting history, at which we can but briefly glance.

As early as the year 1822 an attempt was made by the agents of the society to plant the standard of the cross in these distant regions, and if the first efforts failed it was

not for want of energy and perseverance on the part of the missionaries, but in consequence of war and tumult. The honoured pioneers were the Rev. Messrs. Broadbent, Archbell, Hodgson, and Edwards in succession. At length a promising station was established at a place called *Makwasse*, with the Barolong tribe of Bechuanas, but ere long both the missionaries and their people were driven away and scattered hither and thither by a host of Matabele warriors who were sweeping all before them. But as soon as an opportunity was afforded they rallied again and commenced a station at a place called *Thaba Unchu*, which continues to the present time, and is perhaps one of the largest missionary institutions in South Africa, having a population of about 10,000 natives, the remnants of different scattered tribes located at no great distance from the principal station. Among these the missionary and his assistants itinerated and laboured with good effect, and hundreds of the simple-minded people to whom they minister have been converted and united in Church fellowship, and their children gathered into Christian schools where they are being trained up for God and heaven.

The next station that was formed in the Bechuana country was at a place called *Plaatberg*, which seems to have been since merged in stations, bearing other names, as have also *Imparani*, *Lushuani*, and other places where a large amount of efficient missionary work was done at an early period among the Griquas, Basutos, Mantatees and other tribes. More recently an important station was established at a place called *Wittebergen*, a native reserve, where a large number of Fingoes have been located by government, and where a good work has been carried on for many years. *Bensonvale*, so called in memory of an eminent Wesleyan minister and writer, is another native reserve where a large and prosperous mission station has been established; *Colesberg* and *Burghersdorp* are stations where the population is of a mixed character and the

work is carried on for the benefit both of colonists and natives, the missionaries frequently preaching in English, Dutch, Susuto, or Kaffir on the same day. The work is often arduous and trying in many ways, but the faithful servants of God have the pleasure of knowing that their labours are not in vain in the Lord.

The work at *Bloemfontein*, the capital of the Free State, and the headquarters of the district, is also of a mixed character. There is a commodious chapel for English preaching, built in 1867 at a cost of £1,200, which some of the Dutch residents occasionally attend, being anxious to improve themselves in the language as well as to worship with their English neighbours. There is also a place of worship for the natives which is well attended, and in connection with which a good work is carried on chiefly by means of a native evangelist. *Fauresmith* is another station within the boundary of the Free State, where the native work is more prosperous than the English. It is the day of small things with the mission in this part of the district, but hopes are entertained of greater prosperity in time to come. Meanwhile the Free State Government seem disposed to afford every encouragement to the missionaries, the *raad* or council having made repeated pecuniary grants in aid of the work.

The far famed *Diamond Fields* of South Africa are situated in this district; and although mentioned last they are far from forming the least important stations. Immediately on the first rush of population to the diggings, arrangements were made by the Wesleyan missionaries to furnish them with the means of grace, and a missionary was spared to minister to their spiritual necessities. Many discomforts were endured at first by both minister and people; but at length rude dwelling houses and commodious chapels for both Europeans and natives were erected both at *Kimberley* and *Dutoitspan*, and a good work was inaugurated, which has proved very successful. Both the

diggers and the natives who assist them contribute liberally towards the work which is carried on without any expense to the parent society.

The following statistics will show the numerical strength and the present state of the stations and circuits in the Bloemfontein district:—Number of chapels, 33; other preaching places, 153; missionaries, 28; local preachers, 133; Church members, 4,169; scholars, 2,933; attendants on public worship, 15,134.

NATAL DISTRICT.

The history both of the colony and the Wesleyan mission in Natal possess many features of interest, but we can only glance at the principal points involved. They were contemporaneous in their origin, and have continued simultaneously to expand and grow to the present time. When a detachment of British troops were ordered to proceed from the Cape colony to Port Natal, to call to order certain factious Dutch Boers who had gone thither with a view to take possession of the country, they marched overland through Kaffraria, and were accompanied by the Rev. J. Archbell, who was the pioneer missionary to that part of the continent. During the disturbances which prevailed, Mr. Archbell ministered to the troops, and embraced every opportunity that presented itself of doing good to all classes, and when peace was restored and the territory was proclaimed a British colony on May 12th, 1843, he proceeded to form a permanent mission station, and to lay the foundation of that work which has since assumed such large proportions.

The first station was established at *Durban*, which was then a mere village on the margin of the extensive bay, known as Port Natal, long before the English settled in the country. A tide of emigration began to set in towards the new colony, and as the population increased, buildings

were erected, and Durban soon became an important seaport town. The Wesleyan mission expanded in proportion as additional missionaries were sent out, and in 1858 a commodious chapel was erected in *West Street*, which was soon filled with a congregation of devout worshippers. These were chiefly colonists who knew how to appreciate an English service; but at the same time the natives were attended to, a place of worship being fitted up for them, where the Gospel was faithfully preached to them in their own tongue. In 1871 another chapel was built in *Grey Street*, at the west end of the town, so that thenceforth Durban had three Wesleyan sanctuaries all well attended, and the societies, both English and native, were constantly increasing. Several promising out-stations were also formed at a convenient distance from the town. At *Congella* a temporary chapel was first erected, but in 1873 it was superseded by a neat brick building. Preaching was also commenced at *Addington*, *Clairmont*, and *Berea Road*, where the little chapel first erected had soon to be enlarged by the addition of a vestry, whilst *Stamford Hill* and *Spring Grange* were supplied with preaching as opportunities offered. Native services were also held at *Springfield*, *Umlazo*, and other places.

At the pleasant little town of *Verulam*, missionary operations were commenced at an early period, and a station was formed which provided for the spiritual necessities of both English settlers and native residents. As the population increased and the work expanded, Verulam became the head of an important circuit, with out-stations at *Milkwood Kraal*, *Cornubia*, *Rose Hill*, and *Mount Prospect*. Preaching was also commenced at *Inanda*, *Victoria*, *Umhalali*, and *Manda*. The last named place ultimately became an important station, worked chiefly by local preachers from Verulam, the harvest being great and the labourers few.

Maritzburg is the capital of the colony and stands in a

beautiful situation, environed by lofty hills, about ninety miles inland from the port. It has rapidly risen to the position of a large and important town, being the seat of government, and a noted centre of commerce. The Wesleyan mission established here at an early period provides for the spiritual necessities of both colonists and natives, and is carried on upon an extensive scale. The new chapel erected a few years ago, is quite an ornament to the town; it is moreover attended by a very respectable congregation, and has already required enlarging. From Maritzburg the work gradually extended to *Camperdown*, *Prospect*, *Malton*, *Newstead*, and other places, some of which are at a considerable distance from the capital, but at most of them chapels have been built, out-stations formed, and schools established. The people in this circuit are noted for their liberality, a bazaar recently held in Maritzburg in the interests of the mission having realised the noble sum of £1,400, and all the funds are well sustained.

At the interesting station of *Harrismith*, the work is of a mixed character, as in most other colonial towns, embracing in its arrangements the welfare of both Europeans and natives. In the English department the Church has been recently strengthened by the addition of a number of intelligent young men. A young ladies' Bible class is also said to be in a prosperous state, whilst the public services, prayer meetings, and classes are well attended. In the native department the Gospel is faithfully preached in the Dutch and Zulu languages, and the congregations are too large for the present place of worship. At *Bethlehem* the work is carried on in English and it is well sustained. A beautiful new chapel has recently been built and opened free from debt.

Edendale is a purely native station, and the people connected with it have rapidly advanced in religious knowledge and general intelligence under the fostering care of

the mission, special attention being paid both to their temporal and spiritual interests. On the breaking out of the Zulu war in 1879, sixty young men belonging to the Edendale mission station responded to the call of government for mounted volunteers, and cheerfully took up arms in the defence of the colony. They were actively engaged in some of the severest battles that were fought, and three of them fell in the conflict. The rest returned home in safety, having won golden opinions by their courage, perseverance, and general good conduct. Their distinguished services in helping to bring the war to an end were gratefully acknowledged by Lord Chelmsford, Sir Bartle Frere, Sir H. Bulwer, and Sir Garnet Wolseley, and the officers under whom they served. It is further recorded of them that 'they maintained their religion, and that throughout the war, whether on march, in camp, or in the day of battle, they morning and evening kept up public worship among themselves.'

The other stations and circuits in the Natal district are *Harrismith*, *Ladysmith*, *Driefontein*, *Indaleni*, *Richmond*, *Upper Umzimkulu*, *Bushman's River*, *Newcastle*, *Dundee*, *Stewart's Town*, and *Zwaartkop*, where the work is carried on for the benefit of both colonists and natives in the same way as on the stations already described, and with similar blessed results. On the station last named all the natives were heathens when Mr. Roberts commenced the mission a few years ago, and now they form a respectable Christian community.

Nor must we forget the *Coolie Mission*, so successfully carried on for many years by the late venerable Ralph Stott, and now conducted by his son, among the thousands of Indian labourers who have from time to time been brought to Natal to work on the sugar and other plantations. The results may not be very apparent to mortal eyes; but great good has no doubt been accomplished.

The recent Zulu war was a serious hindrance to the

progress of mission work in Natal, many of the able-bodied men belonging to the respective stations being obliged to take up arms in defence of their country. Indeed Maritzburg and some of the other stations were placed in imminent jeopardy when the savage Zulu king threatened the invasion of the colony. From this he was providentially restrained, and peace being now restored, it is hoped that the work will prosper in all its departments, and that the Gospel will soon be carried into the heart of Zululand, as well as to the regions beyond.

The following statistics will show what has already been achieved in connection with the Wesleyan mission in the Natal district: Number of chapels, 63; other preaching places, 201; missionaries, 28; local preachers, 195; Church members, 2,496; scholars, 2,799; attendants on public worship, 20,422.

TRANSVAAL DISTRICT.

The extensive territory in the interior of Southern Africa known as the Transvaal was for several years a kind of Dutch Boer republic, with a very chequered history. In 1876 it was annexed to the British empire, but four years afterwards it was restored to the Boers. It is bounded on the east by Zululand, on the west by the Bechuana country, on the north by the Limpopo river, which separates it from the countries of the Swazis and the Matabele, and on the south by the Vaal river, which separates it from the Orange Free State and the borders of Natal. The country, which is much more salubrious than some other parts of the continent, is inhabited by a goodly number of Dutch and English farmers and traders, and by numerous native tribes which have often been oppressed and ill-treated by their pale-faced neighbours.

Long before the changes alluded to had taken place, the spiritual destitution of all classes inhabiting the Transvaal territory attracted the notice of the Wesleyan

Missionary Society. In their report for 1875, the committee say, 'as specially interested in the preservation of the native tribes in the Transvaal, we have authorised the commencement of a mission both to the colonists and natives. The Amaswazi Kaffirs on the eastern border of the country are being visited by the Rev. G. Blencowe, and will soon be placed under the charge of a missionary. This healthy upland country, which even under the tropics is favourable to European life, seems the best position from which to approach the less healthy portions of central and eastern Africa.' Several stations were accordingly occupied, of which a few brief notices may here be given.

At *Potschefstroom*, one of the principal towns in the republic, a commencement had previously been made by the agents of the society, but from various hindrances the work had been relinquished. It was now resumed under more favourable circumstances. A neat little chapel was erected at a cost of £450 for the use of the colonists, towards which the people subscribed liberally. A native congregation was also gathered, and a society formed consisting of twenty members, the missionary being assisted in his labours by three zealous local preachers and a native evangelist. Visits were made to *Zeerust*, *Utrecht*, and *Newcastle*, with a view to form out-stations, and at *Nazareth* a small society was organised.

Pretoria is another important centre of population and commerce in the Transvaal, and was occupied as a Wesleyan mission station at an early period. The congregations are spoken of as good, but little progress seems to have been made in the organisation of a society. A site has been selected for a chapel, however, and a few contributions obtained. A Sunday school has moreover been commenced with a fair prospect of success. In connection with this circuit preaching was commenced at *Heidelberg*, a place which will no doubt become an important

station at no distant date. *Molopo* has also been occupied as a station with good results, and still greater prosperity is anticipated.

The work is carried on at *Kronstadt* chiefly among the natives, and a few English families have been visited and ministered to at *Zuurin Kranz*, *Uityk*, *Heilbron* and *Frankfort*, with good results.

Lydenberg, in the vicinity of the Transvaal gold fields, was occupied for some time by a Wesleyan missionary; but on the breaking out of war, and the occurrence of other untoward circumstances, the missionary was for a time withdrawn, but the station is now to be reoccupied.

Arrangements are moreover being made by the Wesleyan Missionary Society for the more adequate occupation of the Transvaal and the regions beyond in Swaziland, and further away still to the valleys of the Limpopo and Zambesi rivers in the distant north. The Rev. Owen Watkins has been appointed as chairman and general superintendent of the Transvaal district, and Swaziland is to be occupied as soon as possible. Every true friend of the enterprise will earnestly pray for God's blessing upon the work, and that the hopes of the committee may be fully realised in this proving 'the best position from which to approach the distant regions of central and eastern Africa.'

The following are the statistics of this interesting portion of the wide field according to the last report: Number of chapels, 8; other preaching places, 18; missionaries, 6; local preachers, 27; Church members, 706; scholars, 707; attendants on public worship, 8,010.

In thus briefly describing the labours and successes of the Wesleyan Missionary Society in AFRICA we would not be understood as ignoring or lightly esteeming those of other kindred institutions. On the contrary, we have pleasure in bearing our humble testimony to the zeal, diligence, perseverance, and success of Christian missiona-

ries from England, Scotland, America, France, and Germany, belonging to other bodies with whom we have come in contact, and with whom we have laboured in harmony and love on different portions of the 'dark continent;' and we wish they were a hundred times as many as they are, for the field is wide enough for *all*, the harvest being great and the labourers few. At the same time we are free to confess that we regard our own great society as second to none in its earnest efforts to benefit and elevate the aborigines, whilst it never neglects the spiritual interests of the colonists. Other missionary institutions have been organised for the avowed purpose of evangelising the natives, or of seeking to gather into the fold of Christ the 'lost sheep of the house of Israel;' but ours is a society which aims at the conversion of Jews and Gentiles, natives and colonists, bond and free of every nation and tribe where its agents labour, without respect to language, condition, or colour; and it is well adapted for its intended purpose by its peculiar organisation, and by its system of itinerant labour and other excellencies. In the past it has been wonderfully successful, and in the future we believe it will be still more so. The wise measures suggested for the improvement of our missions in southern Africa by the late lamented Rev. G. T. Perks after his deputation visit a few years ago, and those recommended more recently by the Rev. John Kilner on a similar occasion, resulting in the organisation of a separate but affiliated South African conference, are full of promise; and with the blessing of the Almighty upon the united efforts of His servants at home and abroad, we trust that 'Ethiopia will soon stretch out her hands unto God,' and that all the people will see His salvation.

CHAPTER III.

ASIA.

EXPLANATORY REMARKS—CEYLON—SOUTHERN OR SINGHALESE DISTRICT—NORTHERN OR TAMIL DISTRICT—CONTINENTAL INDIA—MADRAS DISTRICT—MYSORE DISTRICT—CALCUTTA DISTRICT—LUCKNOW AND BENARES DISTRICT—CHINA—CANTON DISTRICT—WUCHANG DISTRICT.

IT has been broadly insinuated by certain sceptical writers of the present day, that different forms of religion are suited for different peoples and nations, inhabiting different climates, zones, and latitudes of our globe,—as Christianity for Europe, Fetishism for Africa, Buddhism and Brahminism for Asia, etc.; and that we had therefore better leave poor degraded heathens to themselves, and 'mind our own business.' Such is not the reasoning of those who know God, and believe in the Divine inspiration of His holy word; much less is it the reasoning of those who have realised in their own experience the regenerating and sanctifying influence of Divine truth, and become experimentally acquainted with that Gospel which is 'the power of God unto salvation to every one that believeth.' Nor was such the reasoning of William Carey, Dr. Coke, and a host of other noble heroes of the cross who have gone forth at different times into the high places of the mission field to 'rescue the perishing,' and to proclaim the good news of salvation to their

benighted fellow-men of all nations, irrespective of condition, complexion, language, or creed. They believed, as every true friend of the missionary enterprise believes, that Christianity is a Divine and heaven-born system of truth, and that, as such, it is the religion of *man*,—of the whole human family,—and that it is designed for *all*, adapted for *all*, and calculated to make all who receive it happy in life, happy in death, and happy for ever. Hence our obligation to obey the Divine command, 'Go ye into all the world, and preach the Gospel to every creature.'

In tracing the rise and progress of the missions of our great society, we find abundant evidence of the truth and genuineness of the position we assume, and we are confident that the same may be found in the records of kindred institutions. We have seen something of the operations of the Wesleyan Missionary Society as carried on in Europe and Africa, and we are now to take a brief survey of the work in Asia. The origin of our mission in this quarter of the globe is traceable to the zeal, energy, and perseverance of the great and good Dr. Coke, who was the prince of pioneer missionaries in his day, and whose name will be held in grateful remembrance as long as the missionary enterprise holds its place in the affections of the Christian Church. After crossing the Atlantic *eighteen* times in connection with his extensive missionary labours in America and the West Indies, and when most men would have thought of taking a little repose, Dr. Coke conceived the grand idea of establishing a Wesleyan mission in India. The Methodist Conference was very unwilling that he should undertake such a work at his time of life, in view of the numerous difficulties which must necessarily be encountered; but he was not to be dissuaded from his purpose: Asia and the Asiatics, as he was wont to style the country and the people, were ever upon his mind. He pleaded with his brethen with many tears that they would let him go; and when the costliness

of the undertaking was mentioned as a difficulty, he generously offered to contribute £6,000 from his private fortune towards the expenses of the mission. At length he conquered, and with a joyful heart he began to prepare for his voyage.

CEYLON.

We begin our survey of the work of the Wesleyan Missionary Society in Asia with a glance at Ceylon, where it was commenced in the early part of the present century. This is an island 171 miles in length and 137 in breadth, to the eastward of the extreme point of the vast peninsula of continental India called Cape Comorin, in lat. 8° N., and long. 81° E. It is described as a beautiful country; as the land of the palm, the cocoa nut, the sugar cane, the nutmeg, the clove, the cinnamon and other sweet spices and useful productions, the land of 'spicy breezes,' according to Bishop Heber—

> 'Where every prospect pleases
> And only man is vile.'

We are not surprised at this reference to the vileness of man in the beautiful island of Ceylon, when we remember that the natives are Buddhists, idolators and devil worshippers. And yet it was to this country and to these people that Dr. Coke was so anxious to go, that he might make known to them the nature and claims of the living and true God, and of Jesus Christ His Son, our Saviour; and to them he and six other missionaries went forth in the name and strength of the Lord.

The young missionaries appointed to accompany Dr. Coke to Ceylon were Messrs. Clough, Harvard, Lynch, Erskine, Squance and Ault, with Mrs. Harvard and Mrs. Ault, the excellent wives of two of the brethren. As it was found impracticable for the whole mission party to sail in the same ship, passage were taken for Dr. Coke, Mr. Clough, and Mr. and Mrs. Harvard in the *Cabalva*,

and for the rest in the *Lady Melville*. It being war time, it was aranged for these vessels to sail in convoy; and the necessary preparations being completed, they embarked on board their respective ships at Portsmouth, on December 29th, 1813. On the following morning the ships weighed anchor, and the fleet proceeded down the English Channel with a favourable breeze towards their distant destination.

When the passengers were tolerably settled on board their respective ships, and had somewhat recovered from sea sickness, the missionaries commenced a systematic course of reading and study to prepare themselves more fully for their great work. They also held religious service at stated periods for their own benefit and for that of their fellow passengers. All went well till February 10th, 1814, when an event occurred which cast a gloom over the whole mission party. It was previously known that Mrs. Ault was ill on board the *Lady Melville*, and that she had been unable to sit up ever since she came on board; but on the morning of that day the 'Union Jack' was seen floating half-mast high on board the same vessel, and it was soon announced by signal that the dear sufferer had passed away to her eternal rest. The whole fleet joined in the usual token of mourning, and the same evening her remains were committed to the mighty deep with a solemn religious service, in hope of a glorious resurrection to eternal life in the last great day.

This afflictive visitation proved to be only a prelude to a still heavier bereavement. Whilst several of the brethren had been occasionally sick and confined to their cabins, Dr. Coke was generally pretty well, cheerful and active, although some of the passengers thought that he had for some time looked more pale than usual. On May 2nd, however, he complained of slight indisposition, and took a little mild medicine before retiring to rest, declining at the same time Mr. Clough's kind offer to watch with him during the night. At half-past five o'clock next

morning the faithful attendant as usual stood at the doctor's cabin door and knocked. He listened in vain for the accustomed answer. At length, gently moving the latch, he noiselessly entered, and horrified with astonishment and awe, he beheld the form of the venerable servant of God stretched lifeless on the floor. The alarm was instantly given, first to the captain of the ship, and then to Mr. Clough, who proceeded to break the sad news to Mr. Harvard his colleague, and then to the brethren on board the *Lady Melville*, which was still in company. It would be in vain to attempt to describe the feelings of intense sorrow and anguish which this mysterious dispensation of Divine providence produced upon the minds of those most immediately concerned. It must suffice to say that Captain Birch having expressed a decided opinion that it would not be prudent to attempt to preserve the remains of the dear departed one till the ship reached her destined port, arrangements were at once made for the funeral at sea; and in the evening, amid the sighs and tears of the missionaries, the passengers and the sailors, and with the usual solemn religious service, the body of Dr. Coke was committed to the mighty deep in lat. 2° 29′ S., and long. 59° 29′ E., in 'sure and certain hope of a glorious resurrection to eternal life,' in that day when the last trumpet shall sound, and 'the sea shall give up the dead that are therein.'

With pensive and sorrowful hearts the missionaries pursued their voyage bereft of their counsellor, father and friend, but a kind and gracious Providence interposed on their behalf, and cleared their way before them. On May 21st, about three weeks after the death of Dr. Coke, both ships arrived in Bombay, when the missionaries met together for mutual sympathy, council and prayer; Captain Birch proved very friendly, and introduced them to Thomas Money, Esq., a respectable merchant in Bombay, to whom Dr. Coke had a letter of introduction, and who,

on hearing the case of the bereaved missionaries briefly explained, generously offered to make them any advances of cash which they might require, till they could inform the missionary committee in London of their circumstances, and also to aid them to the utmost of his power in other ways. They likewise received marked kindness and attention from various other persons of respectable position from the governor downwards, for all classes seemed to sympathise with them. After spending about a month in Bombay, on June 20th the missionaries embarked for Ceylon, the place of their destination, with the exception of Mr. and Mrs. Harvard, who remained some time longer on account of family circumstances.

On reaching Point de Galle, after a pleasant passage of nine days, the brethren met with a most cordial reception from Lord and Lady Molesworth, his excellency General Brownrigg, governor for the time being, and other friends whom they had never seen before, but who took a lively interest in their welfare in consequence of letters which they had received from Mr. Money and others in Bombay; so that they were unexpectedly welcomed to Ceylon by persons of station and influence, who were in a position to render them essential service. Nor were the missionaries slow to open their commission and to enter upon the great work which they had in view. The government house being placed at their disposal as a temporary residence till they could make permanent arrangements for their accommodation, and the principal church at Galle having been generously offered to them for their services, they officiated for the benefit of such as understood the English language on the first Sabbath after their arrival. But pleased as the missionaries were with these acts of courtesy and the opportunities which were thus afforded them of preaching to their fellow countrymen in their own tongue, they were nevertheless anxious to get access to the natives, for to them they considered themselves more

especially sent. It was not long before their highest wishes were gratified. The government authorities named several places where ministers of the Gospel were much required, as well as schools for the training of native children. It was also intimated that towards the educational department of the work financial grants would willingly be made from government funds.

The missionaries forthwith held a little conference to consider what steps it would be best to take under the peculiar circumstances in which they were placed. After mature deliberation and fervent prayer for Divine guidance it was decided to commence three stations in the south, among a native population speaking the Singhalese language, and three in the north, where the Tamil language was in common use. Then came the important question how the missionaries were to be located. This might have been a comparatively easy matter under ordinary circumstances; but this youthful band of zealous evangelists had lost their father and their head, and were left without bishop, president, chairman, or superintendent. They seem, however, to have been inspired by a sincere desire to do the work of the Lord anywhere and everywhere as He might see fit to appoint. They foresaw that those brethren who might occupy stations where they must necessarily learn the Singhalese language would never be able to interchange with those who had acquired a knowledge of the Tamil, and *vice versâ*. This consideration seemed to enhance the importance of the question, and after fervent prayer they agreed to fix the appointments by ballot, when it fell to the lot of the Messrs. Harvard, Clough, and Erskine to be stationed in the south, and Messrs. Lynch, Squance, and Ault in the north. All appeared perfectly satisfied with the arrangement, and they proceeded as soon as possible to their respective stations, which will be briefly noticed in proper order according to the districts to which they were ultimately attached.

SOUTHERN, OR SINGHALESE DISTRICT.

In taking a brief survey of the field of labour occupied by the Wesleyan Missionary Society in the southern district of Ceylon, *Colombo* is the station which first demands our attention, inasmuch as it is the maritime capital of the island, and the headquarters of the mission in this section of the work. The town is situated on the west coast, and is built more in the European style than most of the other garrison towns of India. The population of the cantonment has been estimated at 50,000, and comprises persons of different castes, shades of complexion, and character. The Rev. W. M. Harvard was the first missionary appointed to Colombo, that station falling to his lot in his absence when the other brethren met together to arrange their work, as already mentioned. He arrived at his appointed sphere of labour in the month of March, 1815, and entered upon his work in the true missionary spirit. His first great concern was to make himself acquainted with the languages in which he would have to minister; but in the meantime he preached and held other religious services in English for the benefit of both soldiers and civilians. Being a man of more than ordinary mental ability he made rapid progress in his studies, and ere long was able to proclaim the good news of salvation to Singhalese and Portuguese congregations in their own tongues; and the word preached came with convincing power to some of his hearers. Before the end of the year he formed a class of fifteen members; and thus the foundation of a native Church in Colombo was laid which has continued to progress and prosper from the beginning. In his evangelistic labours Mr. Harvard was efficiently aided first by Mr. Armour, a pious gentleman, formerly belonging to the British army, but then employed as a government school teacher, and afterwards by several intelligent young men who were raised up at an early period as the fruit of the mission.

Christian schools were also organised for the training of the rising generation; and in the course of the following year, a neat and commodious chapel was erected with other necessary buildings, towards the cost of which the inhabitants of all classes contributed liberally. A printing press was also imported and set up for the purpose of multiplying copies of portions of the Scriptures and school books, which were soon translated into the native languages. The superintendence of the printing office and the oversight of the educational department of the work involved so much labour and responsibility that Mr. Harvard found it necessary to apply for assistance, and Mr. Clough was instructed to join him. A Singhalese grammar and dictionary were now compiled and put to press, and the work expanded and prospered in all its departments—literary, educational, and evangelical, till the first missionaries were called to other spheres of labour. The Colombo station was afterwards served by a noble race of men, among whom were D. J. Gogerly, Dr. Kesson, John Kilner, and others, worthy successors of the able and devoted pioneers already mentioned, and by a staff of efficient native ministers who were raised up from time to time, and for whose improvement an institution called Wesley College was at length established. It was ultimately divided into two circuits,—the south (Colpetty) and the north (Pettah). These, with their headquarters, outstations, and schools are now worked on an extensive scale, and will no doubt in the future, as in the past, be productive of much spiritual good to the people.

The next station that calls for notice is *Galle*, where the missionaries first landed and opened their commission. This interesting sphere of labour fell to the lot of the Rev. B. Clough, who was a missionary remarkably well adapted by his literary ability and numerous other excellencies for such an important position. The Dutch church having been placed at his disposal for the time being, Mr.

Clough commenced his labours among a dense but mixed population with characteristic zeal and earnestness. For a while he preached in English to the military and other European residents, at the same time establishing schools and paying special attention to the training of the young. By diligence and perseverance in his studies he soon conquered the difficulties of the principal languages of the people; and dispensing with an interpreter he began to make known the truths of the Gospel both to the Dutch and Singhalese in their own tongues. The blessing of God attended these efforts, and in a short time a class of twenty hopeful converts was formed. This number was afterwards largely increased, and ultimately commodious chapels were built, congregations gathered, and schools established, not only in the town of Galle, but also in a number of neighbouring towns and villages, which were formed into an extensive circuit. For several years a theological institution was conducted at a place called *Richmond Hill* for the training of native teachers and preachers, but it was ultimately removed to Colombo as more central. On Mr. Clough's removal to Colombo to assist Mr. Harvard, the station of Galle was worthily occupied by the Rev. John M'Kenny, from the Cape of Good Hope, under whose judicious superintendence, and that of other zealous servants of God who were appointed to labour there from time to time, the circuit has advanced to a pleasing state of prosperity.

Proceeding southward we come to *Matura*, where Mr. Erskine commenced his evangelical labours under very favourable circumstances soon after the arrival of the first mission party in Ceylon. His reception by the people and his mode of proceeding were similar to those of his brethren on other stations. His time was fully occupied in studying the native languages, establishing mission schools, and in preaching the Gospel as he had opportunity to both soldiers and civilians in English, and also

to the natives, first through the medium of an interpreter, and afterwards in the vernacular tongue. On his removal to another station in the north Mr. Erskine was succeeded at Matura by the Rev. John Callaway, who was one of several missionaries who were sent out to strengthen the mission. Other zealous labourers were appointed in after years to cultivate this interesting portion of the wide field, and as the result of their persevering efforts multitudes of native converts were gathered into the fold of Christ, several of whom became faithful preachers of the Gospel to their fellow countrymen.

At an early period a missionary was appointed to *Kandy*, a celebrated city in the interior of the island. This station has a chequered but interesting history, the details of which would fill many pages if space permitted. Amid numerous difficulties and trials much good was done and many precious souls were won for Christ. In the year 1869 this station, in common with many others in Ceylon, was visited with a gracious revival of religion, when thirty-five hopeful converts were added to the Church, and at a fellowship meeting held on the Sabbath about forty persons stood up to speak of what God had done for their souls. At *Pantura*, another important station in this district, there were 'sixty-six persons who found peace in one week.' *Negombo*, *Caltura*, *Morotto*, and other stations shared largely in the benefits of this revival, and the blessed influence of it continued for several years.

Stations were also established at *Seedua*, *Kattana*, *Maggona*, *Belligam*, *Dondra*, and many other places, and if the respective histories could be given, they would resemble in their general features those which have been already sketched. The work being everywhere pretty much of the same kind, it is characterised by the same difficulties, disappointments, toils and triumphs. It must suffice therefore to say that a wonderful change has taken

place since the arrival of the first band of Wesleyan missionaries on these shores. This is touchingly described in the society's report for 1879, from which the following is a brief extract.

'With the increase of our native ministry, and the extension of Christian knowledge, a purer faith, a higher morality, a loftier standard of experimental godliness, wider acquaintance with Scripture truth, and grand examples of protest against sin, and triumph over death, have all united generation after generation to lift our Churches into stability and usefulness, until some can now be found among our native members who enjoy perfect love to their Saviour, shown in perfect loyalty to Him and His cause. We have cases now of young Methodists who are the *third generation* of members in our Church, and we joyfully report an increase of 133 for the past year.'

The present numerical state of the southern or Singhalese district will appear from the following statistics: Number of chapels, 52; other preaching places, 50; missionaries, 39; local preachers, 67; Church members, 2,614; scholars, 8,905; attendants on public worship, 6,425.

NORTHERN OR TAMIL DISTRICT.

We must now turn our attention to the north, and take a view of the Tamil department of the Wesleyan mission in the island of Ceylon. The work resembles in the main that which is carried on in the south, only the languages generally spoken by the people and that in which missionaries chiefly teach and preach are different. The most important station, and the head of the district is *Jaffna*, to which Messrs. Lynch and Squance were appointed when the work was apportioned in 1814 on the arrival of the first party of missionaries. The town of Jaffna is situated on the northern point of the island, and it is generally regarded as the capital of the extensive

district or province known as Jaffnapatam. The population is large, but in its general features it differs little from that of other parts of the country, only here the prevailing language is Tamil whilst in the south it is chiefly Singhalese. When the missionaries first arrived they were struck with the ignorance, superstition, and moral degradation of all classes of the people, whether professedly Christians, Mohammedans, or pagans. Many of the descendants of the Dutch and Portuguese settlers, who still made use of the respective languages of those nations, were as deeply degraded as the aborigines themselves, and there was a loud call for missionary labour.

Numerous difficulties had to be encountered in Jaffna, such as were not generally experienced on the stations in the south; but by diligence and perseverance they were ultimately overcome, and the blessing of God attended the labours of His servants. Commodious premises were secured for the use of the mission, a substantial chapel and school house were erected, and the foundation of a good work was laid which has continued to the present. When the arduous work of learning the language had been accomplished, and two or three native teachers and preachers were raised up as the fruit of the mission, the work was rapidly extended to other places in the north; and ultimately chapels were erected and schools established, not only in the suburbs of the town and in the neighbouring villages, but also at several places at a considerable distance, which in their turn became principal stations or heads of extensive circuits. Some of these will be briefly noticed in due course; but we must not omit to mention that there are in Jaffna a training institution and a mission press, which are doing good service.

On the eastern coast of Ceylon, at the head of a deep bay, stands the important town and fortress of *Batticaloa*. To this station the Rev. W. Ault was appointed on the arrival of the first party of Wesleyan missionaries. It

will be remembered that Mr. Ault had lost his beloved wife by death on the passage to India, and the bereaved young missionary proceeded to his lonely station with a heavy heart. Being a man of deep piety, of a humble spirit, and entirely devoted to the service of God, he resigned himself to the afflictive dispensation of Divine providence as best he could, and entered upon his work at Batticaloa with a full determination to spend and be spent in the cause of his Divine master. At this as in some other places there was a church without a clergyman, and the building was politely placed at the disposal of the missionary by the government authorities till permanent mission buildings could be erected, and he continued to preach in it during the short period of his ministry. A very favourable impression was made upon the minds of the people by the manner in which Mr. Ault commenced his labours. But whilst engaged in studying the native languages, preaching by an interpreter and otherwise exercising himself in the work of the mission, he was seized with an illness which baffled the skill of the physician and terminated fatally. Having been repeatedly prostrated by fever, the final attack came at last, and the faithful servant of the Lord was called to his eternal rest on April 1st, 1815. The vacant station was soon occupied by another missionary, and so successful were the labours of the Rev. Messrs. Jackson, Osborne, Erskine, and others who were afterwards appointed in succession to Batticaloa, that the station and its outposts were ultimately divided into two circuits, and the work was extended to various parts of the surrounding country.

The next station established in the northern district of Ceylon was at *Point Pedro*. For some time this place was supplied from Jaffna; but when additional missionaries arrived from England, it was occupied as a separate station and soon became the head of an important circuit. Another place that was taken up by the society at an early

period was *Trincomalee*, on the eastern coast, where chapels were erected, schools established, and native converts gathered into the fold of Christ in the same manner as on other stations which have already passed under review. Indeed the work at Trincomalee advanced so rapidly that it was found necessary, after a while, to divide it into two separate circuits, north and south, in which form the work is still carried on. *Puttoor*, *Manaar* and *Eraur* are also interesting stations, with their chapels, schools, and outpost similar to those which have already been described. The same remarks will apply to *Kalaar*, *Kalmunai*, and several other stations which have been formed of late years which lack of space prevents our dwelling upon here. Suffice it to say, that in the northern district as in the southern a great and good work has been going on during the past half century, the magnitude and results of which are but very inadequately represented in the most carefully prepared reports and tables of statistics which can be prepared for the information of the friends of the enterprise.

One feature of the Wesleyan mission in Ceylon is deserving of special notice, *viz.*, the rich and abundant fruit which it has produced in the form of native teachers, preachers, and other assistants to aid the European missionaries in carrying on the work. Some of these were raised to the position of ordained native ministers at an early period, and laboured long and usefully with credit to themselves and advantage to the cause to which their lives were devoted. Philips Sanmugam, brought to a saving knowledge of the truth through the instrumentality of Mr. Squance soon after the commencement of the mission, was a remarkable instance of this; as were also Richard Watson, W. A. Salmon, Paul Rodrigo, and several others who might be mentioned. If the same attention be paid in future to the training up and education of native agents as in the past, there is reason to hope that at no distant

date most of the stations will be supplied by efficient native ministers, and that the only European missionaries required will be general superintendents and tutors in the institutions. From the increasing liberality of the native converts there is also reason to hope that ere long the work will be to a still greater extent self-supporting on the respective stations.

The following statistics represent the present numerical strength of the Wesleyan northern or Singhalese district:—Number of chapels, 17; other preaching places, 96; missionaries, 24; local preachers, 53; Church members, 903; scholars, 8,346; attendants on public worship, 5,450.

CONTINENTAL INDIA.

The auspicious commencement of a Wesleyan mission in the island of Ceylon by the six missionaries sent out with Dr. Coke, who were so mysteriously bereaved of their head, occupied the attention and absorbed the resources of the society for some time, but the committee never lost sight of continental India. Perhaps something would have been done at an earlier period for the teeming millions of Hindustan involved in the densest heathen darkness if the way had been open; but it is a mournful fact that for many years it was completely closed, not by the Hindus themselves, but by our proud and self-sufficient countrymen, who had taken possession of the land, but who manifested little interest in the moral welfare of the people. The policy of the East India Company was to keep missionaries out of the country, and to leave the natives in their former degraded state of ignorance, idolatry and sin; and no Christian ministers of any denomination were allowed to enter India but a few chaplains to minister to the company's servants. Instances might be mentioned of missionaries who had reached the country in foreign vessels being promptly ordered off by the government authorities without being allowed to bear

their testimony for Christ and His cause; but we forbear to dwell upon a subject so painful in the retrospect.

At length, however, this rigid and un-Christian policy of a so-called Christian government was relaxed somewhat, and by degrees the way was opened for evangelistic efforts for the benefit of the poor Hindus, when the Wesleyan Missionary Society cheerfully responded to the call to take its share in the blessed work of evangelizing the natives of Continental India, as it was already doing in the island of Ceylon. The reader may remember that the first party of missionaries sent out landed at Bombay, where they remained a month, and that Mr. Harvard was detained some time longer. This interval was improved by the zealous missionaries in preaching to the people, and visiting among them as they had opportunity, and such was the impression made by their faithful ministry, that an earnest request was sent to England that Bombay also might be favoured with the services of Wesleyan missionaries. This led to the appointment of the Rev. John Horner, who arrived there with his excellent wife in the month of September, 1817. In the course of the following year he was joined by the Rev. Joseph Fletcher, and for some time their prospects of success were fairly promising. From various causes, however, among which may be noted the failure of the health of the missionaries, the experiment resulted in disappointment, and in 1821 the mission was relinquished, the brethren being withdrawn to supply vacancies in other places.

Other efforts were made, however, to establish missions in Continental India by the Wesleyan society, which were more successful and permanent in their results. The stations which were ultimately established in various parts of the land will be briefly described in connection with the respective districts into which the country was at length divided for the convenient carrying on of the work of God.

MADRAS DISTRICT.

The way was opened for the commencement of a Wesleyan mission in Southern India in a manner little expected. About the year 1816, a few pious Methodists from England, resident in Madras, were in the habit of meeting together for the purpose of prayer and Christian fellowship, and to read Wesley's sermons for their mutual edification. They heard with delight of the arrival of the first party of missionaries in Ceylon, and earnestly requested that one of them might be spared for Madras. This reasonable request was readily granted by the British conference, and Mr. Harvard was appointed accordingly. But when instructions to this effect reached Ceylon, the claims upon the devoted missionary in Colombo in connection with the mission press, translation, and the work of education, for which he had special qualifications, were such as to prevent his removal to the continent without serious injury to the cause. It was therefore arranged by the brethren that Mr. Lynch should go to commence the mission in *Madras* instead. The zealous young missionary proved admirably adapted for the work to which he was designated, which consisted chiefly in preaching to and labouring among the English speaking portion of the population, and his arrival marked a new era in the history of the crowded heathen city. His pulpit ministrations were highly appreciated by the congregation which he soon gathered, and all classes wondered at his boldness and success. His talent for reproving sin, and for recommending religion in his ordinary conversation and intercourse with the people was extraordinary, and wherever he went he was hailed as a faithful minister of Christ. During the time that Mr. Lynch laboured in Madras he was instrumental in the erection of a beautiful new chapel for English services in the centre of the East Indian population of *Black Town*,

which he left entirely free from debt. He also witnessed the gathering into the fold of Christ of a goodly number of hopeful converts as the seals of his earnest ministry.

The work thus auspiciously begun was carried on with unabated vigour in after years, under the superintendency of Rev. Messrs. Roberts, Crowther, Cryer and other eminent men. The English chapel was greatly enlarged in 1861, and notwithstanding occasional fluctuations, the congregation has generally been well sustained. Nor have the interests of the benighted Hindus been neglected. At an early period of the enterprise operations were commenced for the benefit of the natives living in that part of Madras known as *Royapettah*, where a commodious chapel and mission premises were erected, schools established and a native Church organised. This station has continued to prosper more or less ever since, and in 1879 three new classes were formed, and an increase of thirty-two members was reported. In the course of time the work expanded and became so extensive in Madras and neighbourhood, that for the convenience of carrying it on more effectively it was divided into three circuits, *south*, *north* and *east*, including the out-stations of *Taiyur*, *Comanchary*, *Mathranticum*, *Ecadu*, *Kandeiga*, *Othicandoo* and *Ponnari*. Services have also been established for the special benefit of a community of *Telugus* residing in Madras, and they are addressed in their own language with good effect by the missionaries, several interesting conversions having taken place.

St. Thomas' Mount became an important station at an early period, and for many years the work has been carried on there for the benefit of both natives and Europeans, a goodly number of soldiers from the garrison frequently attending the English services. The native Church and congregation have recently been called to mourn the loss of their esteemed minister, the Rev. Joel

Samuel, whose faithful preaching was highly appreciated by members of other Churches as well as by his own people. The orphanage located here promises to be a great blessing, and ten of the elder boys have met in a catechumen class for religious instruction. *Kunnatur* is an interesting outpost where a catechist is stationed, and the work is carried on under the direction of the superintendent of St. Thomas' Mount. The Madras Christian college is worthy of a passing notice although undenominational, the Rev. G. Patterson having been appointed a professor in it by permission of the Wesleyan conference, with the understanding that native teachers and ministers will be trained there for our mission.

Another old and valued station is *Negapatam*, where the people have from time to time enjoyed the ministrations of some of the best missionaries ever sent to India. Nor have they laboured in vain, or spent their strength for nought. Respectable congregations assemble together on the Sabbath and on other occasions; and a well ordered native Church was organised here many years ago, which has happily kept free from the baneful influence of caste, the Church members of every grade regarding themselves as brethren and sisters in Christ. The same remarks will apply to *Manargudi*, where the cause has been somewhat fluctuating in times past, but more prosperous of late. This is the locality of another of the Wesleyan orphanages which were established at the time of the disastrous famine, and the children are well reported of. *Tritrapundi*, *Arantanghi*, and *Needamangalum*, are stations worked chiefly by catechists under the direction of the superintendent of Manargudi, who visits them as frequently as his other duties will permit. At the station last named the membership has recently risen from three to seventeen, several families from *Tinnevelly* having settled in the neighbourhood and joined our Church.

Trichinopoly, so long known as one of the most respectable and useful stations in the Madras district, continues to maintain its reputation as an important centre of Christian light and influence; and *Tiruvarur*, with its outstations of *Nannilam* and *Kodeivasal*, are said to be in a prosperous state. On some of these stations a few interesting conversions and baptisms are reported to have taken place. *Karur* is an important station with two or three interesting outposts, for which missionaries are much required, but men and means are not yet available. The same remark will apply to *Peria Darapuram*, and its outpost at *Tennelei*, but the brethren are doing the best they can with the means at their disposal.

The most important event which has recently come to our notice in connection with the Madras district is the prospect which appears to be opening out for the establishment of a new mission in the territory of the *Nizam*, which has been hitherto closed against all missionary operations. The Rev. William Burgess paid a visit to this country in 1879, at the invitation of persons high in authority, who seem now disposed to favour the introduction of Christianity into that part of India. He has taken up his abode in *Secunderabad* for the present, and proposes to occupy *Chudderghaut*, a suburb of the city of *Hyderabad*, and to build a school-chapel on a piece of land situated in this locality, which has been generously presented to the society by Colonel Campbell. Mr. Burgess has already established a girls' school at Secunderabad, and is making arrangements to extend female education to the zenanas of the district, an English lady having been sent out to take charge of this department of the work. Meanwhile the large British garrison at this place furnishes abundant employment for the missionary, who pleads earnestly for help both in the European and native departments of the work. In a country so densely populated, and unoccupied by the agents of any other kindred

institution, the Wesleyan Missionary Society has here a splendid field of labour open to it. May its friends and patrons by their generous contributions enable the committee to go up at once and possess the land!

The following statistics fairly represent the present numerical strength of the Madras district, and show what has been already done so far as figures can state the case:—Number of chapels, 21; other preaching places, 32; missionaries, 20; local preachers, 34; Church members, 964; scholars, 4,896; attendants on public worship, 5,716.

MYSORE DISTRICT.

The province of Mysore embraces an extensive territory in the interior of the peninsula of Hindustan, situated between the east and west ridges of the Ghauts, and forming a high table land nearly 3,000 feet above the level of the sea. From its elevated position the country is comparatively cool and healthy, and is sometimes resorted to by persons who have been suffering from a lengthened residence in the moist and sultry lowlands. The localities which are inhabited sustain a dense population of a somewhat mixed character, both the Canarese and Tamil languages being extensively spoken. The province is under the nominal government of a native rajah or prince, but it is in reality under British rule, in common with the adjoining territory of the Madras presidency. Although not, properly speaking, the capital of the province, Bangalore is the most populous and important city in the country. Here the British government keep up a large military establishment; and here also have been located from the beginning the headquarters of the Wesleyan Missionary Society in the Mysore district, whose labours we are now briefly to trace.

As early as the year 1820 an earnest request from Bangalore had reached the missionary committee in London, that missionaries might be sent to that important centre

of population in Southern India; and encouraged by the favourable beginning which had been made a few years before both in Ceylon and Madras, the request was responded to, and the Revs. James Mowat and Elijah Hoole were selected and set apart for that service. On their voyage to India these zealous servants of God were shipwrecked under circumstances peculiarly appalling. They 'suffered the loss of all things,' by the burning of the *Tanjore*, the ship in which they sailed, when nearly at the end of her voyage. This circumstance, together with the demand for missionary labour at Madras and Negapatam, where some of the brethren were laid aside by illness, prevented the two missionaries from proceeding up the country to their appointed sphere of labour so soon as they intended. It was not till the month of May in the following year that Mr. Hoole arrived at *Bangalore*, which is about 250 miles inland from Madras, and where he was joined a few weeks afterwards by Mr. Mowat.

The two young missionaries met with a most cordial reception from a few friends of the enterprise who had been anxiously expecting their arrival. From their first communications to the committee in London they appear to have been favourably impressed with the place as a promising field of labour. The scenery around Bangalore they described as similar to that of many other parts of India, and the people as involved in the densest heathen darkness. The population of the Pettah or suburb was estimated at 30,000, consisting of Canarese, who sustain themselves by manufactures and cultivation, and a number of people from various places who use the Tamil language. The cantonment built for the accommodation of the troops is situated about a mile from the Pettah; and the intervening bungalows occupied by the officers and other Europeans present the appearance of a neat English village, whilst the bazaars and huts of the followers of the army form a town as large as the Pettah itself. With

a few exceptions this part of the population spoke Tamil, and understood no other language, so that to them the missionaries hoped to be made useful at once, as they had acquired some knowledge of that language during the time that they were detained on the coast assisting their brethren.

Hinduism and Mohammedanism were found to be the prevailing systems of religion among the native population of Bangalore, the same as in other parts of Mysore and Southern India generally; and the people were addicted to the usual idolatrous and superstitious rites and ceremonies. With a view to enlighten and impress the masses, the missionaries began at once to preach in the bazaars, to hold open-air services in other public places, to establish cottage prayer meetings, and to visit the people from house to house. The first of these services was held on June 20th, 1821, and from the attendance of the people and the general interest that was excited, Messrs. Mowat and Hoole were contemplating future plans of usefulness, and proposing to adopt means for the erection of a regular place of worship, when unhappily they were both called away to supply vacancies which had occurred at Madras and Negapatam, from the failure of the health of the missionaries stationed there.

During the following two or three years Bangalore was left without a resident missionary, being only visited occasionally as opportunities presented themselves. At length, in the course of the year 1826, the station was once more occupied by the appointment of the Rev. John F. England, who commenced his labours under circumstances as favourable as could be expected, all things considered. He directed his attention in the first place to the European troops in the *Cantonment*, a considerable number of whom attended the services which he held for their benefit, and for that of other English speaking residents generally. Nor was he permitted to labour in

vain. Several British soldiers were brought under the saving influence of Divine grace, and were united in Church fellowship in a class which was formed expressly for them. Henceforth the military department of the work became an important element in the Bangalore mission. At the same time the missionary did not neglect the heathen population around him; but as soon as he had acquired a knowledge of the Tamil language he began to preach the Gospel to the natives in their own tongue. Classes were soon formed for the systematic religious instruction of inquirers, who were led to renounce their heathenish practices and to embrace the faith of the Gospel. A number of these ultimately gave satisfactory evidence of genuine conversion to God, and the foundation of a native Church was laid which has continued to grow and expand from year to year even to the present time.

On the removal of Mr. England from this interesting sphere of labour, he was succeeded by the Rev. Messrs Cryer, Hardy, Male, Arthur, Hodson, and other devoted missionaries, who nobly followed up the work so auspiciously begun. In after years schools were established on an extensive scale, including an institution for the training of native teachers and preachers; and a printing press was set up which for many years did a large amount of useful work for the mission. Commodious mission premises were also erected, including a beautiful chapel, schoolrooms, printing office and other necessary buildings, and Bangalore became one of the most important and prosperous mission stations in Southern India.

For several years the religious services connected with the Wesleyan mission in Bangalore were conducted in English and Tamil only, in consequence of the agents of the society being unacquainted with any other language; but in 1836 the Rev. Thomas Hodson, who understood Canarese, having been appointed to the station he began at once to preach in that tongue. Thus a new department

of mission labour was entered upon, which was ever afterwards followed up with zeal and diligence to the great advantage of a class of natives not previously reached by the missionaries, and Bangalore was divided into two circuits including the out-station of *Chick-Ballapur*. Extensive tours were also made by the brethren and their assistants for the purpose of carrying the good news of salvation to the surrounding villages and to the regions beyond. Since the last great famine desolated the land, an interesting orphanage has been established at this station which is giving a Christian training to a large number of poor outcasts, and every department of the work is being prosecuted with diligence and success.

Almost simultaneously with the first efforts which were made for the evangelization of Bangalore and its neighbourhood, attention was directed to *Seringapatam*, the last stronghold of Mohammedan despotism in Southern India. At that time the extensive fortifications had been demolished, and the gigantic ruins which were seen in every direction presented to the view striking evidences of the power and splendour of the celebrated TIPPOO SAIB, who fell in his last desperate struggle for supremacy when the city was captured by the British in 1799. The place had still a population of about 50,000, among whom were a few God-fearing people, chiefly Europeans and their descendents, who had built a small place of worship in which they met for reading and prayer every Sabbath; but having no minister to preach to them, they felt their destitute condition, and made an earnest request to the Wesleyan society for a missionary to labour among them. In response to this appeal the Rev. Titus Close paid them a visit in the month of May, 1821, when he was welcomed with feelings of gratitude and joy known only to those who have been long deprived of a Gospel ministry.

On the Saturday evening after his arrival, Mr. Close delivered the first sermon that was ever preached in the

little church which had been erected in Seringapatam, and on the Sabbath and during the following week he was constantly engaged in dispensing the word of life, administering the sacrament of the Lord's supper, marrying, baptizing, and visiting the people. On entering the little sanctuary at an early hour on the Sabbath morning, before his own service commenced, the missionary had an opportunity of witnessing the simple mode of worship adopted by the few Christian natives resident there when left without a regular pastor. About twenty were assembled together, and the person conducting the service was a modest and respectable country-born female, who read the Scriptures and the prayers in Malabar with great propriety, she being the only individual in the place who was capable of doing so; and after the second lesson, the missionary stepped forward and married a couple, according to a previous arrangement.

As a missionary could not be spared at that time to reside at Seringapatam, arrangements were made for the place to be visited once a quarter from Bangalore. This duty devolved chiefly on Mr. Hoole during his connection with that station; and his earnest ministry and diligent pastoral attention made a deep impression upon the minds of the people, and were remembered with gratitude many years afterwards. At length when the mission in Southern India had been reinforced by the arrival of additional labourers from England, a missionary was set apart for Seringapatam and the *City of Mysore* conjointly. Chapels were now erected and schools established at both places; and although the work was somewhat slow in its progress at first good was done from the beginning, and of late the cause has been more prosperous than formerly. The city of Mysore is the capital of the province, and the place where the reigning rajah has his regal palace and splendid equipage of tame elephants, and household troops, etc. This distinguished personage, although a rigid Hindu, is

favourable to the Wesleyan mission, and patronises the educational department of the work especially in various ways. The mission schools have already made a deep impression in favour of Christianity, and a considerable number of native converts have been united in Church fellowship. In 1879 the high school had 261 students in attendance and was reported to be in a prosperous state. The out-station of *Hunsur*, in charge of an agent under the direction of the superintendent of the city circuit, promises at no distant date to become an important sphere of labour.

Of *Tumkur*, with its interesting out-station of *Madgiri* in charge of a catechist, the following commendatory remarks occur in a recent report: 'It is with much joy that we speak of our native Christians here. During the past year, with scarcely an exception, their spiritual walk has been satisfactory, and we believe they have earnestly striven after deeper spiritual life, and a growing conformity to the likeness of their great master Christ.' Of *Gubbi*, with its two outposts of *Kunigal* and *Nagamangala*, an almost equally favourable report is given. Of the members of the Church at the first named station it is said that, 'as a rule they have been consistent in their conduct, and regular in their attendance at the services. Only in one case has there been cause to sorrow.'

The other stations in the Mysore district are *Shimoga* and *Hassan* with their outposts of *Chikmagalur*, *Chitteldroog*, and *Ootacamund*, which resemble in their main features those which have been already described, and they also are favourably reported of. In the orphanage at Hassan there are eighty-eight boys and 100 girls. 'The religious training of the children has been carefully attended to, and with very cheering results; many of the elder boys and girls give evidence that the Spirit is working in their hearts. Some of them meet in class regularly.'

The following statistics represent the numerical strength of the Mysore district according to the last report:—Number of chapels, 16; other preaching places, 21; missionaries, 17; local preachers, 25; Church members, 805; scholars, 5,654; attendants on public worship, 2,942.

CALCUTTA DISTRICT.

At an early period of the society's labours in India, a few pious Wesleyans resident in Calcutta, the capital of Bengal, were very anxious to have a minister of their own denomination to labour among them, and to be ready to embrace any opening that might present itself for missionary work among the poor deluded Hindus. They therefore sent home an earnest request that one might be sent, but it was a long time before the committee could meet their wishes. At length, however, in 1829 the Conference appointed the Revs. Peter Percival and Thomas Hodson to commence a mission station there, with the hope of doing something towards the evangelization of the heathen population as well as to supply the spiritual necessities of their fellow countrymen. These excellent brethren entered upon their work in the early part of the following year with becoming zeal and earnestness; and they soon succeeded in collecting an English congregation to whom they faithfully ministered the word of life, whilst at the same time they commenced the study of the Bengalee language, to fit themselves for usefulness among the natives. They also built a native chapel, established schools, and exerted themselves in every possible way for the benefit of the dense pagan population by which they were surrounded. These zealous labours were not without fruit; but after they had been continued for three or four years, the results were not considered such as to warrant the continuance of the heavy expenditure which the mission involved. Just at that time, moreover, in consequence of the sickness and removal of some of the mission-

aries, the work in the Ceylon, Madras, and Mysore districts was suffering for want of men, and instructions were received from home for the removal of Mr. Percival to Ceylon, and Mr. Hodson to Bangalore, and the Calcutta mission was, for the time being, relinquished.

After the lapse of about thirty years the way seemed to open for the re-establishment of the Wesleyan mission in Calcutta. Arrangements having been made for the appointment of ministers to labour for the benefit of Methodist soldiers in British regiments stationed at Barrackpore, Kurrachee, and other important garrisons in Northern India, the brethren designated to this work were necessarily brought into contact with the capital of Bengal, and such were the impressions which they received of the spiritual necessities of that large and populous heathen city, that they felt it their duty to urge the missionary committee to give it another trial. This led to the appointment in 1862 of the Revs. James H. Broadbent and Henry G. Highfield to *Calcutta*. They arrived there on September 17th, and entered upon their work with sanguine hopes of success. These hopes were not disappointed. The use of a commodious building known as the 'Freemason's Hall' having been secured, they commenced preaching to large and attentive congregations. To meet as far as possible the claims of all classes it was arranged that one of the missionaries should devote himself entirely to the English work, whilst the other by the study of Bengalee should do his utmost to benefit the poor deluded natives. The blessing of the great Head of the Church attended their efforts, and both branches of the work prospered. Nor were the spiritual interests of the soldiers neglected, regular parade and voluntary services being conducted at *Fort William*, *Barrackpore*, and other military stations.

Encouraged by the success already achieved, the missionaries proceeded to erect a beautiful and commodious chapel and mission premises in *Sudder Street*, and the

mission with its schools, Bible classes, and other arrangements for the benefit of the young of both European and native parentage, was put upon a stable and permanent footing. In after years the work was extended to *Ranigunj*, *Bankura*, *Bissenpur*, *Rungpur*, and other places, where the Gospel was faithfully preached in the English and Bengalee languages, to soldiers, sailors and civilians as occasion required. At the station first named a considerable congregation of railway employés was gathered, several of whom were brought under gracious influences and united in Church fellowship; and in connection with some of the others native Churches have been organised, which are full of promise for the future.

The Calcutta district was only organised as such in the year 1869, so that it is yet in its youth. The following statistics gleaned from the last report will show its present numerical strength:—Number of chapels, 4; other preaching places, 17; missionaries, 7; local preachers, 8; Church members, 173; scholars, 719; attendants on public worship, 1,023.

LUCKNOW AND BENARES DISTRICT.

It was not till a comparatively recent period that the Wesleyan Missionary Society was able to take a part in the evangelization of the inhabitants of Northern India. The way was at length opened to this interesting sphere of labour, as in some other instances, through the means which were adopted to promote the spiritual welfare of Methodist soldiers in the British army. The first station occupied was the city of *Lucknow*, a place so famous in the history of the fearful Indian mutiny. Here a little chapel was built and an English work commenced in the first place by the missionaries of the Methodist Episcopal Church of America. The pressing claims of their native work in Bareilly preventing them from giving that attention to this charge which it required, they offered to transfer

it to us, if an English missionary could be appointed to the garrison at Lucknow. This generous offer was accepted by the committee, and in 1864 the Rev. Daniel Pearson was appointed to that station. On reaching his destination he met with a kind and hearty reception both from soldiers and civilians, and he entered upon his work with a pleasing prospect of success. Nor were his hopes disappointed. He was favoured ere long to have under his care a prosperous cause both in the English and native departments.

Henceforth the work branched off in various directions, and at the recommendation of the missionary commitee in 1879 the Wesleyan Conference constituted Lucknow, Fyzabad, and Benares, a new mission district. The Lucknow English department embraces the military and any other English-speaking people who choose to attend the services. According to the last report from which the following sentences are taken it appears to be in a prosperous and promising state. 'The attendance of the military at our parade services has been about 240. The voluntary service has been fairly attended, and sometimes a large number have come to it as indicating their appreciation of the services of the house of God. There have moreover been cases of conversion now and again in the course of the year, whilst many others have been the subjects of deep impressions. The soldiers' class meetings have been maintained throughout the year, and we are able to report a membership of forty with two on trial.'

The Lucknow Hindustani work is also well reported of on the whole. 'Our premises in *Husaingunge* have been retained, and here our Sabbath public services have been held as well as our schools—Sunday and day. At these services the numbers attending have not been large; generally our own Christian people, with a few outsiders drawn by curiosity. Sacramental services have been held and well attended. Bazaar preaching has been systemati-

cally carried on, and a religious meeting has been opened in the Sepoy lines of the 7th regiment of native infantry by the catechist.

The work at *Fyzabad* being almost exclusively among the military has been somewhat fluctuating owing to constant removals. The missionary in charge reports of it as follows:—'Yet as regards numbers our congregation has kept up, and in devotional spirit and earnestness has increased. In the services on the Sabbath, as well as in the week-night meetings, we have not been without the blessing of God. It has been our joy to see some turn from sin to righteousness, and to continue therein even amidst the strong temptations of barrack life. Pastoral and hospital visitation have been attended to, with many cheering instances of good accomplished.'

At *Benares* the cause is new, but a good beginning has been made, and bright hopes are entertained for the future. The educational department of the work is well reported of. At the close of the year 1878, the Rev. A. H. Male was sent forward to join the troops in *Afghanistan*. The government cordially accepted his services, and made every arrangement for his convenience and comfort, appointing him chaplain to the Wesleyan and Presbyterian troops, among whom his labours were made a blessing.

It is as yet the day of small things with the Lucknow and Benares district, but the following statistics appear in the last report:—Number of chapels, 2; other preaching places, 10; missionaries, 8; local preachers, 5; Church members, 136; scholars, 904; attendants on public worship, 636.

But no statistics, however carefully compiled, can adequately represent the results of Christian missions in India. Small as the number of converts may appear to persons at a distance, it must be remembered that a large amount of preparatory work is being done. Light

is spreading: the foundations of idolatrous systems hoary with age are being sapped, and some day there will be such a crash and downfall as will astonish the world, for the mouth of the Lord hath spoken it. Every idol shall he demolish, and every knee shall bow to Jesus, who is King of kings and Lord of lords.

CHINA.

It was not till stations had been established by the agents of the Wesleyan Missionary Society in various other parts of Asia that the demands of the vast and populous empire of China received due consideration by the committee; and even then the subject was forced on their attention in a manner quite unusual but, as we think, truly providential. For many years China was completely closed against Christianity and the civilising influence of the western world; but in 1845 the country was thrown open to the foreigners to an extent which had never been witnessed before. In that year an important document was published, setting forth, as the result of treaties which had been made with different European and American powers, that any form of religion might be professed without let or hindrance, and that missionaries might henceforth make journeys into the interior of the country beyond the limits of the 'five free ports,' to which they had been previously confined.

When the Wesleyan Missionary Society failed to enter the open door in consequence of weighty responsibilities elsewhere, the burden of carrying the Gospel to China was laid upon the heart and conscience of a pious young man in Yorkshire named George Piercy, who could scarcely rest day or night from a deep conviction that he ought to give himself wholly to this great work. This conviction was deepened by a communication which he recived from a few pious soldiers stationed at Hong Kong; and ultimately Mr. Piercy, impelled by the constraining love

of Christ, went out to China at his own expense, and on his own responsibility, without any pledge of support from any missionary society. He arrived at Hong Kong on January 20th, 1851, expecting to find a pious sergeant with whom he had formerly been acquainted, but was sorry to hear of his death. Nothing daunted by this and other untoward circumstances, he commenced his labours among the soldiers at the barracks, whilst at the same time he applied himself diligently to the study of the language to fit himself for future usefulness among the native Chinese. Having succeeded to some extent in his preliminary arrangements, during which he was kindly entertained by Dr. Legge of the London society, he hired rooms for his own accommodation, one of which he fitted up for preaching and other religious services, and began to make known the good news of salvation to the people generally with a fair prospect of success.

At this stage of his evangelistic labours, Mr. Piercy, who had long been a consistent member of the Methodist Church, offered his services to the Wesleyan Missionary Society; and after such an examination as he could be subjected to at that distance, involving a written statement of his Christian experience and doctrinal views, he was accepted as a candidate for our ministry, and employed as a missionary in China, with the understanding that other ministers would be sent out to co-operate with him in the good work, which was destined in the order of Divine providence to branch out in various directions.

CANTON DISTRICT.

On hearing that his offer of service was accepted by the Wesleyan Missionary Society, Mr. Piercy began to arrange his plans for future action. These plans involved his removal to *Canton*, where he believed there was a more ample and appropriate sphere of labour. He had from the beginning regarded his stay at Hong Kong as merely

temporary, till he should be in some measure prepared for proper missionary work. On proceeding to Canton, Mr. Piercy met with a cordial reception from Dr. and Mrs. Hobson, of the London Missionary Society, who did everything in their power to promote his comfort and success. Having hired apartments as before, and being supplied with the services of a native assistant named Leang Afa by the kindness of Dr. Hobson, Mr. Piercy continued his studies at the language and soon began to hold religious services for the benefit of the natives. But his position and prospects will best appear from his own statement. Writing to the missionary committee in London soon after his arrival in Canton he says :—

'As to the field that is before me I need not say it is large. I am a temporary resident in a house not far from the factories, close to the river and to a ferry over which 9,000 persons frequently pass in a day. It is a little way into the western suburbs, over which from a lofty verandah I have an extensive view. I can look two miles to the west and two and a half to the north, and in all this space are crowded the abodes of 400,000 human beings. Through every street of this given space I can pass unmolested, and in many places I can enter shops and leave a tract, or speak a few words with the people. I think I perceive a difference in the treatment of foreigners of late. The free intercourse of the mission families with the people has had a very beneficial effect. As to the people themselves there is a moral and mental apathy respecting the truth, which is a great discouragement to the missionary. Yet still numbers are willing and some even anxious to receive Christian books and tracts. They come into the preaching-room, and in many instances pay close attention to the speaker. The idolatry and temple rites have no hold on their hearts, but are regarded merely as seasons of show and mirth, of amusement and relaxation from business.'

Great interest was excited among the friends of missions in England when it was known that the Wesleyan society was about to occupy China. Many liberal contributions flowed into the treasury to aid in the good work. Among the rest the late Thomas Farmer, Esq., gave £1,000 at the commencement of the enterprise, and generously promised £100 a year afterwards. Thus encouraged the committee selected and sent out the Revs. William R. Beach and Josiah Cox to assist Mr. Piercy, and they reached Canton in safety on January 20th, 1853. The newly arrived missionaries were of course constantly employed for a length of time in learning the language, and in preparing for future labours; whilst Mr. Piercy, who had already in a great measure overcome this difficulty, was engaged in preaching, teaching, translating and other active mission work. A boys' school was now commenced under auspicious circumstances, into which the Conference Catechisms, which had been translated into Chinese by Mr. Piercy, were introduced with good effect. At intervals, to relieve the tedium of their studies, the junior missionaries engaged earnestly in the work of distributing tracts and copies of the Scriptures, the British and Foreign Bible Society having generously undertaken to provide 1,000,000 copies of the New Testament for gratuitous distribution in China.

As the work began to spread an earnest appeal was made to the parent society in England to send out more labourers, that they might be studying the language, and preparing to enter the various openings which were presenting themselves on every hand. In response to this call the Conference of 1854 appointed the Revs. Samuel Hutton, Samuel S. Smith, and John Preston, to this interesting part of the mission field. On reaching their destination they applied themselves to study with becoming diligence and perseverance; but before they had

proceeded far they were interrupted, and the mission with everything else in the country was thrown into confusion by the breaking out of war between China and England. During the continuance of hostilities the missionaries retired from Canton in a body, and sought an asylum in Macao, where they continued their studies and engaged in other mission work as they found opportunities, for the spiritual benefit of the people around them.

For nearly two years the missionaries continued in exile at Macao, during which they held four meetings weekly, and laboured otherwise for the benefit of the Chinese resident there, and they were favoured to add two more to the small number of converts previously gathered into the fold of Christ. At the same time they made creditable progress in the language, and were diligent in their efforts to circulate the Scriptures and religious tracts, Messrs. Piercy and Cox making occasional excursions to the Straits and to Shanghai for this purpose. At length, towards the close of 1858, the success of the Allied Powers having secured the objects for which the war was undertaken, peace was restored and the missionaries returned to Canton. Four of the brethren happily succeeded in procuring residences with suitable buildings for two places of worship and school-rooms. From the beginning great difficulty had been experienced in procuring suitable mission premises; but in 1860 provision was made to meet the case in a manner truly providential. Thomas Pooll, Esq., of Road, left the munificent legacy of £10,000 to the Wesleyan Missionary Society, especially for the benefit of the India and China missions. From the fund thus provided means were obtained for the erection of commodious chapels, schools and mission houses, in suitable localities in Canton, where permanent sites were obtained for the purpose.

A new impulse was thus given to the China mission, and the work branched out in various directions in Canton

and neighbourhood, the blessing of God evidently resting upon the labours of His servants. Some of the missionaries having been obliged to return to England, the mission was reinforced by the appointment of the Revs. J. Gibson, J. H. Rogers, S. Whitehead and T. Selby, together with female teachers sent out by the Ladies Committee, the first of whom, Miss Gunson, alas! so soon returned home to die. Principal stations or circuits were now occupied in *Canton East*, *Canton West*, in the city, and the work was extended at an early period to *Fatshan*. To these centres of operation has been added more recently the *North River Mission*, with the outposts at *Honam*, *San Ui*, *San Ning* and other places, where preaching and teaching are carried on with encouraging results, to say nothing of the *Medical Mission*, which soon became an interesting and useful department of the work.

The following are the statistics of the Wesleyan mission in the Canton district according to the last report:—Number of chapels, 4; other preaching places, 6; missionaries, 8; day school teachers, 10; Church members, 227; scholars, 419; attendants on public worship, 402.

WUCHANG DISTRICT.

The missionaries sent out to China by the Wesleyan society had not laboured long in Canton and the neighbourhood before they were deeply impressed with the conviction that they must as soon as possible make arrangements for establishing a strong mission in the central or northern part of the empire, if they would make any appreciable impression on the millions of heathens by which the country is populated. Hankow, a most important centre of commerce, was accordingly recommended to the committee by the brethren as a suitable place for such a mission. Densely crowded with people, the city affords facilities for preaching the Gospel to tens of thousands who never before heard the good news

of salvation. It also affords access to the city of Wuchang, an important provincial capital, and other populous towns at no great distance, on the banks of the splendid river Yang-tse, by means of which a regular communication is kept up with Shanghai and other important places. Writing from Hankow on the occasion of his first visit, Mr. Cox says: 'The whole heathen world cannot produce a field whose population is so great, accessible and intelligent, nor one where the marked providence of God so loudly demands our co-operation.

For the commencement of the new mission in the north of China the district meeting asked for the appointment of *three* missionaries in addition to Mr. Cox, who was already on the spot; but Mr. Cox himself, in the midst of the numerous openings by which he was surrounded, earnestly requested that *six* additional men might be sent out to China, one of whom should have a knowledge of medicine, together with a trained teacher. He would not only occupy Hankow by the appointment of two missionaries, but also place two and a schoolmaster at Wuchang and two at Kinkiang.

The warm-hearted and earnest appeals which were sent home met with a noble response. The committee authorised the purchase of ground and the erection of suitable premises at *Hankow;* and the Rev. W. Scarborough proceeded to join Mr. Cox there, whilst the Revs. D. Hill and F. P. Napier were appointed to occupy the new station at *Wuchang.* At these important centres of population the usual labours of studying the language, organising mission schools, preaching to the people and distributing tracts and copies of the Holy Scriptures, were carried on with a pleasing measure of success. To these important stations *Kinkiang* was afterwards added, with its interesting outpost at *Wusuch.* With reference to the ordinary work of the mission, we find the following remarks in the society's report for 1879: 'Daily preach-

ing to the heathen still continues to occupy the principal part of our attention, and to form perhaps the most hopeful branch of our labours. The excellent position of our chapel at Hankow secures for us always a large congregation, and that principally composed of men from a distance. With the direct announcement of the truth, we blend, as far as we think expedient, conversations and discussions on religious and general topics, encouraging when we meet with it a spirit of inquiry.'

A new branch of evangelistic work has recently been entered upon, called the *District Mission*, with its principal centre at *Tai Yuen Fu*, the capital of the province of *Shansi*. The missionary employed in this branch of Christian labour was much engaged during 1879 in dispensing relief to the famine-stricken population of *Ping Yang* and neighbourhood. In the course of these philanthropic labours he had many opportunities which he gladly embraced of breaking to the people the bread of life. Copies of the Gospels to the number of 20,000, with a large quantity of tracts, were distributed recently among the candidates for the honorary degree of M.A., who came to the city from distant places for their literary examination. The missionaries express their grateful acknowledgments to the British and Foreign Bible Society, and the Religious Tract Society, for the kind and timely aid they have received in carrying on this department of their work.

If adequate funds are provided by the friends of the enterprise, the Wesleyan Missionary Society will gladly extend their operations to the west of China, where there appears to be a promising opening. The Rev. W. Scarborough some time ago made an extensive tour of observation to this distant part of the empire. Writing from *Chungking* he says: 'By the good providence of God I have been safely brought along this perilous journey. The distance is 822 English miles. It is 400 miles from

Ichang, and it is this second half of the journey, through the gorges of the Upper Yang-tse, which may be truly termed exciting. The scenery is magnificent. The rapids are innumerable and some of them dangerous. This Chungking is a magnificent place. Rich, large, populous, central, it may be regarded as the Hankow of the west. As a mission station it must be of the highest value. These are my first impressions, but I am sure when I have been here a while, and have made myself acquainted with the place, I shall be able to say much more in its favour.'

For several years there was an important *Medical Mission* connected with this district, with an extensive hospital at Hankow; but the return to England, first of Dr. Smith and afterwards of Dr. Hardy, together with other untoward circumstances, occasioned its suspension for a time. But it has been recently resumed by the appointment of the Rev. Dr. C. Wenyon to Fatshan, who has entered upon his work with characteristic zeal and earnestness and a fair prospect of success.

The following are the statistics of the Wuchang Wesleyan district in the north of China:—Number of chapels, 6; other preaching places, 7; missionaries, 7; local preachers, 3; Church members, 299; scholars, 122; attendants on public worship, 360.

Besides the Wesleyan Missionary Society, which now employs thirteen missionaries, with 526 Church members under their care, several other noble kindred institutions are at work in China, among the foremost of which are the Missionary Society of the Methodist New Connexion, and the Missionary Society of the Methodist Episcopal Church of America, to *each* of which we heartily wish 'GOD SPEED.'

CHAPTER IV.

AUSTRALASIA.

THE SOUTHERN WORLD—AUSTRALIA—NEW SOUTH WALES—QUEENSLAND—VICTORIA—SOUTH AUSTRALIA—WESTERN AUSTRALIA—TASMANIA—NEW ZEALAND—FRIENDLY ISLANDS—FIJI ISLANDS—ROTUMAH—SAMOA—WESTERN POLYNESIA.

ACCORDING to the geography of former times, Europe, Africa, Asia and America, were regarded as the four quarters of the globe; but for several years past we have been taught to look upon Australasia and Polynesia as forming a fifth division of the earth on which we dwell. And so vast is this portion of the globe, including the numerous groups of islands in the Pacific Ocean, that the whole combined constitute what is frequently designated in common parlance the 'Southern World.' From the rapid and continuous flow of the tide of emigration to these distant regions, it is impossible to say what will be their population or condition at any given period of the future. But one thing is quite clear, namely, that the dissemination of Christian truth and the spread of the Gospel is of the utmost importance to the welfare of the aborigines of those countries, and the real prosperity of the European and American population constantly flocking to their shores.

Since the very beginning of southern colonisation, the Wesleyan Missionary Society has taken a leading part in providing religious instruction and the means of grace for the different tribes of natives which have from time to time been brought to the notice of Europeans as well as for the thousands of emigrants who have from time to time settled in different parts of Australasia. It is the origin, progress, and the present state of the work carried on by this society, that we have undertaken briefly to describe in these pages, and to which the attention of the reader is now to be directed, so far as the Southern world is concerned.

AUSTRALIA.

The vast island continent of Australia presents to our view a tract of country almost equal in extent to the whole of Europe, only a portion of which has as yet been explored. It is said to be 2,400 miles in length and 1,200 in breadth, with a soil and climate greatly diversified. The credit of first discovering this country is generally awarded to the early Portuguese navigators, but the western coast was subsequently brought to notice by the Dutch who called it 'New Holland,' whilst the great English navigator, Captain Cook, explored the eastern coast in 1770, and called it 'New South Wales.' Both these names are now however merged in the general designation of Australia or 'South Land.'

The first British settlement in the southern world was formed in New South Wales towards the close of the last century, for the avowed purpose of providing a place to which convicts might be transported from the mother country. With a view to find a suitable locality for the establishment, the British government fitted out a small fleet, with two years provisions on board for upwards of 1,000 persons, who embarked for the new colony, 750 of whom were convicts. This fleet sailed into Port

Jackson, under the command of Captain Phillip, the governor, on June 26th, 1788. As soon as they had landed, the emigrants both bond and free were busily employed in felling the forest trees, and clearing the ground along the margin of the bay and up the slopes on which the splendid city of Sydney now stands, in lat. 33° 45′ S., and long. 151° 16′ E. There they pitched their tents and arranged for the establishment of the first British convict settlement in a small cove called Botany Bay, which was soon found to be unsuitable for the purpose. This was the origin of an institution which afterwards branched out in various directions in the neighbourhood of Sydney and in other places. The enterprise has an interesting history, but we must confine ourselves to the immediate object which we have in view, and trace the course of missionary labours for the benefit of free emigrants, convicts and aborigines, in the five colonies of New South Wales, Queensland, Victoria, South Australia and Western Australia, into which the country was ultimately divided.

NEW SOUTH WALES.

The only provision made for the religious instruction and moral welfare of the free settlers and criminal population of the new colony of New South Wales for many years was the appointment by government of two or three chaplains and schoolmasters, who were sent out chiefly for the benefit of the officers of the establishment and their families. Two of these teachers had been members of the Wesleyan Methodist Society in England; and feeling deeply on account of the moral degradation, sin and misery by which they were surrounded, they wrote home urgently requesting that a Wesleyan missionary might be sent out to Australia. In their communication, among other things they say: 'There are probably 20,000 souls in this colony of New South Wales, natives of the British Isles

and their descendants. From the description of persons sent here much good cannot be expected. The higher ranks of those who were formerly convicts, are in general entirely occupied in amassing wealth or rioting in sensuality. The lower orders are indeed the filth and offscouring of the earth in point of wickedness. Long accustomed to idleness and wickedness of every kind, here they indulge their vicious inclinations without a blush. Drunkenness, adultery, Sabbath-breaking and blasphemy are no longer considered indecencies. This is the general character of the convicts, high and low; and excepting the civil and military departments of government, there is no other difference than that which wealth naturally creates in the means which it affords for greater indulgence in vice. We call upon you in the name of these outcasts to send us the Gospel, and many shall rise up and call you blessed.'

This powerful appeal resulted in the appointment soon afterwards of the Rev. Samuel Leigh as the first Wesleyan missionary to New South Wales, the only colony then existing in Australia. He arrived at *Sydney* on August 10th, 1815, and having with some difficulty obtained the governor's permission to exercise his ministry, he entered upon his work with characteristic zeal and diligence. He found a small class already formed, consisting of the two schoolmasters alluded to above, their wives, and two pious soldiers, with two or three other persons. Mr. Leigh commenced his labours by preaching and holding meetings for prayer and Christian fellowship in a low part of Sydney, known as *The Rocks*, and after some time he extended his labours to *Prince Street*, where Sergeant James Scott, a retired military officer, purchased a property at his own expense for mission purposes, one part being fitted up as a chapel, and the other as a residence for the minister. Other places of worship were afterwards built in the city as the work expanded, some of which were elegant structures, and subsequently the Wesleyan Churches and con-

gregations in Sydney, for piety, respectability and intelligence, would compare favourably with any others at home or abroad.

But Mr. Leigh did not confine his labours to the capital of the colony. In the true spirit of a missionary, having made good his base of operations in Sydney, where he fixed his headquarters, he mapped out for himself an extensive circuit, round which he itinerated at regular intervals, after the style of the 'old Methodist preachers.' In this way he visited and established out-stations at *Paramatta, Winsor, Castlereagh, Prospect, Concord, Bulkham Hills, Castle Hill, Kissing Point* and other places. Some of these stations ultimately became the centres of extensive and important circuits, whilst Sydney was first the head of a Wesleyan district, and afterwards that of a separate conference, embracing the colony of Queensland and the several districts into which New South Wales was divided. Nor were the moral results of this work less remarkable than its extent. By the blessing of God upon the united or successive efforts of the Rev. Messrs. Leigh, Lawry, Carvosso, Walker, Horton, and several other eminent missionaries who followed each other in this interesting field of labour at an early period, many souls were won for Christ and a moral reformation was effected which has few parallels in the history of missions.

According to the Minutes of Conference for 1883, the statistics of Wesleyan Methodism in New South Wales are as follows:—Number of churches, 301; other preaching places, 345; ministers, 98; local preachers, 338; Church members, 5,882; scholars, 18,154; adherents, or attendants on public worship, 46,918.

QUEENSLAND.

We must now glance at the origin and results of Wesleyan missions in the colony of Queensland, embracing an

extensive region on the north-eastern coast of Australia. The principal port in this vast territory, formerly a part of New South Wales, is called *Morton Bay*, on the margin of which a small British settlement was originally established, and where the beautiful town of *Brisbane*, the capital of the colony, now stands, in lat. 27° 23′ S., and long. 153° 6′ E. Among the early settlers were a few pious Wesleyans, who did not allow the toils and anxieties of colonial life to quench the spark of Divine grace which glowed in their hearts, but who met together for Christian fellowship and public worship as they had opportunity. These and a few others who felt their spiritual destitution applied for the appointment of a Wesleyan missionary to labour among them. In consequence of a lack of ministers, they were obliged for some time to put up with the services of a catechist. At length, however, in 1850, their highest wishes were gratified by the appointment of the Rev. John Watsford to the Brisbane circuit. A chapel had been erected in the town previous to his arrival, and such was the anxiety of the people to hear the word of God that its enlargement soon became necessary. The members of society increased in the first year from a very small number to seventy-two, and they were said to 'manifest their love to the Lord Jesus by their upright deportment before the people of the world, by their zeal in seeking the conversion of sinners, and by their liberal contributions towards the support of the Gospel.'

Mr. Watsford was succeeded by the Rev. Messrs. Millard, Piddington, Fidler, Curnow, Fletcher, Beazley, Harding and others; and by their united and persevering efforts the good work was extended to various parts of the province several years before it became an independent colony, and it prospered still more afterwards. *Ipswich*, *Rockhampton*, *Georgetown*, *Cooktown*, *Gladstone*, *Maryborough*, *Warwick* and other important centres of population were visited, where chapels were built, congregations gathered,

and Christian Churches organised. Several of the places which were only out-stations in the first instance, ultimately became the centres of important circuits; and in 1863 they were organised into a regular Wesleyan district, which in 1883 reported 52 churches, 24 other preaching places, 16 ministers, 87 local preachers, 994 Church members, 4,011 scholars, and 8,610 adherents.

Methodism in Queensland has had to struggle for many years with serious difficulties arising from the want of men and means to carry on the work, in addition to the ordinary trials of a young and rising colony, but with patient endurance and indomitable perseverance the cause will triumph, and a prosperous future will no doubt be realised.

VICTORIA.

The colony of Victoria occupies a prominent place among the infant but rising states of Australia, and the history of Wesleyan missions is interwoven with its earliest records. The territory which it embraces was formerly included in New South Wales, and was known as Australia Felix. Its principal harbour is the splendid bay of Port Philip, which is only two miles wide at the entrance, but afterwards spreads out to a breadth of from twenty to sixty miles. It became a separate settlement in 1838, when it received its new name in honour of Victoria, the queen of England, and has ever since progressed with amazing rapidity, its population being largely increased by the influx of emigrants on the discovery of gold a few years afterwards.

As early as the year 1836, the Wesleyan society instructed one of its missionaries, the Rev. J. Orton, to visit *Port Philip* with a view to prepare the way for the establishment of a mission among the poor degraded aborigines. He arrived there on April 26th, and proceeded at once to hold Divine service. The first meeting for Christian

worship ever held in the country was under an oak tree on Bateman's Hill, where the splendid city of *Melbourne* now stands, in lat. 37° 40′ S. and long. 144° 54′ E. A considerable number of natives were present who conducted themselves with strict decorum. Mr. Orton preached on this memorable occasion from the striking text 'Except a man be born again, he cannot see the kingdom of God.' This small beginning led to an earnest and long continued effort to evangelize the aborigines. A native institution was established on the river Murray to which the Revs. B. Hurst and F. Tuckfield were appointed; but after ten years of almost fruitless toil the undertaking was abandoned and the missionaries turned their attention to more promising fields of labour.

Meanwhile emigrants in considerable numbers had found their way to Port Philip. Among these were a few pious Wesleyans who built a small chapel in which they worshipped and earnestly requested the appointment of a missionary to labour among them. This reasonable demand was at length met by the appointment in 1841 of the Rev. S. Wilkinson to the Melbourne circuit. From this period the work of God rapidly advanced among the British settlers. A commodious chapel to seat 600 persons was immediately erected at a cost of £3,000. Two small chapels were also built in *William's Town* and *New Town*. Arrangements were likewise made for the erection of a commodious place of worship at *Geelong*, a rising town about fifty miles from Melbourne. There was now a loud call for additional missionaries, which the British Conference and missionary committee supplied as rapidly as possible, to meet the wants of the constantly increasing population. *Amherst*, *Brighton*, *Castlemaine*, *Hamilton*, *Portland*, *Richmond*, *St. Kilda* and many other towns, villages and hamlets were visited in succession by the missionaries, several of which after being supplied for a time as out-stations became centres of important circuits

and heads of districts, and ultimately those in connection with the Tasmania district were formed into a separate and independent conference.

The present numerical strength of Wesleyan Methodism in the colony of Victoria from the following statistics compiled from the most recent returns is:—Number of churches, 553; other preaching places, 256; ministers, 108; local preachers, 673; Church members, 12,147; scholars, 39,669; adherents or attendants at public worship, 89,149.

SOUTH AUSTRALIA.

The next colony that demands our attention is called South Australia, although it comprises a vast tract of territory in the very centre of the great island continent, stretching from sea to sea, directly north and south, and might have been more appropriately designated Central Australia. This country was discovered in the early part of the present century; and in 1832 it was constituted a British province by an act of the imperial parliament, when emigrants began to arrive in considerable numbers. Several of the early colonists were Wesleyan Methodists from England. Ten of these arrived at Port Adelaide in the ship *Coromandel*, in the month of January, 1837, at the head of whom was Mr. J. C. White, a respected local preacher who preached the first Methodist sermon ever heard in South Australia. These pious settlers having united themselves together in religious fellowship, ere long built a little chapel in which they worshipped and held their social meetings. Feeling the want of pastoral oversight, there being no Christian minister of any denomination in the settlement, they made earnest application for a Wesleyan missionary. After waiting for some time, in the order of Divine providence, their wishes were met in a manner little expected. The Rev. W. Longbottom with his wife and child were on their passage from Tasmania to Swan River when they were shipwrecked on

June 21st, off the coast of South Australia, and after a narrow escape from a watery grave and much suffering in the jungle, they reached *Adelaide*, the capital of the province, where they were received as visitors from the celestial regions sent in answer to prayer.

Mr. Longbottom as well as the people seem to have regarded this striking incident as truly providential; and the consent of the missionary committee in London having been obtained, it was arranged that he should remain with them. As soon as he had recovered somewhat from the effects of the shipwreck the devoted missionary addressed himself to his work with commendable zeal and diligence. Nor did he labour in vain. Multitudes flocked to hear the word of God, and a larger place of worship was soon required for their accommodation, which was erected in *Pirie Street*. Chapels were subsequently built and out-stations formed in the *North* and *South* circuits of the city, as well as at *Kapunda*, *Mount Barker*, *Gawler*, *Glenelg*, *Mount Gambier*, *Kooringa*, *Burra-Burra* and many other towns and villages. A mission was also commenced at *Palmerton*, a settlement in the far distant northern territory, 1,000 miles in a straight line from Adelaide. A special mission for the benefit of the aborigines was commenced here also, but like that in Victoria it proved a failure. In the course of time some of the places mentioned became the centres of extensive circuits and the heads of districts as in the other colonies. Ultimately the whole of the Wesleyan circuits and districts in South and Western Australia were formed into a separate and independent conference, and the work has advanced to a state of prosperity pleasing to contemplate. The ministerial successors of Mr. Longbottom were the Rev. Messrs. Eggleston, Draper, Butters, Bickford and many others in recent times, whose united and continuous labours were abundantly blessed in gathering hopeful converts into the fold of Christ, and in building up the Church of God.

The present numerical strength of Wesleyan Methodism in South Australia will appear from the following statistics gleaned from the Minutes of Conference for 1883: Number of churches, 224; other preaching places, 64; ministers, 58; local preachers, 365; Church members, 6,205; scholars, 17,811; adherents or attendants on public worship, 43,901.

WESTERN AUSTRALIA.

Western Australia possesses a larger extent of territory than any other British colony in the southern world; but it is not near so populous or prosperous as some others which might be named. Perhaps this is owing partly to the inferiority of the soil and climate, and partly to the fact that the convict system has lingered longer there than in any other place. A British settlement was commenced at Perth, on the Swan River, about 300 miles from the sea in 1829; but nothing was done to provide religious instruction and the means of grace for the people beyond the appointment of a chaplain and schoolmaster to attend to the officers and their families connected with the convict and military establishments which were soon afterwards formed. In 1838, however, the Wesleyan Missionary Society responded to an earnest request which had been made by some of the settlers for a Wesleyan minister, by the appointment of the Rev. W. Longbottom; but when he was prevented from reaching his destination by shipwreck, as already mentioned, his place was supplied in the course of the following year by the Rev. J. Smithies. On his arrival at *Perth*, Mr. Smithies was received with the liveliest demonstrations of gratitude and joy by a few Wesleyan settlers, who had already commenced holding meetings for their mutual edification. For the long period of sixteen years did this devoted missionary continue to labour in the colony, during the first half of which it was his lot to minister to the same people without any colleague, amid difficulties and trials of no common order. At

length assistance was sent to him, and the Revs. S. Hardey, T. C. Lawrance, W. Lowe, W. Traylen and other zealous missionaries laboured unitedly on in succession with great advantage to the people among whom their lot was cast. By degrees the work was extended to *York*, *Geraldton*, *Albany* and other places where chapels were built and societies were formed, and it is hoped that the future of the district will be still more prosperous. The statistics of the Western Australian district are as follows :—Number of churches, 9 ; other preaching places, 14 ; ministers, 6 ; local preachers, 9 ; Church members, 160 ; scholars, 335 ; adherents, 2,128.

We cannot pass away from Australia, with its five annual Methodist Conferences, extensive districts and circuits, numerous splendid church buildings, and other evident signs of progress and prosperity, all resulting from the small missionary beginnings we have mentioned, without expressing our gratitude and amazement at what God has wrought during the past half century, through the instrumentality of the Wesleyan Missionary Society.

The following are the statistics of the Australian Conferences unitedly according to the last returns :—Number of churches, 1,039 ; other preaching places, 703 ; ministers, 286 ; local preachers, 1,472 ; Church members, 25,338 ; scholars, 80,479 ; adherents or attendants on public worship, 190,706.

TASMANIA.

The island of Tasmania, formerly known as Van Diemen's Land, lies off the southern coast of Australia, from which it is separated by an arm of the sea called Bass' Straits, which is about two hundred miles wide. It was discovered by A. J. Tasman in 1642 and settled by the English in the early part of the present century. It is 210 miles long and 150 wide. In common with some other Australian colonies, it was for many years a place to

which convicts were transported from Great Britain and Ireland. In the year 1804 an English settlement was formed on the east side of the island, at the mouth of the river, Derwent, where Hobart Town now stands in lat. 42° 56′ S. and long. 147° 27′ E. The introduction of Methodism to this part of Australasia was brought about in a manner somewhat remarkable. The Rev. B. Carvosso having been appointed as a missionary to New South Wales, was on his way to that distant country, when in the month of April, 1820, the vessel in which he sailed put into the Derwent to land part of her cargo and passengers at Hobart Town. On going on shore the missionary found the people almost entirely destitute of the means of grace, and most of them living in open violation of the laws of God. Mr. Carvosso's spirit was greatly moved by what he saw around him, and wishing to improve the opportunity by speaking a word in the name of the Lord, he took his stand on the steps of a small building then used as a court-house, with his devoted wife by his side to lead the singing, and thus in the open air preached the first Methodist sermon ever heard in Tasmania.

As the vessel was detained sometime at Hobart Town, Mr. Carvosso continued thus to preach at intervals, with the belief that some good was done, and when he was obliged to take his departure he cherished the hope that Divine providence might open the way for the establishment of a permanent Wesleyan mission in Tasmania. A similar visit was made to Hobart Town some time afterwards by the Rev. R. Mansfield, when the people expressed an earnest desire to have a Wesleyan missionary appointed to labour among them. Mr. Carvosso consequently made out a strong case and wrote to the missionary committee in London on their behalf. A hopeful reply was received, but there was necessarily some delay in complying with the request which had been made. In the meantime the Lord was carrying on His work by means of a few pious

soldiers belonging to the 48th regiment stationed at Hobart Town, who hired a room for their religious meetings, and who manifested a sincere desire to do good to all classes of the community. The Lord blessed their efforts, and such as became seriously impressed were united in Christian fellowship, the first Methodist class in Tasmania being formed in 1821.

The Rev. W. Horton was the first Wesleyan missionary appointed to labour in this country, and when he arrived at *Hobart Town* towards the end of the year, he was delighted to find a good work in progress, and the warm-hearted and cordial reception which he met with from the members of the little society and the inhabitants generally was very gratifying. He commenced his labours under the most favourable circumstances, crowds of people flocking to hear the word of God, several of whom were soon brought under the saving influence of Divine truth. The temporary building used as a place of worship up to this time soon became too small and was forthwith enlarged. The accommodation being still insufficient, arrangements were made for the erection of a new chapel on an eligible site in *Melville Street*, generously presented to the society by David Lord, Esq. The foundation was laid in 1822; but numerous difficulties occurring to retard the progress of the work, it was not entirely finished till 1826.

By the time the new chapel was ready for opening, the Rev. B. Carvosso, who had preached the first Methodist sermon in Hobart Town from the steps of the court-house as already mentioned, had returned from New South Wales, by appointment of the Conference, to be the pastor of the people who had been gathered into the fold of Christ in the interim; and he had the high gratification of conducting the first public service held in the beautiful new sanctuary. For five years subsequently did Mr. Carvosso minister within its walls to a deeply attentive and increasing congregation, and the Church was built up and edified.

As new openings presented themselves from time to time the work spread to different parts of the island; and the mission was reinforced by the appointment of the Rev. Messrs. Schofield, Hutchinson, Turner, Manton, Butters and others. By the united efforts of these and other devoted missionaries by whom they were joined or succeeded, the work was gradually extended from *Hobart Town*, the capital of the colony, to *Campbell Town, Launceston, Longford, Westbury, Deloraine, Stanley, Franklin* and other towns, villages and hamlets, where chapels were erected, congregations gathered and societies formed. Some of these ere long became the centres of important and extensive circuits, in connection with which nnmerous out-stations were formed, so that the cause continued to advance till the whole island was more or less brought under the influence of the Gospel.

But perhaps the most important and useful branch of the Wesleyan mission to Tasmania, at an early period, was that which was arranged for the benefit of the convicts. So long as the transportation of criminals to Van Diemen's Land (as the island was then called) continued, that unhappy class of persons received the special attention of our missionaries at their respective locations; and the government were so sensible of the value of their services that they made considerable pecuniary grants, from year to year, to aid the society in carrying on the work. The principal convict stations were at *Macquarie Harbour* and *Port Arthur*, in connection with which the Rev. Messrs. Schofield, Butters, Manton and others laboured earnestly for several years, and not without manifold tokens of the presence and blessing of God. Many of the poor convicts were led by the faithful preaching of the missionaries to repent of their sins and to embrace the offers of that mercy in the land of their exile, which they had despised and rejected in their own country.

Macquarie Harbour was a penal settlement to which,

criminals of the most abandoned character were banished, when they were found incorrigible at the ordinary convict stations in New South Wales and other places. There the missionaries were brought into contact with some of the vilest specimens of humanity which could be found on the face of the earth; and it is a pleasing fact that some of these even were brought under the subduing and renewing influence of Divine grace. A few remarkable instances of the conversion of convicts when under the sentence of death for crimes of the greatest enormity, committed after their transportation, rewarded the labours of the missionaries, and proved the Gospel of Christ to be still 'the power of God unto salvation to everyone that believeth.'

We need say nothing about the poor aborigines of Tasmania, as the few who were found in the island when it was first discovered gradually melted away in the presence of the pale-faced strangers, the last man of the race dying about the year 1865. It only remains for us to say that the following statistics represent the numerical strength of Methodism in Tasmania according to the last returns:—Number of churches, 80; other preaching places, 42; missionaries, 22; local preachers, 93; Church members, 1,587; scholars, 4,359; attendants on public worship, 12,749.

NEW ZEALAND.

Scarcely any foreign country has attracted more attention in the course of its history than New Zealand, which consists of a group of islands in the Pacific Ocean, about 1,400 miles from Sydney, New South Wales, in lat. 40° S. and long. 170° E. The principal of these are three, two larger and one smaller, distinguished as the northern, the middle, and the southern islands. The superficial area of the whole is said to be one-fifth larger than that of Great Britain. These islands were first discovered by the Dutch navigator Tasman in 1642; but little was known of them till they were visited by our

countryman Captain Cook in 1770. For many years they were notorious chiefly for the savage, wild, and fierce character of their original inhabitants; and the crews of passing ships dreaded the idea of coming in contact with them. In the year 1814, at the recommendation of the Rev. Samuel Marsden, of Sydney, the Church Missionary Society sent out a few lay-agents to attempt to civilise the natives, by teaching them several useful arts, but their efforts for a length of time were almost fruitless. It was not till regular missionaries were appointed that real progress was made in the elevation of the people.

The introduction of Wesleyan missionaries to New Zealand occurred a little later and was attended by many interesting circumstances. In 1818, when the experiment of civilisation just mentioned had been tried between three and four years with slender results, Mr. Marsden prevailed upon the Rev. Samuel Leigh, the Wesleyan missionary then labouring in New South Wales, to take a trip with him to the islands for the double purpose of recruiting his health and of inquiring into the state of the infant settlement. The result of this visit was a deep conviction that something more was required to civilise and evangelize the savage natives than the means then employed, and that Christian missionaries should be sent in larger numbers to preach the Gospel and to occupy the field which was large enough for all. Visiting England soon afterwards, Mr. Leigh felt it his duty to do his utmost to interest the people on behalf of New Zealand, with a view to the establishment of a Wesleyan mission there. By means of sermons, lectures, speeches and conversations he succeeded in raising funds and in inducing the committee to embark in the enterprise; and having been appointed by the Conference to commence the mission, he embarked once more for the southern world with his heroic wife, on April 28th, 1821.

From various delays and hindrances, one of which

was the prevalence of war among the native tribes, Mr. and Mrs. Leigh did not reach their destination till February 22nd, 1822. He was kindly received and aided by the agents of the Church Missionary Society, and after some further delay he proceeded to establish the first Wesleyan mission station in New Zealand at a place called *Wangaroa*, to which he gave the name of *Wesleydale*. The preliminary work of erecting temporary buildings, clearing and planting the ground and learning the language, was entered upon by the devoted missionary with becoming zeal and diligence; but towards the close of 1823 the failure of Mrs. Leigh's health rendered it necessary for him to remove to New South Wales. But the Rev. Nathaniel and Mrs. Turner, and the Rev. William White, having previously arrived in New Zealand to strengthen the mission, the work was carried on as usual. These zealous servants of God were also assisted by Messrs. Hobbs and Slack, two pious young colonists from New South Wales, who commenced their career in connection with the society as artisans, but who were ultimately called to the higher work of the Christian ministry.

Whilst the work of the mission was proceeding hopefully, some of the native children having learned to read and their parents having become earnest inquirers after the truth, there came a painful crisis in its history. The war spirit continued to spread till the natives in the neighbourhood of Wangaroa were involved in it; and the station of Wesleydale being attacked by a hostile tribe on January 4th, 1827, the missionaries and their families were obliged to flee for their lives. They found an asylum for the time being with the Church missionaries at Keri-Keri and Paihia, where they were treated with the utmost kindness and sympathy; but shortly afterwards, seeing no prospect of returning peace, they retired to Sydney and the work of the mission was for a time relinquished.

Towards the end of the year, however, the exiled

missionaries heard of the death of the notorious Hongi, the Napoleon of New Zealand and the author of the wars which had so long prevailed, and they gladly returned to the scene of their former labours and sufferings, with the exception of Mr. and Mrs. Turner, who were instructed to proceed to the Friendly Islands. Many of the natives were glad to see the white teachers return, and the re-establishment of the mission was attended with many signs of blessing. The missionaries and teachers were indefatigable in their efforts to instruct the people and to win them for Christ as well as to raise them to a higher moral and social condition. It was not till the early part of 1831, when the missionaries had laboured under many discouragements for nearly ten years, principally at a new station which they formed at *Mangungu*, that their hearts were gladdened by the appearance of tangible fruit. At that period, however, there was a general awakening among the natives. The children and young people in the neighbourhood of the station manifested increased earnestness to learn to read and write, and to become acquainted with the contents of the Bible and catechism, whilst in some instances their parents and friends gladly became their pupils. The same spirit of inquiry was observed in the distant villages which were visited at stated periods by the missionaries; and on their return to the out-stations after considerable intervals they were often delighted and surprised to find that their scholars had not only made considerable progress with their own lessons, but that they had been busily engaged in teaching others, although their only lesson-books were written out with great labour by hand till the arrival of a printing press some time afterwards.

Nor were the higher departments of missionary labour less encouraging. The public services were well attended, and the natives listened to the word preached as persons bent on receiving instruction. A gracious influence,

moreover, frequently rested upon the congregations, and the Gospel became the power of God unto salvation to multitudes of sincere inquirers. The first genuine convert at the commencement of this movement was a youth named Hika, who at his own request had accompanied the missionaries to New South Wales, when they were driven from Wangaroa, and who returned with them when they came to settle at Mangungu. The happy death of Hika was the means of seriously impressing the minds of many others with the great importance of spiritual and eternal things, and an extensive revival followed.

This caused a demand for more missionaries, and in 1834 the Revs. John Whiteley and James Wallis with their excellent wives were sent out. These were soon afterwards followed by the Rev. Messrs. Woon, Turton, Buller and others, whose united labours were greatly owned and blessed of God in the conversion of sinners and the building up of the Church. New stations were soon formed at *Waipa*, *Taranki*, *Waniku*, *Kaipara* and other places, and the native converts united in Church fellowship numbered 1,565.

Then came the period of colonisation and the influx of European emigrants and war, when all was changed. The Rev. Messrs. Bumby, Ironside, Creed, Warren and others with the Rev. John Waterhouse as general superintendent were sent out to meet the emergency. A great and good work was commenced among the colonists, but alas for the poor natives! New Zealand was at length formed into a separate and independent Wesleyan Conference, which in 1883 reported the following statistics:—Number of churches, 185; other preaching places, 226; ministers, 89; local preachers, 310; Church members, 4,615; scholars, 16,148; attendants on public worship, 43,472.

FRIENDLY ISLANDS.

Few if any fields of misssionary labour have a more interesting history than the Friendly Islands. They are situated in the Southern Pacific Ocean, the centre of the group being in lat. 21° S. and long. 18° W. They are said to be nearly 200 in number, about fifty of which are inhabited. The principal of these are Tonga, or Tongatabu, Vavau Nomuka, Eua and the Haabais. They were first discovered by the Dutch navigator Tasman in 1649, and in 1778 they were visited by our celebrated countryman Captain Cook, who gave them their present name, from the real or supposed friendliness of the inhabitants as compared with the savages of other groups with whom he came in contact. With regard to their moral and social condition, these *Friendly* islanders, previous to the coming of missionaries among them, were as degraded and as wretched as any of the aborigines of the neighbouring groups, who have become so notorious for cruelty and crime. In fact they murdered some of the first messengers of mercy who landed on their shores, the survivors being obliged to flee for their lives. These were a number of professedly Christian artisans who were sent there in 1795 by the London Missionary Society, and although their methods of proceeding were in some instances of a doubtful character, their treatment by the natives was cruel in the extreme.

The next attempt to evangelize the Friendly Islanders was made by the Wesleyan Missionary Society on the true missionary principle twenty-two years after the occurrence of the melancholy incident just mentioned. Having heard of the deplorable condition of the people, the Rev. Walter Lawry, when labouring in New South Wales, was induced to undertake a voyage to the Friendly Islands to collect information preparatory to the commencement of a permanent mission. He and his family sailed from Sydney

in the ship *St. Michael*, in the month of June, 1822. He had with him also two pious, active European colonists, George Lilly, a carpenter, and Charles Tindall, a blacksmith. The governor of New South Wales was friendly to the enterprise and furnished the missionary with a supply of cattle and sheep from the government stock of the colony. On August 16th, the vessel with the mission party on board anchored off Tonga. Among the hundreds of natives who came off from the shore in canoes was an Englishman named William Singleton, who had lived sixteen years on the island, being one of the survivors of the ill-fated ship *Port au Prince*, whose crew had been massacred by the natives in 1806. He had become a thorough Tonga man in his manners and language, and he proved very useful to the missionary as an interpreter and in various other ways, ultimately joining the Church and dying in the faith and hope of the Gospel.

Soon after landing Mr. Lawry invited the principal chiefs to come together to hear from him a statement of the object of his mission, for it was his determination to avow at once that he came not as a trader or merely to teach the people the arts of civilised life, but to preach the Gospel and to instruct them in the knowledge and worship of the true and living God. The announcement of the missionary was received with favour, and some of the chiefs stripped off their garments, such as they were, and handed them to him, which is the highest mark of Tongan courtesy. For two or three months the kindness of the natives and their readiness to receive instruction raised Mr. Lawry's hopes of success, and he wrote home for more missionaries, asking especially for a surgeon, a printer, teachers, books and articles for barter. At the same time he held regular religious services with the people both on Sabbaths and week days, and instructed them in the best manner he could, Singleton acting as interpreter.

Shortly after the departure of the *St. Michael*, however,

in the month of November, things began to wear a different aspect. The characteristic fickleness and superstition of the people were again manifested. At the *Kuva-ring* pointed speeches were made against the new comers and it was suggested that they were spies who intended to conquer the land. These conferences influenced the conduct of the people in the most injurious manner. They became boisterous and insolent, and sometimes seized on articles of property belonging to the mission, and carried them off without ceremony. Whilst these things were going on, Palu, the principal chief, was away carrying on war with the people of Eua. On his return he expressed his displeasure at what had happened and punished the offenders severely. The support of the chief tended to allay the fears of the missionary for the time being; but when in their most friendly mood the natives were very rude to the strangers, forcing their way into the mission-house, and even into Mrs. Lawry's bedroom as early as six o'clock in the morning, on the most trifling occasions. Earnest efforts were nevertheless made to instruct the people in a knowledge of Divine things; but from his imperfect acquaintance with the language, and their total ignorance of such things, the missionary found it extremely difficult to convey to their minds any distinct ideas of sacred truth.

It is to be regretted that a mission, in many respects so hopefully commenced, should have been relinquished even for a time; but so it was. After labouring about fourteen months in Tonga, visiting the paramount chief Ata, building a mission-house and blacksmith's shop, and fencing in and cultivating a large piece of ground, Mr. Lawry embarked with his family for New South Wales, the delicate state of Mrs. Lawry's health appearing to render this step necessary. The two artisans, Lilly and Tindall, remained in Tonga, however, and being pious men, they were willing to teach the natives to the best of

their ability; but when the missionary was gone they were exposed to constant discomfort and peril by the vacillating conduct of the natives.

The society at home was unwilling to relinquish its efforts to evangelize the Friendly Islands, and in the year 1825 the Revs. John Thomas and John Hutchinson were appointed to re-commence the mission. They arrived with their wives at *Tonga* in the month of June, 1826, when they met with a favourable reception both from chiefs and people, notwithstanding the declarations of Tindall and Lilly that they had been treated very unkindly by them. They fixed their headquarters at *Hihifo* with the chief Ata. The missionaries and their devoted wives now arranged their plans for the instruction of the natives; and amid alternate encouragements and discouragements, they toiled on for months and years without much tangible fruit. In the early part of 1828, the mission families were cheered by the arrival of the Revs. N. Turner and W. Cross with their excellent wives to strengthen the mission. They fixed their residence at *Nukualofa*, another important place in Tonga. Schools were now established at both stations which were attended by hundreds of children and young people who were taught from manuscript lessons, prepared by the missionaries and their wives, with great labour, in the absence of the means of printing them. Rapid progress was henceforth made in this department of the work, whilst at the same time the public congregations were largely increased, and some began to inquire what they must do to be saved.

Meanwhile there came an urgent request for a missionary to be sent to *Vavau*, where the chief Finau had actually built a place of worship and got a renegade sailor to read prayers for him and his people, and who was the writer of the letter in the name of the chief pleading for missionaries. The king of *Haabi*, who afterwards became the celebrated King George of the whole of the Friendly

Islands, went even farther than this. He visited Tonga in person, begging earnestly for a missionary and did his best to persuade one of them already there to accompany him on his return. Although the brethren were unable at that time to comply with his request, they were pleased to hear soon afterwards that he had resolved to cast away his idols and to serve the true and living God, and that he had begun to observe the Christian Sabbath by ceasing from all kinds of work and amusements on that day. It afterwards transpired that when the king of Haabi could not procure a missionary, he also engaged a British sailor who had been left on shore to read prayers every Sunday in a house which had been fitted up as a chapel. At *Mua* the chief and his people spontaneously abandoned their idols and built a neat Christian sanctuary in anticipation of a missionary; and when a ship called there without a teacher on board they were greatly disappointed.

This general willingness on the part of the natives of the Friendly Islands to receive the Gospel, induced the missionaries urgently to request the parent society to send out additional labourers, and towards the close of 1833 their hearts were gladdened by the arrival from England of the Revs. Charles Tucker and David Cargill with their excellent wives. From this time the good work was extended to various new places, and in the course of the following year such a revival of religion occurred throughout the entire group as was scarcely ever witnessed before in any part of the mission field. On the congregations and societies in every island of the Tonga, Haabi and Vavau circuits, the Holy Spirit was poured out and sinners were converted by hundreds and thousands and united together in Christian fellowship. Among the first of the converts were king George and his queen Charlotte, who in common with their people cast their idols to the flames and worshipped Jehovah with joyful hearts.

It would be very pleasant to trace the subsequent

history of the Wesleyan mission in the Friendly Islands in detail if space permitted; but it must suffice to say that soon afterwards the Rev. Messrs. P. Turner, W. Woon, T. West, T. Adams, G. Kivern and other excellent missionaries arrived in Tonga, whose united labours resulted in still larger conquests. A printing press was set up, a high school established, every idol was abolished and the whole country permeated with the leaven of genuine Christianity. The liberality of the native converts was truly remarkable, as they soon supported their own ministers and ultimately sent the Gospel to other lands. The following statistics represent the numerical strength of Methodism in the Friendly Islands district according to the last report:—Number of chapels, 126; other preaching places, 3; missionaries, 25 (22 of whom are natives); local preachers, 1,363; Church members, 7,334; scholars, 4,782; attendants on public worship, 18,650.

FIJI ISLANDS.

The triumphs of the Gospel over heathenism of the deepest dye have never been more remarkable in any part of the world than in Fiji, and as the Wesleyan Missionary Society has been the sole agency employed in this wonderful work, we now proceed to give a brief outline of it. The islands which bear this name are situated in the Pacific Ocean, about 360 miles north-west of Tonga. They are said to be 140 in number, but only about eighty of them are inhabited. The rest are mere rocky islets which are occasionally resorted to by the natives for the purpose of fishing and taking *beche-de-mer*. The principal islands in the group are two of considerable magnitude, Viti-levu ('Great Fiji'), which is 85 miles long and 50 broad; and Vanu-levu ('Great Land'), which is 65 miles by 30. Some of the rest, however, are of considerable size and importance and contain a vast number of inhabitants.

The fearfully degraded character of the cannibal inhabitants of the Fiji Islands was first brought to the notice of Europeans by the survivors of hapless ships' crews occasionally cast upon their shores, who witnessed scenes of cruelty and blood unheard of before; but it was not fully understood till some time after the missionaries had commenced their labours in the Friendly group. When the mission was well established there and the saving power of the Gospel had been seen in the conversion of thousands of the natives, the attention of the brethren was turned to Fiji; and at the district meeting of 1834 it was determined to attempt the establishment of a mission in those notorious regions of cannibal cruelty. The Revs. William Cross and David Cargill were designated to this hazardous enterprise. After some unavoidable delay these devoted missionaries with their heroic wives and a few converted Tongans embarked for their destination in a small schooner called the *Blackbird*, on Tuesday, October 8th, 1835, and four days afterwards they all landed in safety at *Lakemba*, the principal island of the Windward group, after the missionaries had first gone on shore to ascertain the disposition of the people.

The reception of the mission party by the savage Fijians was much more favourable than was expected, for they had heard of the benefits, even of a temporal nature, which had been experienced in the Friendly Islands by the coming of the white men, and they were not unwilling to be placed upon the same footing by having missionaries resident among them. Nor were they displeased when made acquainted with the high and holy object of the mission to teach the natives the knowledge of the true and living God, and to make them acquainted with that book which He has given for the instruction of mankind. On being introduced to Tui Nayau, the king of Lakemba and the neighbouring islands, in the presence of his chiefs and councillors, the missionaries explained more fully

their motives and objects in coming to Fiji, and were welcomed by the simultaneous clapping of hands of all the natives present. After asking many questions and receiving satisfactory answers the king pledged himself to grant to the missionaries a piece of ground to live on; to erect houses for them; to protect them and their families from molestation and to listen to their instructions. In the meantime they had the use of a canoe shed which stood on the beach, in which they deposited their goods and lived till the native huts were ready for them.

On the tenth day after her arrival, the *Blackbird*, having landed the last of her stores, weighed anchor and took her departure, leaving the missionaries and their families in a strange land among cruel savages, without any means of protection or escape whatever might happen; but their trust was in God and He preserved and prospered them. The pioneer missionaries to Fiji had one advantage above many who have gone to other lands: they were able to commence their labours at once without the aid of interpreters. Several natives of the Friendly Islands had previously emigrated to Lakemba from time to time, and they found quite a colony of them there to whom they could at once preach in their own tongue, whilst they were acquiring a knowledge of the kindred language of Fiji.

The course of events at Lakemba, where the missionaries commenced their labours, was for some time very chequered. They had no cause to complain of want of attention to their instructions either on the part of the resident Tongans or the native Fijians, nor yet of the lack of fruit; but they had to encounter many petty trials and difficulties in the prosecution of their beloved work. When they had taken possession of the rude houses prepared for them by order of the king, they were constantly surrounded with the natives to see what the white strangers had brought with them; and when they

attempted to prevent the intrusion by barricading the door-ways, the savages unceremoniously lifted up the thatched roofs of the houses to take a good look into the most private apartments of the missionaries' wives! Then again food was difficult to obtain, all the pigs in the island having been *tabou* or prohibited for more than a year in consequence of the death of a chief. The goods intended for barter at the commencement of the mission had, moreover, been landed at Tonga, and the brethren and their families at Lakemba were left almost destitute. Then came a hurricane which desolated the island and demolished their dwellings, which the heathen priests attributed to the coming of the missionaries with their new religion, etc. They persevered, nevertheless, enduring hardness as good soldiers of Jesus Christ, and they were favoured with manifest tokens of the presence and blessing of God.

The year 1836 opened upon the mission to Fiji with cheering prospects. The public services at Lakemba were well attended, the schools prospered and there were some pleasing instances of conversion at the principal station. On March 20th thirty-two adults and twenty-three children were publicly baptized by Messrs. Cross and Cargill, whilst several other inquirers remained under instruction as candidates; and on Christmas day they administered the sacrament of the Lord's Supper to eighty devout communicants. Thus was a native Church established at Lakemba which continued to advance in numbers and intelligence from year to year, whilst the missionaries turned their attention to other islands in the group, the inhabitants of which had never heard the name of Jesus, or had only received a few rays of light from the visits of native converts. The first place visited was an island called *Oneata*, where two native teachers from Tahiti had landed some time before and had succeeded in imparting to the inhabitants some idea of the true and living God.

But the Tahitians not knowing the Fijian language and having failed to teach any of the people to read, a more efficient teacher was provided and Oneata became an outpost of the Lakemba circuit at the request of the people and was speedily evangelized.

From the commencement of their labours the missionaries did not regard Lakemba as the most important place in Fiji, but they justly looked upon it as the key to the central and larger islands of the group and as an appropriate locality for the first station, in consequence of the number of semi-civilised Tongans who had settled there, and to whom they could preach the Gospel in their own tongue. Hence when they had got the station into tolerable working order, the two brethren arranged to separate with a view to the further extension of the work. The important task of attempting to break up new ground devolved upon Mr. Cross, the senior missionary, and on December 28th, 1837, he embarked with his family for *Bau*, a small island about two miles in circumference, and within a few hundred yards of the mainland of Viti-Levu, to which it is joined by a narrow reef or natural causeway, nearly dry at low water, and fordable when the tide flows in. The island rises somewhat abruptly out of the sea and is of a conical shape, and being nearly covered with dwelling houses and tall idol temples which composed the large town which bears the same name, it formed one of the most striking objects to be found in the varied scenery of Fiji. This was the capital of Fiji in the heathen times, and Mr. Cross commenced his labours there amid scenes of cruelty and of blood which might have appalled a man of ordinary temperament. But the right man was in the right place, and Bau was ultimately evangelized and its heathen temples demolished or turned into Christian sanctuaries. The same remarks will apply to *Viwa*, a populous town about two miles from Bau; also to *Rewa*, a large town in

close proximity to the mainland to the south of Bau. These three important towns soon became the centres of extensive circuits as *Somosomo* did also shortly afterwards. These stations were occupied by the Revs. John Hunt, James Calvert, Richard B. Lyth, John Spinney and other devoted missionaries who were sent out from time to time to strengthen the mission.

To these stations were afterwards added *Kandavu*, *Bua*, *Tiliva*, *Nadi*, *Nandundu* and other towns and villages where the Rev. Messrs. Wilson, Watsford, Hazlewood, Moor, Malvern, Waterhouse, Williams, Fordham and other zealous missionaries laboured with diligence and success, and the whole group became more or less permeated with the leaven of Gospel truth. At different periods several of the stations were, moreover, visited with blessed revivals of religion, when hundreds of natives were savingly converted to God. At the same time the whole nation was being lifted up from its former state of heathen degradation, the Scriptures were translated into the vernacular language of the people, native Churches and Christian schools were everywhere organised, and it speedily came to pass that a larger proportion of the population of the Fiji Islands could read and write than those of many European countries. Their liberality was also remarkable, for they not only supported their own ministers and teachers, most of whom were their fellow countrymen, the fruits of the mission, but they contributed largely to send the Gospel to other lands. Then came the annexation of Fiji to the British Empire, the results of which, so far as the natives are concerned, remains to be seen.

The following statistics will give the reader some idea of the numerical strength of the Wesleyan Mission in Fiji (including Rotumah), notwithstanding the loss of several thousands of Church members and teachers by a fearful epidemic which decimated the population a few

years ago:—Number of chapels, 860; other preaching places, 380; missionaries, 62, (51 of whom are natives); local preachers, 1,729; Church members, 25,097; scholars, 40,563; attendants on public worship, 103,526.

ROTUMAH.

Rotumah is a solitary island of the Pacific, situated at a distance of about 300 miles to the north of Fiji, in lat. 12° S., and long. 177° E. It is fifteen miles long and six broad. The inhabitants, who are estimated at about 4,000 in number, are of a smaller stature than the Fijians and are different in many of their manners and customs as well as in their language. When they first attracted the notice of Europeans these people were deeply debased, although perhaps not so cruel, bloodthirsty and warlike as some of their nearest neighbours. They encumbered themselves with very little clothing, but tattooed their persons with various devices, and besmeared their skins with a thick coat of turmeric and cocoa-nut oil, which they used so plentifully, that not only their scanty wrapper of native cloth, but their mats and houses, and even the trees on the roadside against which they were wont to sit, were bedaubed with the rich yellow compound, rubbed off from time to time from their filthy bodies.

For a long time the missionaries labouring in the Friendly and Fiji Islands were anxious to do something for the degraded inhabitants of Rotumah, but their hands were so full and the distance so great that considerable delay occurred. At length, in 1841, three Tongan teachers were taken there by the Rev. John Waterhouse to teach the people as best they could. They made fair progress with learning the language of the natives, but it was ultimately discovered that Fijians could more readily acquire the strange tongue of Rotumah; the new mission was consequently attached to the Fiji district,

and native teachers were sent from thence to carry on the work till a European missionary could be spared to take the superintendency. At length the case became so urgent that the Rev. W. Fletcher, B.A., was appointed to that lonely but interesting sphere of labour. From this time the work of evangelization rapidly advanced, additional places of worship were erected, schools established societies formed, the New Testament Scriptures translated, and one half of the entire population of the island were brought, more or less, under the benign influence of Christianity. At the same time idolatry rapidly waned and the simple Gospel of Christ prevailed, despite the attempts of a party of Romish priests who landed on the island and endeavoured to counteract the labours of the Wesleyan missionaries and to subvert the people. The statistics of the Rotumah station are included with those of the Fiji district.

SAMOA.

As early as the year 1829, Tui-na-ula, a Samoan chief, with a party of his people visited Tonga, and they were forcibly struck with the advantages which the natives were deriving from the introduction of Christianity to their island. During their stay they had much intercourse with the Wesleyan missionaries as well as with king George and his Christian subjects, and being profoundly impressed with the truth of the Gospel they pleaded earnestly for a missionary to return with them to Samoa to instruct them and their fellow countrymen in the knowledge of the true God. Failing in this, no missionary being at liberty at the time, on their return home they set up the Tonga *lotu*, and held meetings among themselves as best they could, after the style they had seen in the Friendly Islands.

In 1832 the Tonga district meeting recommended to the missionary committee Samoa as 'another delightful opening for the establishment of a mission, one of the

chiefs having petitioned for a missionary.' In this 'call' the committee saw the hand of God and they accordingly replied: 'The brethren of the district will adopt the best means their circumstances will allow for improving the favourable opportunity which is presented for introducing Christianity into the Samoan or Navigator's Islands.'

Some time elapsed before a missionary could be spared for this service. At length, however, in the early part of 1835, the Rev. P. Turner was appointed to commence the new mission. He landed at *Manono*, one of the islands of the group, with his devoted wife, in the month of June and met with a very hearty welcome; some of the people being personally acquainted with him and his work from their frequent intercourse with Tonga. Mr. Turner had studied the Samoan language previously and was in some measure prepared to enter upon his work. He had laboured for some time with great success and hundreds of natives had been gathered into the fold of Christ, when the Rev. M. Wilson was sent to assist him. After Mr. Turner's arrival at Manono, the Rev. Mr. Pratt of the London Missionary Society arrived and took up the work which had been begun by some native teachers from Rarotonga, who had been sent by the lamented Rev. John Williams some time before. Samoa now became the head-quarters of the Wesleyan mission and 13,000 natives were connected with the district.

Henceforth a measure of jealousy arose between the agents of the London and Wesleyan societies; and it being alleged that an arrangement had been made between the directors or superintendents of the two institutions, that Samoa, as a field of labour, should be left to the London society, the Wesleyan missionaries were instructed by their committee to withdraw. This they did very reluctantly in 1839, not crediting the alleged fact of the mutual agreement alluded to and doubting the right of anyone to make such a compact without reference to the

missionaries or their people in Samoa. The 'flock' which through the labours of the Wesleyan missionaries had been gathered into the Methodist 'fold,' was consequently left for several years in a condition of painful ecclesiastical isolation, for they would not amalgamate with the people of another denomination, but kept up their own meetings in their own way. There were then in connection with the mission 197 schools, 487 teachers, 6,354 scholars, 80 places of worship, 3,000 Church members, and 13,000 adherents. At length the people themselves woke up to the idea of urgently requesting pastors of their own Church to labour among them as formerly. Accordingly they applied to King George of Tonga for teachers, and the king, on his own authority, sent a few forthwith. He also visited Samoa himself and learned upon the spot tho people's hard case. In the fear of God he had only one course open to him, and that was to appeal to the Wesleyan ministers in Australia to take the Samoan mission under its care. This appeal was successful, and all the Wesleyan missions in the southern world having by this time been given over to the management of the Australasian Conference, in 1855 Wesleyan missionaries were once more appointed to Samoa.

The onerous duty of resuscitating the work and of collecting what remained of the scattered flock devolved upon the Rev. Martin Dyson, who arrived at Manono on September 8th, 1856, and so far as we know he nobly did his duty without trenching on the rights of others. He was afterwards joined by other zealous missionaries, whose united labours were owned and blessed of God in the conversion of sinners and the building up of the Church of Christ; but the cause has not yet advanced to the same state of prosperity which it enjoyed before the occurrence of the unhappy complications alluded to, and it is to be hoped that all concerned have learned lessons of wisdom on the question of religious liberty in the nine-

teenth century, and that in future they will live and labour in peace and love.

The following are the most recent statistical returns of the Wesleyan mission in the Samoa district:—Number of chapels, 47; other preaching places, 4; missionaries, 4 (2 of whom are natives); local preachers, 84; Church members, 903; scholars, 1,375; attendants on public worship, 5,539.

WESTERN POLYNESIA.

A few years after the Australasian Wesleyan Methodist Conference had undertaken the management and support of all our missions in New Zealand, the Friendly and Fiji Islands and other parts of the southern world, the executive committee conceived the noble idea of commencing a new mission in western Polynesia, among a cluster of islands the principal of which are known as the Duke of York, New Britain and New Ireland, situated north of Cape York, Queensland, in lat. 70° S., and long. 134° E., near to the larger island of New Guinea. This group or circle of islands had a large pagan population, which was totally untouched by English missionaries till 1875, when the Rev. George Brown (himself the fruit of our New Zealand mission) was appointed to take the lead and to superintend the new enterprise.

Mr. Brown, with his devoted wife and children and the Rev. W. Fletcher, B.A., sailed in the mission ship *John Wesley* from Sydney in the month of April, 1875; and after calling at Fiji, Samoa and Rotumah, to take on board ten native preachers and teachers, bore away for Cape Carteret, North Island, which they reached on August 14th. The next day anchor was dropped at Port Hunter, Duke of York Island, the place which Mr. Brown considered the best adapted for the headquarters of the mission. The following day being the Sabbath Divine service was celebrated for the first time in the new sphere of

labour, one of the Fijians preaching and Messrs. Brown and Fletcher offering prayer. An addition of one native minister and seven teachers from Fiji was afterwards made to the mission staff, and stations were established at *New Britain* and *New Ireland*, in addition to *Duke of York*, where Mr. Brown fixed his residence with a few of the teachers, whilst the rest were distributed among the other outposts. Six rude places of worship were soon erected, in which Divine service was regularly conducted in the vernacular language of the people, the natives apparently giving heed to what was said to them, although in a state of fearful wildness and degradation when the missionaries first arrived among them.

The new enterprise was proceeding hopefully when some untoward events occurred to cast a gloom over the mission and retard the progress of the work. A misunderstanding occurring at one of the out-stations between the natives and the teachers, a savage chief with a few of his equally savage attendants came down upon the mission and murdered Silas Nanenkidi and two of the teachers and threatened to kill all the rest. Mr. Brown and a party of men, including some European traders who had established themselves in the islands, hastened to the scene of disaster, and what followed was matter of regret to the friends of missions in many lands; but their proceedings must not be too severely criticised or judged by those who have never been placed in circumstances of peril among the heathen. Suffice it to say that since then peace and a sense of comparative security have prevailed and the work of the mission has progressed, a few of the barbarous natives having already been instructed and baptized, giving evidence of a fair amount of intelligence and knowledge of Christianity.

Other trials have also attended this mission in the form of affliction and bereavement, several of the native teachers and the wives of teachers having died from

the unhealthiness of the climate and change of food, etc. During a visit that Mr. Brown made to the Australian colonies one of his children died, and on returning to his station in the early part of 1880 he found that another had been called away a few days before he landed, whilst Mrs. Brown and Mr. and Mrs. Danks, who had been sent to reinforce the mission, had all been prostrated by fever.

The Rev. Messrs. Brown and Danks having been succeeded by the Rev. Messrs. Rooney and Rickard, Mr. Rooney, writing from Port Hunter, Duke of York, towards the close of 1882, gave the following pleasing account of the state of the work: 'It will be gratifying to the friends of this mission to learn that the members of our Church in this district have almost doubled during the year. Last year we had 109; this year we return 215, showing a net increase of 106, with forty-four on trial. Four young men, who had been well tried and found faithful, were received as local preachers. We have now seventeen local preachers, showing an increase of eleven for the year. The statistical returns of this new and interesting mission for 1883 are as follows:—Number of chapels, 27; other preaching places, 19; missionaries, 5 (2 of whom are natives); local preachers, 30; Church members, 215; scholars, 268; attendants on public worship, 2,040.

CHAPTER V.

AMERICA.

BRITISH PROVINCES—NOVA SCOTIA—NEW BRUNSWICK—PRINCE EDWARD'S ISLAND—NEWFOUNDLAND—CANADA—MANITOBA—BRITISH COLUMBIA—UNITED STATES—SOUTH AMERICA.

WHEN the American colonies of Great Britian, after a lengthened struggle for freedom, proclaimed their independence in 1783 and became a separate republic, under the title of the United States, there was still a larger portion of the continent remaining in the possession of England than that which had been taken away. This extensive section of North America was formerly known as the British Provinces; but a political confederation having taken place, it has recently been designated 'The Dominion.' It has an interesting missionary history, in common with the United States; and both will demand our attention, so far as our limited space will permit, as both have been occupied as fields of labour by the agents of the Wesleyan Missionary Society, with results such as have had scarcely a parallel in the history of the Church since the days of the apostles.

NOVA SCOTIA.

The first grant of land in this part of America was made to Sir William Alexander by James I. of England, from whom it received the name of Nova Scotia. Including

Cape Breton, it comprises an extensive peninsula 235 miles long and about forty-four broad, the centre of which is in lat. 45° N. and long. 64° W. It was originally settled by the French; but after sundry changes it fell into the hands of the English, to whom it was confirmed by the treaty of Utrecht in 1713. The inhabitants consist of English, Scotch and Irish settlers and their descendants, with a few Germans and negroes. All classes were in a state of great spiritual destitution, and apparently neglected by all denominations of Christians, when they attracted the notice of the Wesleyan Methodists towards the close of the last century.

The honoured name of William Black will ever be associated with the history of the introduction of Methodism into Nova Scotia. Mr. Black was a warm-hearted Yorkshireman who emigrated to this country, when quite a youth with his father and family, in 1775. They settled at *Amherst*, where they found a few godly people from England who had preceded them. There being no one to preach the Gospel in this part of the country these pious emigrants held occasional religious meetings among themselves for their mutual edification. Among others who attended these services came William Black, who was soon brought to a saving knowlege of the truth. Being a young man of more than ordinary ability, and remarkably earnest and zealous in the cause of God from the time of his conversion, he was soon made useful to others; and ere long he was called to preach the Gospel to a people who were literally hungering for the bread of life. By his pious, self-denying labours, Mr. Black earned for himself the title of the 'Apostle of Methodism in Nova Scotia;' and for more than half a century he continued to exercise his acceptable and powerful ministry in the eastern provinces of British North America, to the great benefit of all classes of the inhabitants.

Whilst the good work was going on at Amherst,

through the instrumentality of Mr. Black and others who had been raised up to exhort or to preach the Gospel to their fellow colonists, the population of Nova Scotia, in common with that of the other British American provinces, was considerably increased by the arrival of a large number of emigrants from the United States, who, on the declaration of independence, preferred to live anywhere under the British flag rather than submit to a republican form of government. The late venerable Mr. Barry of Liverpool, N.S., was one of them, and he has preserved some interesting recollections in M.S. notes now before us. He says: 'On May 7th and 8th, 1783, sixteen sail of ships arrived at Port Rosway from New York with emigrants, among whom were ten or twelve white members of the Methodist society and a few blacks. Soon after we had drawn our town lots, landed our goods and pitched our soldiers' tents, furnished by government for our temporary accommodation, in the woods, we were visited by the Rev. William Black and Captain Dean of Liverpool. This early visit to our new settlement was truly welcome; but being unexpected we were not prepared to accommodate our friends as we could have wished. Such as we had, however, we cheerfully placed at their disposal. I resigned my tent and bed for their use, and sat up all night outside with some discomfort as heavy rain came on. The next day preaching was announced, and there being no house of any kind as yet erected, a table was placed in the street, opposite my lot, from which Mr. Black delivered the first sermon that was ever preached in the settlement, which was called *Shelburne*.'

After Mr. Black and his companion had returned to Liverpool, the Methodist settlers held their class-meetings and other religious services as best they could; but feeling their want of a regular Gospel ministry, Mr. Barry, who had commenced teaching a school made application to Mr. Wesley for a missionary, informing him at the same time

of a negro settlement which had been formed in the neighbourhood. The founder of Methodism replied as follows, in a letter dated Epworth, July 3rd, 1784 :—'I know your brother well and was at his house the last time I was at Portsmouth, as probably I shall be again in autumn, before I return to London. The work of God among the blacks in your neighbourhood is a wonderful instance of the power of God, and the little town they have built is, I suppose, the only town of negroes which has been built in America. I doubt not but some of them can read; when, therefore, we send a preacher to Nova Scotia we will send some books to be distributed among them, and they need never want books while I live. It will be well to give them all the assistance you can in every possible way. We propose considering at the Conference what we can do to help our brethren abroad in the southern provinces of America and in Nova Scotia and Newfoundland also. In teaching school you have an opportunity of doing much good. It may be long before you see the fruit of your labour; but in due season you shall reap if you faint not! I wish you would from time to time, send an account of the progress of the work of God, and of anything remarkable that occurs, to your affectionate brother John Wesley.'

In the interim Mr. Barry had succeeded in building a log-house, in which he set apart a room for class-meetings and other religious services; and to edify his friends and neighbours, in the absence of a preacher, he read to them Mr. Wesley's sermons. Concerning these services he says: 'Blessed be God! we enjoyed times of refreshing from His Divine presence.' In the fall of the year another fleet of ships with emigrants arrived from New York, in one of which Mr. John Mann, a local preacher, and his family came as passengers. This was a valuable acquisition to the infant cause at Shelburne, and Mr. Barry cheerfully gave up a part of his house for the use of the

strangers. Before winter set in improved arrangements were made for the public services. One of the leaders had erected a large building for the purpose of carrying on his business as a coppersmith, which not being used for this purpose was converted into a preaching house, and large congregations assembled to hear the word of God.

In 1784 Mr. Mann having removed to Liverpool, Shelburne was again left destitute of a preacher, when at the request of Mr. Wesley, and in response to the application of Mr. Black, Bishop Asbury sent two preachers to Nova Scotia from the United States. These were the Revs. Freeborn Garrettson and James Cromwell, who laboured alternately at Shelburne and other stations, and the good cause prospered much under their ministry. Mr. Garrettson was remarkably popular and useful. He commenced preaching in the open air at a place called *The Cove*, a thickly populated part of the town, where much good was done. He also frequently visited the negro settlement called *Birchtown*, alluded to by Mr. Wesley. It was situated about eleven miles from Shelburne and contained a considerable population of black people, 200 of whom had been brought to a saving knowledge of the truth and united in Church fellowship. Several of these people were afterwards removed by government to Sierra Leone, in western Africa, and were the means of getting a missionary sent to that place as stated elsewhere. Preaching was also commenced at a destitute settlement called *Barrington*, about twenty miles from Shelburne, where a chapel was erected and a good work commenced.

In 1788 a missionary named James Wray was sent from England to labour in Nova Scotia, and his ministry was made a great blessing to the people during the short time that he was there. He preached alternately at Shelburne, Birchtown, Barrington and a new station called *Cape Negro*, till he was removed to the West Indies, where he soon fell a sacrifice to the climate.

The venerable John Wesley kept up constant correspondence with the missionaries and leading friends in Nova Scotia as did also Dr. Coke at a later period. Some originals and several copies of these letters are now in the possession of the present writer. They are full of interest, but lack of space prevents our making extensive use of them here. In his last letter to Mr. Barry, dated London, January 4th, 1790, the founder of Methodism says: 'As a town of negroes in America was almost unprecedented I was struck to hear of a society there. It is worthy of your particular care. I am glad our preachers visit them regularly. It is no wonder that all religious societies by turns ebb and flow, particularly in an age of revolution; there must be time before things can settle into order. One great point will be for our preachers to live in the strictest harmony. Love as brethren. Beware of prejudice against each other. Open your hearts to one another without disguise or reserve. If you unite with one force nothing will stand against you. The world and the devil must fall under your feet.'

Subsequently to the appointment of Messrs. Garrettson and Cromwell, already mentioned, several other preachers were sent from the United States. One of these, the Rev. William Jessop, was made a special blessing both at Shelburne and in *Halifax*, the capital of the province, where he took an active part in the erection of the first Wesleyan chapel, as well as in gathering a congregation. During a second period of labour in Nova Scotia this zealous missionary exerted himself beyond his strength, frequently travelling on foot through deep snows between Shelburne and Barrington, until his health entirely failed and he returned to his native land to die. About this time Mr. James Mann, then keeping a school in Liverpool, was prevailed upon by Mr. Garrettson to come to his assistance. He accordingly entered the itinerant ministry, in which he laboured faithfully for many years till he was suddenly

called to his eternal rest. His remains were interred at Shelburne by the Rev. R. H. Crane, who was afterwards the friend and fellow labourer of the present writer in the West Indies.

If space permitted it would be very pleasant to extend still further our account of the early history of Methodism in Nova Scotia, from interesting records in our possession, and from personal recollections; but it must suffice to say that when Messrs. Garrettson and Cromwell had returned to the United States the work was mainly dependent upon the zealous and laborious Mr. Black, Messrs. James and John Mann and other preachers raised up on the spot, with such missionaries as could be obtained from England through the kind aid of Mr. Wesley and Dr. Coke. At an early period the mission was favoured with the labours of the Rev. Messrs. Averd, Pope, Crane, Shenstone, Temple, Lusher, Bamford, Ritchey, Snowball and other faithful missionaries who extended the work to *Yarmouth*, *Windsor*, *Horton*, *Newport*, *Parrisburgh*, *Wallace* and other places in addition to those previously mentioned, so that ultimately there was scarcely a town, village, or hamlet in the province without a Wesleyan chapel and society, and Methodism took a foremost place among the Churches of Nova Scotia.

In 1829 the missionaries extended their labours to CAPE BRETON, an island separated from the peninsula by a narrow channel, and possessing a considerable population. The Rev. M. Cranswick was the first missionary appointed to this station, and his earnest labours and those of the zealous ministers who succeeded him, resulted in the establishment of a work of God which has continued to prosper to the present time, and which in its main features resembles that of other parts of the province.

A few years ago Nova Scotia and Cape Breton were organised into a separate and independent Methodist Conference, and the following statistics will show its

numerical strength and the position which it holds in the province:—Number of chapels, 207; other preaching places, 172; ministers, 106; local preachers, 24; Church members, 9,670; scholars, 10,037; attendants on public worship, 41,727.

NEW BRUNSWICK.

In its general features and physical aspect New Brunswick resembles Nova Scotia, of which province it originally formed a part. In common with other parts of British North America it possesses an interesting missionary history, the population being sparse, widely scattered, and in a very destitute state as to the means of grace and religious instruction when the attention of British philanthropists was drawn to them. The first Wesleyan missionary sent to New Brunswick was the Rev. A. J. Bishop, a native of Jersey, who, during the time that he laboured there, was made abundantly useful in winning souls for Christ. He arrived in the city of *St. John*, the capital of the colony, on September 4th, 1791, and was received with gratitude and joy by a few pious settlers who had emigrated from the mother country, and who earnestly desired a Gospel ministry for their own benefit as well as that of their long neglected neighbours. A temporary place of worship was fitted up and he opened his commission in the true missionary spirit. From the very first the blessing of God seemed to rest upon Mr. Bishop's labours; and there is reason to believe that in the short space of two months no fewer than 200 persons were brought to a saving knowledge of the truth and united in Church fellowship through his instrumentality.

Mr. Bishop did not confine his labours to the city, but visited various settlements on the banks of the St. John's river, at the mouth of which the city stands; and he soon formed an extensive circuit, round which he itinerated at stated periods to the great advantage of a scattered and

spiritually destitute population. Everywhere the word preached was attended with soul-saving power and multitudes were gathered into the fold of Christ. Some of the new converts were black and coloured persons of African descent, and others were European emigrants or refugees from the United States. The society in St. John's soon numbered eighty members and the congregation increased so rapidly that it was necessary to procure a larger place of worship. Just at that time a large, unoccupied church was offered for sale, with pulpit, pews and galleries complete. This was at once purchased for the use of the mission and the good work proceeded in the most delightful manner, 'the Lord adding to the Church daily such as were saved.'

Mr. Bishop had scarcely completed two years of happy and successful labour in New Brunswick when he was removed to Grenada, in the West Indies, where a missionary was required who knew the French language. There he soon finished his course, being cut down by fever shortly after his arrival. In the meantime the good work continued to advance in New Brunswick under the zealous labours of the Rev. Messrs. Marsden, M'Coll, Crosscombe, Bell, Lewis, Temple, Rice, Busby, Desbrisay, Miller, Douglas and other devoted missionaries who were appointed from time to time to this interesting section of the wide field. As the result of the persevering exertions of these and other zealous ministers by whom they were succeeded, the work was greatly extended in after years, regular circuits being formed, chapels built, congregations gathered and societies organised, not only in St. John's, but in *Fredericton, Sackville, Annopolis, Maramichi, Bathurst, St. Stephen's, St. Andrews, Woodstock, Wakefield* and other towns, villages and hamlets on the banks of the river, and in other parts of the country. Nor has the education of the rising generation been neglected. Sabbath and day schools have been provided in various places, and the Wesleyan academy at Sackville will bear a favourable

comparison with the higher class seminaries of any country.

The Wesleyan circuits and districts of New Brunswick, including Prince Edward's Island, have also been formed into a separate Methodist Conference, the numerical strength of which will appear from the following statistics gleaned from the Minutes of 1883:—Number of chapels, 345; ministers, 94; Church members, 8,049; scholars, 8,684; attendants on public worship, 32,196. It is, moreover, worthy of remark that Methodism in this province has been espoused by persons in the highest as well as in the lowest classes of society; the late Hon. L. A. Wilmot, for many years the governor of the colony, being at the same time a consistent member of the Methodist Church, a class leader, trustee and Sunday school superintendent.

PRINCE EDWARD'S ISLAND.

Although of comparatively small importance in the estimation of some, Prince Edward's Island, situated in the Gulf of St. Lawrence, between New Brunswick and Cape Breton, is worthy of a passing notice. In its general character it differs little from other parts of British North America. The population of the island consists chiefly of emigrants from Europe and settlers from the United States, who came hither in considerable numbers after the declaration of independence. There was a fearful lack of the means of grace and religious instruction at an early period, when an appeal was made to the philanthropic Dr. Coke for help. A delay of several years occurred, however, before the Wesleyan Missionary Society was in a position to respond to the earnest call made for labourers.

The first missionary appointed to Prince Edward's Island was the Rev. James Bulpit, a zealous English preacher, well adapted for the foreign work. He embarked at Poole, on April 9th, 1807, in a vessel bound for Quebec, where he arrived on June 8th, having preached eighteen

times to the ship's company during the passage. He was detained a month in the capital of Canada, and there being no Wesleyan minister there at the time, he was usefully employed in preaching and in visiting from house to house. At length the way was open for proceeding to the place of his destination, and on July 20th he landed at *Mary Harbour*, where he found about fifty people seriously disposed, most of whom were from Jersey, where they had heard the Gospel from the lips of Methodist preachers. These simple-hearted people surrounded the missionary and welcomed him to the country with tears of joy, as did many others in different places afterwards. He hastened to improve the opportunity and forthwith preached to them an earnest sermon on the goodness of God. Mr. Bulpit then proceeded to *Charlotte Town*, the capital of the island, where he commenced his evangelical labours under very favourable circumstances. All classes seemed disposed to favour the enterprise in which he was engaged, the governor himself allowing him the use of the court-house for his religious services till other arrangements could be made. The only Episcopalian minister in the island was also very friendly, and with his family frequently attended the meetings of the Methodists, his son becoming a member of the first class formed for the religious instruction of inquirers.

Thus was the missionary encouraged to persevere in his labours, and the blessing of God attending his efforts the good work expanded more and more. In the course of a few years a commodious chapel and parsonage were erected in Charlotte Town, a large congregation was gathered, a society formed and a Sunday-school established. But Mr. Bulpit did not confine his labours to the capital of the colony. He visited various long-neglected parts of the island, and established regular preaching in several centres of population, among which were *Fullerton's Marsh*, *Murray's Harbour*, *Cherry Valley*, *Tyrone River*

and *Bedeque*. At most of these places, and in some others not named, societies were formed and a good work established. In some instances, however, the missionary's faith and patience were tried, not only by the stolid apathy and indifference of the people to sacred things, but also by the Antinomian sentiments which some of them had imbibed. But after awhile every difficulty was overcome, and every hindrance gave way before the persevering diligence of the servant of God and the subduing power of the Gospel, and 'the word of the Lord had free course and was glorified.' On the removal of Mr. Bulpit to another sphere of labour, he was succeeded at Prince Edward's Island by the Rev. Messrs. Hick, Strong, Fishpool, Snowball and other zealous missionaries, who nobly followed up the good beginning which had been made, and Methodism has prospered in the island ever since. The numerical returns of Prince Edward's Island are included in those of New Brunswick.

NEWFOUNDLAND.

We must now call the reader's attention to Newfoundland, a large island on the coast of British North America, to the north-east of the Gulf of St. Lawrence. It was discovered by Sebastian Cabot in 1496, but no settlement was formed on it till many years afterwards. After numerous disputes with the French, who first attempted to colonise the country, it was ceded to the English in 1713, and it has ever since remained in our possession. The interior of the island is mountainous, sterile and rugged in the extreme, and only a few favoured spots by the principal bays or harbours are eligible for cultivation. The climate is moreover severely cold and rigorous in winter. The population consists of European settlers and their descendants and their occupation is that of fishing, which they ply mostly in spring and summer, when they are joined by thousands of adven-

turers from a distance. Their moral condition was truly deplorable in the middle and latter part of the last century, when they first attracted the notice of the friends of missions in England; but a great change has since taken place as the result of the faithful preaching of the Gospel.

About the year 1765 the Rev. L. Coughlan was ordained and sent out as a missionary to Newfoundland by the 'Society for the Propagation of Christian Knowledge,' at the recommendation of Mr. Wesley, who had been instrumental in his spiritual enlightenment, and with whom he kept up a friendly correspondence during the seven years that he laboured in the island. Although this devoted servant of Christ was not in connection with the Wesleyan Conference, he avowed himself a Methodist, and preaching a free, full, and present salvation through Christ was made the means of spiritual good to many. When Mr. Coughlan had gathered into the fold of the Redeemer a goodly number of earnest converts and was proceeding in his work with evident tokens of the Divine blessing, a spirit of persecution was evoked which seriously interfered with his usefulness for a time; but out of all the Lord delivered His servant and 'caused the wrath of man to praise Him.' At length, his health having failed, he returned to England and the island was left without a Gospel minister.

After some delay the vacancy was filled by the appointment of the Rev. John M'Geary as a regular Methodist missionary to Newfoundland. He was sent out by Mr. Wesley in 1790. On examining the state of the work he found it had declined very much since the departure of Mr. Coughlan. Some of the converts had been called to their eternal rest and others had gone back to the world. Only fifteen members of society were found still adhering to their religious profession, so that the work had to be re-organised and commenced almost anew.

Mr. M'Geary laboured chiefly at *Carbonear*, which was at that time one of the principal settlements in the colony; but the results of his efforts were for a while so unsatisfactory, that he was seriously thinking of abandoning his station, when he received a timely and welcome visit from the Rev. W. Black, of Nova Scotia. This event infused new life into the heart of the lonely missionary, and was attended with circumstances of the greatest importance to the infant mission.

During the stay of Mr. Black in Newfoundland a gracious revival of religion was experienced. He preached with his wonted power and unction not only at Carbonear, but also at *Conception Bay* and other places, when the Holy Spirit was copiously poured out and multitudes of sinners were brought to a saving knowledge of the truth. At the place last named it is believed that two hundred persons were converted in the course of a few weeks. Having assisted Mr. M'Geary in re-organising the society, securing Church property and in applying to Mr. Wesley for additional labourers, Mr. Black took his departure and embarked for his own station in Nova Scotia. Speaking of this afterwards he said: 'I think I never had so affecting a parting from any people before. I was nearly an hour shaking hands with the members, and I left them weeping as for an only son.'

Henceforth the work of God continued to prosper in Newfoundland. Additional missionaries were sent out from England, new stations were taken up, circuits formed, chapels built and societies organised in various directions. *St. John's*, the capital of the colony, became the headquarters of the mission, and *Grace Harbour*, *Bonavista*, *Western Bay*, *Grand Bank*, *Trinity Bay*, *Port-de-Grave* and other centres of population, in addition to those already named, became important stations. In the summer season periodical visits were also made to the far distant coast of *Labrador*, for the benefit of the few scat-

tered settlers and small tribes of wandering Indians found there. In many of these places the people were totally destitute of the means of religious instruction till the missionaries came among them, and the results of their self-denying labours will only be known in the last great day. The missionaries who laboured in Newfoundland at this early period, after the removal of Mr. M'Geary, were the Rev. Messrs. Bulpit, Rimington, Ellis, M'Dowell, Lewis, Busby, Hickson, Walsh, Cubitt, Pickavant, Knight, Haigh, Corbett, Bate, Wilson, Smithies and others in more recent times. To the zeal and diligence of several of these devoted servants of Christ we can testify from personal knowledge; and if space permitted it would be pleasant and profitable to follow them in their zealous and self-denying labours, amidst storms and tempests, ice and snow and chilling cold, such as are unknown to those who dwell in temperate climes, to say nothing of other dangers and discomforts to which they were exposed.

It is gratifying to know, however, that the Lord of the harvest has greatly blessed the labours of His servants. Newfoundland, with its circuits and districts, has been formed into a separate and independent Wesleyan Conference, which in 1883 reported the following statistics:—Number of chapels, 86; other preaching places, 185; ministers, 48; local preachers, 44; Church members, 8,500; scholars, 7,147; attendants on public worship, 32,580.

CANADA.

The largest and most important section of British North America is known by the name of Canada and is now the head of the 'Dominion,' a designation which comprises in an organised confederation the whole of the British possessions in this quarter of the Globe. Canada is approached from the Atlantic by the majestic river St. Lawrence, which in its upper course above the falls of Niagara expands into a number of extensive lakes or

inland seas, which give a peculiar charm to the aspect of the scenery whilst at the same time they greatly facilitate commercial intercourse by means of the navigation which is carried on in all kinds of vessels on their generally placid waters. This country is said to have been discovered by the French as early as 1534; but it was not till the year 1607 that they formed their first settlement at Quebec, on the site of an ancient Indian village called Sadacona. For several years little progress was made in colonisation, the country being completely covered with the primeval forests and occupied by a considerable population of native Indians. In the wars of 1759 Canada was taken by the English under General Wolfe, at which period the number of settlers amounted to about 70,000, who were chiefly of French extraction and Roman Catholics by profession. Soon after the proclamation of independence by the United States, the population of Canada was greatly increased by the arrival of a large number of loyalists, who could not brook the idea of a republican form of government, and who preferred to maintain their allegiance to the British crown. From this source, as well as from constant emigration from the United Kingdom, the British element in the population largely preponderates in the country as a whole, although in the lower province the French is still prevalent.

It would be almost impossible to exaggerate the low and degraded condition of the population of Canada generally, towards the close of the last and at the commencement of the present centuries. There was not only a serious lack of the means of religious instruction, but the prevalence of popish ignorance, superstition and infidelity were appalling to contemplate. But a great change has passed over the face of society since then, and at the present day Canada would compare favourably with any other Christian country for the observance of the Sabbath, outward regard for morality, and everything else which

goes to constitute a well regulated civilised community. Various agencies have been at work to effect this pleasing change and we have no hesitation in saying that Wesleyan missions have had a prominent place among them.

The first Methodist sermon ever heard in Canada was preached at *Quebec* in the year 1780 by a local preacher named Tuffey, who had just arrived from England in connection with the commissariat of the 24th Regiment. This zealous and devoted servant of God, seeing and lamenting the wickedness and indifference to religion which prevailed among the military and the protestant emigrants, and the popish ignorance and superstition of the original French colonists, nobly lifted up his warning voice to reclaim the people from the error of their ways. In this labour of love the gallant British soldier was assisted by a few of his pious comrades, with whom he was in the habit of holding religious services for their mutual edification; but it does not appear that any regular Methodist society was formed among the civilians of Quebec at this early period. At the restoration of peace Mr. Tuffey returned to England; but several British regiments in Canada were disbanded on the spot and the discharged soldiers had lands given to them on which to settle and to establish homes for themselves and their families in the country of their adoption. Among these were some of Tuffey's comrades and converts who retained their first love to the Saviour and who also became means of blessing to others.

A Christian brother belonging to this class of men was the honoured instrument of introducing Methodism into Upper Canada also. This was George Neal, an Irish local preacher of considerable power and ability. He had come to America with a cavalry regiment, in which he had held the rank of major. At the close of the war he crossed the Niagara river at *Quenston*, on the 7th of October, 1786, to take possession of an officer's portion of

land which was assigned to him in acknowledgment of his past services in the British army. Whilst busily engaged on his farm Major Neal embraced every favourable opportunity of preaching the Gospel to his fellow settlers on the banks of the Niagara, and he was made the means of spiritual good to many, notwithstanding some opposition with which he had to contend.

Whilst George Neal was thus usefully employed in the *Niagara River District*, the settlers in that part of the country bordering on the *Bay of Quinte* continued for some time in a state of great spiritual destitution, there being no religious teacher of any denomination among them. At length the Lord of the harvest made provision for this district also. In 1788 a pious young man named Lyons, an exhorter in the Methodist Episcopal Church in the United States, came to Canada and commenced teaching a school at *Adolphus Town*. Having a zeal for the Lord and seeing the ignorance and sin which abounded on every hand, he collected the people together on Sabbath days in different parts of the country and conducted Divine worship with them as best he could, earnestly exhorting the people to flee from the wrath to come. He also visited the people from house to house as he had opportunity and the Lord blessed his labours.

In the same year came James M'Carty, a pious Irishman from the United States, who was also made very useful in turning sinners to God. He had heard Whitefield preach during his last visit to America and the word had come to his heart with saving power and led to his conversion. With a sincere desire to win souls for Christ, he crossed over to *Kingston* and proceeded to *Earnes Town*, where he formed the acquaintance of a few pious Methodists in those parts who encouraged him to hold religious services in their log houses. He was a man of attractive manners and address, and large numbers attended his preaching. The labours of this pious evan-

gelist were greatly blessed of the Lord, and several settlers were converted who had never heard a Gospel sermon before since they left their native land. But he had not been long in the country when he was violently persecuted, and his enemies having failed to deter him from preaching, induced a party of ruffians to seize him and carry him off by night and he was never heard of any more. Various rumours were current at the time as to poor M'Carty's fate, but it was involved in mystery and must be left to be revealed in the last great day.

In 1791, a young man in the Niagara River District, named Charles Warner, was brought to a saving knowledge of the truth through the instrumentality of Major Neal, who was made eminently useful as an exhorter and class leader. The Methodist class which he formed was believed to be the first organisation of the kind in Upper Canada. This good man continued to reside at the same place during a long and laborious life. He died in peace in 1833 having been a useful class leader for more than forty years.

Preachers of the Gospel being now much required in Canada, and there being no prospect of obtaining missionaries from England, application was made to good Bishop Asbury, of the Methodist Episcopal Church in the United States, who sent the Rev. William Losee as the first regular Methodist minister to labour in Canada. He arrived at the Bay of Quinte in the early part of the year 1791 and formed an extensive circuit among the scattered settlers of that region, the first regular place of worship being built at Adolphus Town, on a piece of land generously given for the purpose by Mr. Paul Huff, in whose log house the services had previously been held. This was soon followed by the erection of a little chapel at Earnes Town, and about the same time the work was extended to *Fredericksburgh* and other places. As the cause rapidly developed additional ministers were required,

and as the Church was being modelled after the American plan, the Methodist Episcopal Church continued to supply the labourers. The Rev. Messrs. Coate, Coleman, Wooster, Bangs, Ryan and others were sent from the United States in after years, when new circuits were formed, congregations gathered, chapels built, societies organised and the work was extended to the various towns and settlements which were rapidly springing up in various directions, multitudes of sinners being converted and gathered into the fold of Christ.

At length everything was thrown into disorder by the breaking out of war between England and the United States, when several of the Methodist ministers returned to their own country and the societies in many places were left as sheep without a shepherd. Political feeling also ran high among all classes both during the war and afterwards, so that the Methodists of Canada thought it best to apply to England for ministers. The Wesleyan Missionary Committee in London promptly responded to this reasonable request of British colonists, and in 1814 the Rev. John Strong was appointed to Quebec as the first English missionary to Canada. In subsequent years he was followed by the Rev. Messrs. Williams, Pope, Booth, Binning, Crosscombe, Johnston, Lusher, Wood, Bland, Gemley and others who laboured with success and whose memories will long be cherished with much affection by those who have been benefited by their ministry.

At the same time a number of American preachers who regarded Canada as their adopted country, continued in their circuits both during the war and afterwards and prosecuted their labours with diligence and success. With these brethren and their labours the English missionaries had no desire to interfere; but when difficulties afterwards arose it was mutually agreed that the newly arrived ministers should confine their labours to Lower Canada, whilst those from the United States should pro-

secute their work within the limits of the Upper province. Under this arrangement Methodism in Canada continued to advance with amazing rapidity, large numbers being added to the Church every year and commodious places of worship being erected in every town and village of importance. In 1824 the political complications already alluded to rendered it necessary for the ministers in the Upper province to form themselves into a separate Conference, to be entirely independent of the Methodist Episcopal Church in the United States. Ultimately, however, after various complications, into the particulars of which we cannot enter, a union was effected of the whole body of Methodists in Canada, both ministers and members, with a few inconsiderable exceptions, under a new organisation, called the 'Wesleyan Conference in Canada, in connection with the British Conference;' the discipline of which in the main it adopted, being already identical with it in doctrine. After this organic union the cause was still more prosperous, the number of both ministers and members rapidly increasing from year to year and the work being extended to *Montreal*, *Kingston*, *Oddle Town*, *Melbourn*, *Dunham*, *Guelph*, *Paris*, *London*, *Toronto* and numerous other places.

All these changes, organisations and stages of development were preparing the way for a still more important and comprehensive arrangement which was completed in 1875; when, by a mutual compact with the British Conference, Methodism in Canada was re-organised and constituted a separate and independent connexion, under the title of the 'Methodist Church of Canada,' with power to transact its own ecclesiastical business and manage its own affairs without any external control whatever. The Churches of the Methodist New Connexion in Canada also united with this new organisation, and the Connexion was divided into several annual conferences, including all the Wesleyan districts in the British provinces of North

America, with a general conference to meet every four years, to which representatives are sent from every part of the dominion. These arrangements were greatly facilitated by the kindly influence of the Rev. Dr. Punshon, who spent five years in Canada, and thus the way was prepared for the general union of 1883.

This brief sketch of the origin and progress of Methodism in Canada has been confined to the mission work carried on among the colonists or settlers; but we must remind the reader that in the meantime the aborigines were not neglected. At an early period of the enterprise separate missions were commenced for the evangelization of the poor Indians of different tribes and languages. Stations were established with the Mohawks on the *Grand River*, and the Six Nations and other tribes at *New Cridet*, *Muncy*, *St. Clair*, *Rama*, *Alnwick*, *Mud Lake* and several other places. On all these stations a great and good work was effected. Hundreds of the red men of the forest were savingly converted to God and taught the arts and habits of civilised life. Several of these Christian converts were called and qualified to preach the Gospel to their fellow countrymen. Such men as Peter Jones, Peter Jacobs, John Sundays and others will not soon be forgotten. Nor will the name of good William Case, the founder and father of Wesleyan missions to the Canadian Indians, be allowed to pass from the memory of those who are acquainted with his self-denying and persevering labours. In addition to its domestic missions, the Methodist Church of Canada has already commenced to send missionaries to foreign lands, a mission having been planted by them a few years ago in *Japan* under favourable circumstances, which already reports twelve missionaries and several native converts.

On the whole it may be safely said of Methodism in Canada that it has proved a grand success; and from all appearances it is yet in its infancy. As the most numerous and powerful denomination in the country it

appears destined to grow and expand with the ever increasing dominion. It is making good its position by its educational and other arrangements to keep its people abreast of the times without being indebted to other bodies to supply its defects. The comprehensive and excellent system of national education, devised and matured for the government by the late Dr. Ryerson in his official capacity of general superintendent, is supplemented by the Methodists with Sabbath schools, higher class seminaries, colleges and universities, which promise in time to be of the greatest possible advantage to the Church and to the community generally. The churches, parsonages, and school buildings erected by the Methodists in Canada are a credit to the body, and it is doubtful whether the Metropolitan Church in Toronto, erected a few years ago under the direction of the lamented Dr. Punshon during his residence there, has a parallel in any part of the Methodist world.

It is no easy matter to give the exact statistics of such an extensive organisation as the Methodist Church of Canada since its division into several conferences; but the following figures may be relied upon as an accurate and fair representation of its numerical strength according to the Minutes of 1883, including Manitoba and British Columbia:—Number of churches and other preaching places, 2,502; ministers, 960; local preachers, 1,180; Church members, 100,996; scholars, 106,026; attendants on public worship, 380,579.

MANITOBA.

In the far distant north-western regions of the American continent there is an immense tract of country formerly known as the Hudson's Bay Territory, but since its annexation a few years ago by mutual arrangement to the Canadian Dominion known as Manitoba, which calls for a passing notice. A stream of emigration has been flowing

to this country of late years, for it has been found to contain rich and productive lands and not to be so rigorous in its climate in the winter season as was at first supposed from its extreme northern position. Several prosperous settlements have been established, a regular form of government organised, and as the colonists appear to live in harmony with the neighbouring tribes of native Indians, a prosperous future is confidently anticipated for this important section of the Dominion so recently opened up to commercial and Christian enterprise.

A considerable population of European settlers, half-castes and Indians having collected in the neighbourhood of the principal stations of the Hudson's Bay Company, whose spiritually destitute condition called loudly for help, in the year 1840 the Wesleyan Missionary Society was induced to establish a mission among them. They were encouraged to do this by the generous offer of pecuniary assistance on the part of the directors of the honourable company. The first party of missionaries appointed to this new field of labour consisted of the Rev. Messrs. Barnley, Mason and Rundle, who embarked at Liverpool for their distant stations in the month of March, and having reached their destination in safety they were joined by the Rev. Messrs. Evans and Hurlburt from Canada, together with Peter Jacobs, assistant missionary, and Henry Steinhaur, schoolmaster and interpreter. The two brethren last named were converted Indians of the Ojibway tribe, who it was thought might prove useful from the similarity of their language to that of the tribes farther north. The missionaries arranged their plans according to their best judgment and commenced their labours at *Norway House, Lake Winnipeg, Edmonton, Moose Factory* and other places with a fair prospect of success. Places of worship were erected, Christian schools established and the Scriptures translated into the vernacular language of the people, whilst at the same time the Gospel

was faithfully preached to all classes of the inhabitants. Nor were the labours of the missionaries in vain in the Lord. A goodly number of converts were soon gathered into the fold of Christ, to which additions were made in after years. The improvement of the temporal condition of the people was also very remarkable, as many of them were induced to cease from their wandering habits to cultivate the ground and to practice the arts of civilised life.

When the north-western territory passed into the hands of the Dominion government under the new name of Manitoba, and the Wesleyan missions were transferred to the management of the Canadian Conference, new life was infused into every department of the affairs of the province, both civil and ecclesiastical, and with the increase of population additional ministers were appointed to attend to their spiritual interests. New stations were established at *Red River* and other places, and openings for the extension of the work presented themselves on every hand to enter which men and means were only required, when it was believed a rich harvest might reasonably be anticipated. The statistics of the Manitoba district are included in those of the Methodist Church of Canada.

BRITISH COLUMBIA.

Beyond the territory of Manitoba, and bordering on the Pacific Ocean, there is an extensive region of North America which has received the name of British Columbia, which in soil, climate and general appearance resembles other northern parts of the great continent. This country was colonised in 1858, owing chiefly to the discovery of extensive gold fields in the interior. *Vancouver's Island* in the Pacific, a few miles from the continent, was incorporated with the new colony and was considered the most convenient place for the seat of government. As population rapidly flowed into the country, the spiritually

destitute condition of the diggers and settlers generally, together with the neglected state of the native Indians, attracted the notice of the Methodist Conference in Canada, from which country several emigrants had gone and they resolved to organise a mission for their benefit. The undertaking was encouraged by the Wesleyan Missionary Committee in London, who generously voted a grant of £500 to aid in the commencement of the work. There was no lack of agents to engage in the hazardous enterprise. Such was the enthusiasm which prevailed among the ministers in Canada that fourteen volunteers presented themselves as willing to go to British Columbia. From these four devoted brethren were selected for the service, namely, the Rev. Messrs. White, Robson and Bowning, with the Rev. Dr. Evans at their head as general superintendent.

The mission party set out for their distant field of labour in the month of December, 1858, followed by the prayers and best wishes of a large circle of genuine friends and supporters. By the good providence of God they reached their destination in safety in the spring of 1859, after a perilous journey by land and sea round Cape Horn of more than 6,000 miles. They met with a friendly reception at *Victoria*, Vancouver's Island, from his excellency Governor Douglas and other officers of the government, and they were kindly allowed the use of the court-house for their public services, till more permanent arrangements could be made. In the course of the following year a beautiful Methodist church was built in the capital of the colony, at a cost of £2,000, in which Dr. Evans ministered to a respectable and attentive congregation, whilst his brethren established themselves at the most central places on the banks of the Frazer's River in the interior of the continent. For some time the missionaries in the interior preached in the open air; but ere long places of worship and parsonages were erected and stations formed at *New*

Westminster, *Fort Hope*, *Nanairno* and other places; and class meetings, Sunday-schools, and temperance societies were established as opportunities presented themselves, whilst at the same time the Gospel was faithfully preached to the diggers and settlers of every grade. Nor were the aborigines neglected. Something was done at an early period for their evangelization and more systematic efforts are in prospect. If the apparent results of the mission have not been equal to the desires and expectations of the missionaries and their friends, it has not been for want of diligence and perseverance on the part of the agents employed. Nor have their labours been altogether in vain in the Lord. Many a poor wanderer has been gathered into the fold of Christ through their instrumentality, and it is believed that still greater success will be realised in future. The statistics of this section of the work are included in those of the Methodist Church of Canada, as reported previous to the general union of 1883.

UNITED STATES.

Before the significant term 'United States' was given to the central and southern regions of North America, and whilst these extensive territories were known by the humbler name of the American colonies, Methodism had obtained a footing in the country. The means by which this was brought about were somewhat curious and interesting. In the year 1760, among the emigrants who came from Ireland to *New York* were a few pious persons who had been brought to God through the instrumentality of the zealous and devoted Wesley, or that of his fellow labourers in the Gospel. The most distinguished of these were Philip Embury and Barbara Heck, whose names will ever be honourably associated with the history of the planting of Methodism in America. Mr. Embury had been a local preacher in Ireland, but like many emigrants whom we have known, he had lost his first love and settled

down into an indifferent state, till he was aroused from his lethargy by Mrs. Heck. Prompted by this 'mother in Israel' he began to preach in his own house, commencing with a congregation of *five* persons, which increased so rapidly that they were obliged to adjourn to a large unoccupied room known as the 'rigging loft.' Then the first Methodist chapel ever erected in America was built in *John Street*, chiefly by Mr. Embury's own hands, Mrs. Heck herself whitewashing the interior of the walls to prepare it for the opening services. Meanwhile the work received valuable aid from Captain Webb and other pious persons, both civil and military, who appeared on the scene of action; but it progressed so rapidly that ere long regular ministerial help was urgently required, to procure which application was made to Mr. Wesley in England.

With his usual promptitude the founder of Methodism brought the matter before the next Conference, which assembled in Leeds on Tuesday, August 1st, 1769. In response to the inquiry who would go to the help of the brethren in America, Richard Boardman and Joseph Pilmoor volunteered their services, and to encourage them in their enterprise the assembled brethren made a collection among themselves amounting to about £60, part of which was to be devoted to the expenses of their passage and the rest towards defraying the debt on the newly erected chapel in New York.

The two missionaries thus appointed to America landed in *Philadelphia* on October 24th, 1769, and without delay entered upon their work in the true spirit of their Divine master. Mr. Boardman hastened to New York to strengthen the hands of Mr. Embury and Captain Webb, whose united labours the Lord had greatly blessed there, as well as in *Albany* and *Long Island;* and Mr. Pilmoor commenced preaching at once in the 'Quaker City,' where he found a Methodist society already organised

consisting of 100 members. A short time before this the number of labourers had been increased by the arrival from Ireland of Messrs. Robert Williams and John King, two zealous local preachers, who did good service in the cause of Christ from the day they landed on the shores of America and who ultimately became men of influence in the ranks of the regular ministry. In the meantime, while the work was rapidly advancing in New York, Philadelphia, Albany, Long Island, and other places in the north, it was equally prosperous in *Baltimore*, *Sam's Creek* and other parts of *Maryland*, where Mr. Strawbridge, another emigrant local preacher, had been labouring in the good cause for some time. Wherever the Gospel was preached by these noble bands of pioneer evangelists it was attended with soul-saving power, and hundreds of sinners were savingly converted to God. Although many of the new converts were themselves speedily called to preach the Gospel to their perishing fellow men, the want of labourers was still severely felt, as all the preachers, with the exception of Messrs. Boardman and Pilmoor, had to pursue their worldly callings for the support of themselves and their families, and could consequently devote only a small portion of their time to the interests of the Church.

To supply in part the lack of ministers of the Gospel which existed in America, in 1771 Mr. Wesley sent out Messrs. Francis Ashbury and Richard Wright, and in 1773 they were followed by Messrs. Thomas Rankin and George Shadford, all men of acknowledged ability and zeal in the cause of Christ. Up to this period no regular conference had been held in America, nor any systematic arrangements made for the stationing of the preachers or for carrying on the work. The labourers were widely scattered throughout an extensive country and went wherever they thought they would be most useful. But on Mr. Shadford taking the superintendency of the work,

according to the instructions of Mr. Wesley, he convened a conference of preachers at Philadelphia to commence on July 4th, 1773, to consider what was best to be done under the circumstances. At this conference it was unanimously agreed that the founder of Methodism should exercise the same authority over the preachers and people in America as in England; and that in doctrines and discipline the societies should be governed by the same rules in both countries. On examination it was found that at this time the Methodist societies in America comprised ten itinerant preachers and 1,160 members.

From this period to the Conference of 1784, when the societies were organised into a regular Church, the work was prosecuted under numerous difficulties by reason of the revolutionary war which commenced in 1776 and continued for nearly seven years without intermission. During this time of trial most of the English preachers returned to their own country. At length the colonists succeeded in establishing their independence, and in founding a republic under the title of the United States, and peace was once more restored to the land. This alteration of affairs required prompt and special measures to meet the vast demand for religious instruction in the promising, new-born nation. The resources at the command of the sagacious and indefatigable Wesley were again found equal to the emergency. Believing that he had the power to do so and that such a form of Church government would be best for America, he ordained and sent out Dr. Coke, as general superintendent or bishop, with Messrs. Whatcoat and Vasey as presbyters, to lay the foundation of the Methodist Episcopal Church in the United States. They arrived in New York on November 3rd, 1784, and proceeded at once to discharge their important duties in the fear of God, and the blessing of the great Head of the Church rested upon their labours.

Henceforth the history of Methodism in America is fraught with the deepest interest, into the particulars of which we cannot here enter. Suffice it to say that the good work extended with a rapidity truly marvellous, till every state in the union and every city, town, village and hamlet became permeated with the leaven of the Gospel as propagated by Methodist ministers, who went with the tide of emigration to the far distant west, everywhere proclaiming a present, free, and full salvation for all who were willing to receive it. Tens of thousands of converts were yearly added to the number of the saved in connection with the numerous stations, circuits, districts and conferences into which the country was divided; till it came to pass that the Methodist Church was the most numerous body of protestant Christians in the United States, if not in the whole world, sending forth its missionaries to Europe, Africa, India, China, Japan and other foreign lands.

The following statistics gleaned from latest returns will give to the reader a tolerable idea of the numerical strength of the Methodist Churches in the United States: —Number of ministers, 26,298; local preachers, 33,502; Church members, 3,840,302; adherents, 13,357,498.

SOUTH AMERICA.

The contrast between North and South America must forcibly strike every traveller who visits those countries. In the north, where the population is chiefly of the Anglo-Saxon race and protestants, he sees everywhere unmistakable evidences of industry, intelligence and social progress; but in the south, where the people are mostly a mixed race of Spanish or Portuguese descent, and nominal Roman Catholics, he beholds painful indications of ignorance, superstition, apathy and vice. And yet from its climate, soil, gigantic rivers and other advantages, South America might become a splendid country if it

had more stable forms of government and purer systems of religion.

The Wesleyan Missionary Society has no stations on the continent of South America except in the colony of British Guiana, which will be described in another place. But the Methodist Episcopal Church of the United States has for many years past had a mission at *Buenos Ayres*. It was commenced in 1836, chiefly for the benefit of resident American consuls, merchants and other English speaking people, and was afterwards extended to the native population generally, for whose benefit Spanish services were established both in the city and at *Barracas al Norte* in the suburbs. For the use of the English congregation a beautiful church edifice has been erected in Buenos Ayres, which is an ornament to the place, as well as a comfort and a blessing to the intelligent congregation worshipping within its walls. A Sunday-school has also long since been established which is carried on with vigour for the benefit of the rising generation of all classes. A neat little church was also erected at Barracas al Norte in 1871, for the Spanish congregation, which is fairly well attended and promises to be a blessing to the people.

At *Monte Video* a good beginning has also been made for the benefit of the Spanish speaking inhabitants. An out-station has also been formed at *Rosario* where a native Bible woman is employed and sustained by funds supplied by the Methodist Women's Foreign Missionary Society. Four missionaries are at work on these stations, but the number of Church members and scholars is not reported. In concluding their last report the committee say: 'We regard these missions in South America as presenting a prospect more than ordinarily encouraging. Many influential persons are cheering our workers with their approbation and some of them have united with our Church.'

The Rev. William Taylor, formerly of California, has also established several mission stations in South America, but the statistical results have not yet been made public. For several years Mr. Taylor's somewhat eccentric missionary labours both in India and South America were conducted under the auspices of the Methodist Episcopal Church, although the devoted evangelist and his personal friends provided both the men and the means to carry on the work. But at the last general meeting of the Missionary Committee in New York, it was resolved to discontinue the connection between Mr. Taylor's stations and those of the Society, the plans adopted by Mr. Taylor in selecting men and conducting the enterprise in his own way and on his own responsibility being at variance with some of the rules and regulations of the Methodist Episcopal Church. This severance of connexion between a great missionary society and a zealous, devoted and successful, although somewhat erratic missionary pioneer, is to be regretted on many grounds, as it can scarcely fail to retard the progress of the good work. It is sincerely to be hoped that the matter will be reconsidered by those whom it concerns, and that union, concession, and hearty co-operation between all the Methodist Churches and missionary agencies in the United States may be the order of the day, as we rejoice to hear is the case in Canada and other places. Every true friend of missions will pray for the blessing of God upon the efforts which are being made for the spiritual benefit of the vast continent of America in its entire length and breadth, whatever agencies may be employed.

CHAPTER VI.

WEST INDIES.

FATE OF THE ABORIGINES—BERMUDAS—BAHAMAS—JAMAICA—HAYTI—ANTIGUA DISTRICT—ST. VINCENT DISTRICT—BRITISH GUIANA—HONDURAS—CONCLUSION.

IT is scarcely necessary to remind the reader that the West Indies comprise a number of islands and colonies situated chiefly in that part of the Atlantic Ocean which forms itself into a deep bay between the continents of North and South America. Most of them were discovered by the celebrated Christopher Columbus in the latter part of the fifteenth century, when they were found inhabited by a simple-minded race of native Indians. These the cruel Spaniards ere long reduced to a state of abject slavery, compelling them to work in the gold mines and on their plantations far beyond their strength, till worn out with grief and anguish, as well as with excessive toil and brutal treatment, they literally wasted away under the iron rule of their oppressors. When tens of thousands of these unoffending aborigines had thus perished, the Spanish colonists, feeling the want of labourers, began to consider how their places could be supplied, and they resorted to the shocking expedient of bringing negro slaves from the coast of Africa. Thus commenced the horrid slave trade, the history of which is stained with tears and blood, as may be seen from the author's recently

published volumes, '*Africa, Past and Present*,' and '*The West Indies—Enslaved and Free.*'

At length, however, British benevolence triumphed over cupidity, avarice and cruelty, and in 1808 the slave trade was abolished and the traffic in human beings declared to be piracy. In 1834 slavery itself in the British colonies was doomed and four years later full emancipation took place. Hence the present population of the West Indies consists mainly of emancipated slaves and their descendants, together with a respectable class of free persons of colour, a few whites, and a number of East India coolies introduced to supply the alleged lack of labour soon after the period of emancipation. When Christian missions were first commenced in the West Indies slavery was in the zenith of its power, and it was chiefly for the benefit of the poor captives that the Gospel was sent to the sunny isles of the west, to comfort them in their trouble and to prepare them for the welcome boon of freedom. These facts must be borne in mind whilst we briefly trace the origin, progress, and present state of Wesleyan missions in the interesting fields of labour which are now to pass under review.

BERMUDAS.

Off the southern portion of the continent of North America, at a distance of about 500 miles, in lat. 30° N. and long. 64° W., there is a cluster of islands known as the Bermudas, which are frequently classed with the West Indies, and demand a passing notice here. They are said to be 300 in number, but only five of them are inhabited; and these are separated from each other only by narrow channels or deep clefts in the coral rock, most of which are easily bridged over, so that they are not unfrequently spoken of as *one* island. The rest are mere barren rocks jutting up above the surface of the sea and serve as resting places for the wild fowls of the air. They

were discovered by Juan Bermudas, a Spaniard, in 1527, but not inhabited till 1609, when our countryman Sir George Somers was cast upon them, and they have belonged to Great Britain ever since. The population, which consists largely of mariners and fishermen, is estimated at 10,000, about one half of whom are whites of European or American descent and the rest black and coloured persons, the descendants of negro slaves and creoles of free condition.

The first Wesleyan missionary appointed to the Bermudas was the Rev. John Stephenson, who was sent out at the recommendation of Dr. Coke in 1799. The zealous doctor had received a letter the year before from a British officer, respectfully urging the measure in consequence of 'the spiritual destitution and moral degradation of the inhabitants.' Mr. Stephenson had no sooner landed than he witnessed painful proofs of the truth of the representations which had been made as to the condition of the people. He was bitterly persecuted from the very first by the whites, who were strongly prejudiced against any efforts to instruct or benefit the poor slaves or free persons of colour. The most determined efforts were consequently made to silence the newly arrived missionary—efforts which, alas! proved too successful; for he had not exercised his ministry long before he was forcibly seized, tried and condemned for an alleged breach of the law, in preaching without a licence, and by an undue stretch of power on the part of the authorities sentenced to six month's imprisonment, to pay a fine of £50 and to defray all expenses. At the close of his six months imprisonment, during which he was graciously supported by the presence of God, the missionary was compelled to leave the colony and the mission was consequently relinquished.

After the lapse of eight years, when the asperity of the authorities had somewhat abated, and other men were in power, another and more successful effort was made to re-

establish the Wesleyan mission in the Bermudas, by the appointment of the Rev. Joshua Marsden to occupy the vacant station. He arrived from Nova Scotia in the month of May, 1808, and went on shore a perfect stranger; but he soon found out the only person in the colony who professed to be a Methodist, all the rest of Mr. Stephenson's little flock having died, removed, or fallen away from their religious profession. He had, however, a letter of introduction to the governor which proved of considerable service to him; and after some delay and hesitancy on the part of the chief judge and attorney-general, who were consulted by his excellency as to the bearing of the law on the question, he was permitted to exercise his ministry without further let or hindrance.

Mr. Marsden was a man of a mild and genial disposition and a poetic genius withal, and he soon gained the goodwill of the people. He was, moreover, zealous and earnest in the cause of his Divine Master and left no means untried to win souls for Christ. From the beginning the blessing of God rested upon his labours, and sinners in considerable numbers were brought to a saving knowledge of the truth. As the work extended from island to island, places of worship were erected in *St. George's*, *Hamilton*, *Somerset*, and other towns and villages, and the mission assumed a position of respectability and usefulness which it has continued to maintain to the present day. On Mr. Marsden's removal from the Bermudas after four years of successful labour, he was succeeded by the Rev. Messrs. Dunbar, Wilson, Rayner, Sutcliffe, Horn, Dowson, Moor, Shenstone and others in more recent times, who nobly followed up the good beginning made, and whose names are still held in loving remembrance, as the present writer can testify from observations made during a personal visit to the islands a few years ago.

The Bermuda mission is now attached to the Nova

Scotia Conference, there being more frequent communication with British North America than with the West Indies proper. According to the last returns there were in the islands:—Chapels, 7; other preaching places, 9; missionaries, 3; local preachers, 7; Church members, 540; scholars, 150; attendants on public worship, 1,050.

BAHAMAS.

The Bahamas are a singular group of islands, extending in the form of a crescent a distance of about 600 miles from the Matanilla reef to Turk's Island, in lat. 21° N. and long. 71° W. New Providence is the most important island in the group and the seat of government for the whole; but it is the one named San Salvador that is celebrated as the first seen by Columbus on October 12th, 1492, when on his first voyage of discovery to the Western World. The Bahamas were then densely populated by a race of Indians, who were soon shipped off by the Spaniards to work the gold mines in other colonies till they were entirely exterminated, and their places were supplied by negro slaves from Africa.

The present inhabitants of the Bahamas are of the same mixed character as those found in other parts of the West Indies, only a larger proportion of them are whites than in most of the other colonies. According to undoubted testimony all classes were in a fearful state of spiritual destitution towards the close of the last century when they first attracted the notice of the Wesleyan Missionary Society. The Rev. William Turton, himself a native of the West Indies and the fruit of missionary labour, had the honour of being the pioneer in this good work, having received an appointment to *New Providence* in the year 1803. He entered upon his work in the true missionary spirit, and gathered into the fold a few scattered sheep whom he found at *Nassau*, the capital of the colony, as the remains of a former small society which had been formed

there by evangelists who had previously come from America, and had unhappily proved unfaithful in the work. The difficulties arising from this and some other nntoward circumstances Mr. Turton overcame in due time, and ere long he was enabled to collect a good congregation, which soon became too large for the room in which the meetings were held, and the first regular place of worship was forthwith erected. Then there came a loud call from the outskirts of the town known as the *West End*, where there was a dense population of the poorer classes of the community, chiefly black and coloured persons. Religious services were accordingly commenced for their benefit, and many were brought to a saving knowledge of the truth and united in Church fellowship. A chapel was ultimately built there also, and the work prospered at both stations.

Other islands in the group where there were n ministers or teachers of any kind soon claimed the attention of the missionary, the inhabitants earnestly imploring spiritual help on hearing of the benefits the people of New Providence were receiving through the introduction of the Gospel. But what could one missionary do to meet such numerous calls? He could only exert himself to the utmost in his immediate sphere of labour, and apply to the Society in England for more labourers. This he did with an encouraging measure of success. With a view to strengthen and extend the mission, the Rev. Messrs. Rutledge, Dowson, Ward, Moor and others were sent out from England at an early period, and the openings that were presenting themselves in various directions were entered as quickly as circumstances would permit, and the special blessing of God attended the labours of His servants.

Mr. Rutledge having joined Mr. Turton as early as 1804, arrangements were forthwith made to occupy *Eleuthera*, an island about a day's sail to the eastward of

New Providence. It was admitted by all who had visited this place previous to the coming of the missionaries that the inhabitants were awfully depraved and wicked; but in the course of a few months a moral reformation was effected through the simple preaching of the Gospel, such as has seldom been witnessed anywhere in so short a space of time. A commodious chapel was ere long erected, a large congregation collected, a society formed, schools established, and a multitude of converts gathered into the fold of Christ of the genuineness of whose piety the missionary had no doubt whatever. Similar scenes of conversion and reformation were witnessed at the out-stations of *Tarpum Bay*, *Savannah Sound* and *Palmetta Point*, which were soon established. The letters of the missionaries recording the triumphs of the Gospel throughout the length and breadth of the Eleuthera circuits, as published in the *Methodist Magazine* at the time, are of thrilling interest.

As additional missionaries arrived from England the mission was extended to *Harbour Island*, *Abaco*, *Green Turtle Quay*, *San Salvador* and far away to *Turk's Island* and other places. The history of the commencement and progress of the work at each of these stations and others which might be named, would only be a repetition of what has already been advanced. Everywhere the spiritual destitution and moral degradation of the inhabitants were appalling to contemplate, neither the government nor any other parties having made any provision for their religious instruction; and in each island where stations were formed, the introduction of the Gospel and the establishment of schools by the missionaries were followed by the most blessed results. The system of itinerant preaching and pastoral care practised by the Methodist Church was found to be admirably adapted to meet the spiritual wants of these long-neglected islanders, and the foundation of a good work was laid which has continued to prosper to the present time.

From this somewhat glowing account of the early history of the Wesleyan mission in the Bahamas it must not be inferred that the agents of the Society had no difficulties to contend with. The very reverse of this was the case. Although these islands are confessedly more healthy than the West Indies generally, the missionaries and their families had frequently to pass through the deep waters of affliction. This was especially the case with Mr. Turton, the first general superintendent of the mission. Then there were instances of clerical and aristocratical jealousy and opposition which were far from pleasant. These did not occur in the outlying islands, for there were no clergy nor gentry there to hinder the progress of the work, and the missionaries had it all their own way and a good way it was. But in Nassau and in New Providence generally it was otherwise. At one time petty annoyances were numerous and frequent and for a while the missionaries were unable to hold any meetings after sunset, a persecuting law having been passed to prevent anything of the kind, professedly to prevent the slaves from leaving their respective estates after dark, but in reality to hinder the work of the mission. In addition to these difficulties may be mentioned the general poverty of the people, which has always been proverbial for reasons which need not be stated here. But all those difficulties have been overcome by the energy and perseverance of the missionaries and their assistants, encouraged by a noble race of chairmen and general superintendents of the district, among whom may be mentioned the Rev. Messrs. Turton, Crofts, Haigh, Whitehouse, Corbet, Cheesbrough, Bleby and others in more recent times, and the work has advanced and prospered in a most delightful manner.

The following statistics will show the numerical strength of the Wesleyan mission in the Bahama district according to the last report:—Number of chapels, 28; other preaching places, 7; missionaries, 8; local preachers,

80; Church members, 3,696; scholars, 2,848; attendants on public worship, 8,880.

JAMAICA.

The largest and most important island in the West Indies belonging to Great Britain is Jamaica. It is 150 miles long and forty broad, of an irregular oval shape, and in climate, soil, scenery and productions it resembles other tropical regions in the Western World. Jamaica was discovered by Columbus in 1496 and was found to be inhabited by a race of native Indians similar to those of Hispaniola and other islands; and it is a mournful fact that they ultimately experienced the same fate, being exterminated by the cruel Spaniards who were the first to plant a colony there. The place of the effeminate aborigines was supplied by hardy negro slaves from the coast of Africa, whose descendants, with a few whites and respectable free persons of colour, have ever since formed the bulk of the population, both in the time of the Spaniards and since the island came into our possession in 1655. For civil and ecclesiastical purposes, Jamaica at an early period was divided into three counties, Middlesex, Surrey and Cornwall; these were again sub-divided into parishes with their respective courts, officers and other appendages. A church was ultimately erected in every parish, but we are informed on good authority that when there was a priest for every parish, which was not always the case, the churches were seldom opened except on occasions of marriages and funerals. Sunday was the day devoted to the public market and parties of pleasure. It is doubted whether, previous to 1789, the Sabbath ever dawned upon Jamaica which witnessed 500 persons assembled in all the places of worship put together out of a population of about 400,000. The idea of imparting religious instruction to the poor negro slaves scarcely seems to have entered into the mind of anyone, and with few exceptions

all classes were sunk into the deepest depths of moral degradation.

Such was the state of things when Dr. Coke landed in Kingston on January 19th, 1789, to make inquiry as to the facts of the case and to see if there was any prospect of establishing a Wesleyan mission in the island. The zealous doctor preached four times during his brief stay, though not without some opposition and disturbance at two or three of the services. The noise and interruption proceeded not from the negroes, however, but from a few intoxicated white men who boasted of their respectability, but who gave evident proofs that they belonged to the 'baser sort,' notwithstanding their fair complexion. These trifling annoyances the noble-minded pioneer regarded not, but proceeded with his work, rejoicing that 'the common people heard him gladly' and that the way was being opened for the introduction of the Gospel where it was so much required. Indeed, with few exceptions, all classes of the community showed him the greatest possible respect. 'In no place,' he writes, 'did I ever receive greater civilities; four or five respectable families having opened to me their houses and evidently their hearts also, and assured me that any missionaries we may send shall be welcome to everything their houses afford.'

Having delivered his message and made his observations, Dr. Coke embarked at Port Royal for America, on February 24th, evidently pleased with his visit, for immediately on his return to England he sent out the Rev. William Hammett as the first missionary to Jamaica. He arrived at his appointed sphere of labour in the month of August, 1789, and his first efforts being successful he was encouraged to purchase and fit up as a place of worship an old building that was offered to him for the purpose in *Kingston* where the work was commenced Early in 1791 the Rev. William Brazier was sent to assist Mr. Hammett, and shortly afterwards Dr. Coke arrived on

his second visit to the island, accompanied by the Rev. T. Worrell, another missionary. After remaining for a few days at Montigua Bay, where they landed, and where the doctor preached several times, they rode over the mountains to Kingston, a distance of 120 miles, and had a fine opportunity of seeing the country, with which they were much pleased.

Having inspected the state of the work and preached several times in the city, Dr. Coke embarked for America, taking with him Mr. Hammett, to recruit his impaired health in a colder climate. In the month of August Mr. Brazier followed him, he also having suffered from the excessive heat of Jamaica. The only remaining missionary, Mr. Worrell, over-exerting himself, was seized with a fever which baffled medical skill and he died happy in God on November 15th—the first of a long list of Wesleyan missionaries who have at different times fallen a sacrifice to the trying climate of Jamaica.

The intelligence of this sad bereavement no sooner reached England than help was sent; and about five months afterwards the hearts of the people were gladdened by the arrival in Kingston of the Rev. William Fish, who soon succeeded in re-organising the mission. Towards the end of the year, Dr. Coke paid his third and last visit to Jamaica, and after spending a few days in the island, during which he was 'in labours more abundant,' preaching, travelling and endeavouring to strengthen the hands of the missionary, he embarked for England and Mr. Fish was left to pursue his labours alone. In after years the Jamaica mission was reinforced by the appointment of the Rev. Messrs. Alexander, Fowler, Bradnack, Wiggins, Johnston, Shipman, Duncan, Edmondson, Bleby and other brave and zealous missionaries of the Cross, who successively laboured and patiently suffered in the cause of their Divine Master. From the very commencement of the work a cheering measure of success attended the

labours of the missionaries, and a goodly number of the sable sons and daughters of Ham were brought to a saving knowledge of the truth and gathered into the fold of the Redeemer.

But the Wesleyan mission to Jamaica did not become firmly established without a severe struggle. Many of the planters and the whites generally were living in a fearful state of immorality, and they no sooner saw that the success of the missionaries would interfere with the gratification of their unbridled passions than they vented all their wrath against them. And then there was the vexed question of negro slavery, which they feared might be jeopardized by the free promulgation of the Gospel and the general spread of light and knowledge. These circumstances, in connection with the innate depravity of the human heart and its natural opposition to the truth of God, gave rise to an outburst and systematic course of opposition to missions, which continued for many years, and which, for violence and cruelty, has scarcely a parallel in the history of the enterprise. It would serve no good purpose to enter into a detailed account of this disgraceful persecution, even if space permitted; it must therefore suffice to say that laws were repeatedly passed by the local legislature prohibiting the missionaries to preach without a license, which license the magistrates might refuse to give at pleasure. Then for the alleged violation of the law the faithful servants of God were cast into loathsome prisons, where they suffered indescribable miseries. Then again they were assailed by ruthless mobs and insulted in the most shameful manner. Some of the chapels were closed for years together, and others were utterly demolished by the enemies of the Gospel. The faith and patience, as well as the Christian fortitude of the missionaries and their flocks were severely tried in these days of darkness; but the Lord Jehovah was the strength and comfort of His people. At length the dark cloud passed over, perse-

cuting laws were disallowed by the imperial government, the leading enemies of the mission were removed by death, —some of them, alas! in the most awful manner,—and religious liberty was once more restored to the land.

Through all these years of toil and conflict the cause of God continued to advance in Jamaica, and when every hindrance was removed out of the way of its progress the word of the Lord had free course and was glorified. New stations were formed, chapels erected, congregations gathered, societies and schools established in almost every town, village and hamlet in the island. The principal centres of population became the heads of important circuits, with their missionaries, teachers and native evangelists, and the Gospel prevailed in a most delightful manner. This was especially the case, not only at Kingston and Montigua Bay already mentioned, but also at *Lucia, Spanish Town, Morant Bay, Watsonville, Falmouth, St. Ann's Bay, Beechamville, Bath, Port Antonio, Clarenden, Mount Ward, Savannah-la-Mar, Brown's Town, Duncan's, Mount Fletcher, Manchioneal* and many other places far away in the interior of the island.

In 1873 a theological institution and high school for the training of native teachers and preachers was established at *York Castle*, which has already been fairly successful, and which promises still greater good in time to come. This useful establishment has been favoured with the oversight of the late Revs. Dr. Kesson, J. R. Hargreaves and G. Sargeant in succession; and time and space would fail to enumerate other eminent missionaries who have laboured in Jamaica. The names of such men as the late Revs. Robert Young, Peter Duncan, Valentine Ward and many others which might be mentioned will be long held in grateful remembrance.

The following statistics gleaned from the last returns will show the numerical strength of the Jamaica Wesleyan mission, which is reported to be in a state of pleasing

prosperity:—Number of chapels, 103; other preaching places, 85; missionaries, 28; local preachers, 167; Church members, 18,756; scholars, 12,575; attendants on public worship, 58,850.

HAYTI.

It is scarcely possible to give an intelligent account of mission work in Hayti without a few preliminary words of explanation with regard to the previous history of the country and the people. This is the name now given to a large and important island in the West Indies, 408 miles long and 135 broad, once more generally known to Europeans as Hispaniola and San Domingo. It was first colonised by the Spaniards who found it inhabited by native Indians, whom in the course of time they entirely exterminated and supplied their places with negro slaves from Africa. In after years an extensive settlement was also formed on the eastern side of the island by the French. Both of these colonies realised a fair measure of prosperity at different times and in different degrees till 1803, when the black and coloured people were provoked by their tyrannical masters to throw off the yoke of slavery and to fight with savage persistency for their freedom. After several years of cruel and bloody warfare they succeeded in their object and established a free republic in the place of the Spanish and French colonies, most of the surviving whites quitting the country and fleeing to other lands. In climate, soil and scenery Hayti resembles the other large islands of the West Indies, and the country might have prospered had it been favoured with a more stable form of government and a purer faith; but from the commencement revolutions were of frequent occurrence, and insurrections, fomented by ignorant and factious priests of Rome, followed each other in rapid succession. Consequently there was no opportunity for the education of youth, or the social or moral improvement of the people generally.

It would be almost impossible to exaggerate the ignorant, superstitious and degraded state of the people in the early part of the present century, when they attracted the notice of British and American philanthropists.

The Wesleyan Missionary Society commenced its labours in Hayti in the year 1817, when the Revs. John Brown and James Catts were sent out as the first missionaries. They were kindly received both by the government authorities and the people generally; and for some time they laboured with acceptance and success, many souls being won to Christ through their instrumentality. After a while, however, when their earnest efforts to evangelize the natives were beginning to produce a powerful impression, a violent persecution broke out at the instigation of the Romish priests, which resulted in the passing of laws entirely subversive of religious liberty, and in the course of the following year the missionaries were obliged to leave the country. But although left as sheep without a shepherd, the converted natives would not return to the thraldom of popery. They were insulted and oppressed in every possible way; but they endured persecution with a patience and steadfastness which proved the genuineness of their conversion, and others were thus induced to cast in their lot with the despised people of God. As they had opportunity the members continued to meet together, and they kept up a constant correspondence with their banished pastors, informing them of their proceedings and of the course of public events, with the hope that brighter days would soon dawn upon them.

At length the persecuting laws were relaxed somewhat and the way seemed to open for a renewed effort to re-establish the mission. On receiving intelligence of the improved state of feeling in Hayti towards the society, in 1835 the committee in London sent out the Rev. John Tindall, who was appointed to occupy the vacant station in conjunction with Mr. St. Denis Bauduy, a converted

native, who had been up to this time instrumental in keeping the members together and who was promoted to the honourable position of assistant missionary. There being now no longer any open opposition to the mission, the work was prosecuted for some time with a cheering measure of success. In the course of the following year the Rev. James Sharracks was sent out to strengthen the hands of the brethren and to enable them to enter some of the numerous openings which presented themselves to their view. This zealous young missionary soon fell a sacrifice to the climate, however, but the Lord still carried on His work.

Other zealous missionaries were appointed to Hayti from time to time, and by the blessing of God upon their united labours many precious souls were rescued from the errors of heathen darkness, popery and infidelity and brought to a saving knowledge of the truth, notwithstanding the open or disguised hostility of a bigoted and superstitious priesthood. As the work grew and expanded various parts of the island were visited by the missionaries and their assistants, and promising stations were established at *Jérémie*, *Cayes*, *Cape Haytien*, *Levgane* and other towns and villages of the republic, in addition to *Port-au-Prince*, the capital and headquarters of the mission.

The missionary who was connected with the Wesleyan mission in Hayti for the longest period, and to whom the cause is more particularly indebted, was the late Rev. Mark B. Bird, the respected chairman and general superintendent of the district. This honoured servant of God was connected with the mission for the long period of forty years, and only retired from his important post when he was fairly worn out with incessant toil in a trying climate. He returned to his native Jersey in 1879, hoping to spend a few years in calm repose before he was called hence; but his work was done and he died in peace on

August 23rd, 1880, in the seventy-second year of his age and the forty-sixth of his ministry.

Few missions have been conducted under greater difficulties during the past half century than that of the Wesleyan society in Hayti. These have arisen not only from the instability of the government and the intolerance of the Romish priesthood, already alluded to, but also from desolating earthquakes, conflagrations and other calamities over which no human being could exercise any control. In 1842 Hayti was visited with an earthquake of unusual severity, when the city of Cape Haytien was almost entirely destroyed, the missionary, the Rev. Mark B. Bird and family escaping as by miracle. And in the month of November, 1869 one half of the city of Port-au-Prince was consumed by fire during the prevalence of a civil war. This calamity involved the entire destruction of the Wesleyan mission premises, consisting of a substantial chapel, schoolhouse and minister's residence, erected at an expense of £4,000. These and other untoward events have tended to retard the progress of the work; but it has still advanced in a remarkable manner and there is hope of yet greater progress in time to come.

The Rev. T. R. Picot, Mr. Bird's successor, writing from Port-au-Prince on August 3rd, 1880 pleaded earnestly for more missionaries, feeling confident that with the use of ordinary means and the blessing of God success was certain. Among other things he said: 'There are 114 Romish priests in Hayti; we need at least fifty additional pastors. Romanism has had its day in this island; only women follow it now. The nation is convinced that it is no blessing, but a curse. It is now believed that the priests are the cause of the repeated revolutions which occur. Send us missionaries that the people may be saved from infidelity as well as popery.' This appeal was responded to by the appointment of the Rev. Messrs. Baker and Portrey, both of whom, alas! fell a sacrifice to

the climate within a few weeks of their arrival. They landed at Hayti on October 18th, 1882, and Mr. Baker died on November 8th and Mr. Portrey on December 8th. The Lord buries His workmen, but He carries on His work.

The following are the statistics of the Haytien mission according to the last returns:—Number of chapels, 11; other preaching places, 14; missionaries, 5; local preachers 28; Church members, 930; scholars, 1,166; attendants on public worship, 5,630.

ANTIGUA DISTRICT.

The island of Antigua in lat. 17° N. and long. 71° W. is comparatively small, being only twenty miles long and eighteen broad; but it occupies a prominent place in the history of Wesleyan missions. It was there where the work took its rise and where Methodist doctrines were first preached under circumstances which clearly indicate the leadings of Divine providence. In 1757 Nathaniel Gilbert, Esq., an eminent lawyer and Speaker of the House of Assembly, had occasion to visit England, and during his sojourn there he became acquainted with John Wesley, whom he invited to preach in his house at Wandsworth in the early part of the following year; and on the occasion of one of his visits he baptized two negro girls who had accompanied their master to this land of freedom. This acquaintance ripened into friendship and resulted in Mr. Gilbert's spiritual enlightenment; and on his return to the West Indies he not only exhibited to his friends and neighbours the example of a holy life, but he began to make known to the negro slaves and others that blessed Gospel which had been made the power of God to his own salvation. This he continued to do with advantage to many till the Lord called him to Himself, when the people whom he had gathered into the fold of Christ were left as sheep having no shepherd.

After Mr. Gilbert's death the society was kept together by two pious female slaves, named Mary Alley and Sophia Campbell, till the Lord provided for them a more competent teacher. This He did in 1787 by sending out John Baxter, a pious shipwright and local preacher, to labour in the government dockyard at English Harbour. Mr. Baxter soon saw the hand of God in his appointment, and whilst he was diligent and faithful in his worldly calling during the week he spent his Sabbaths in preaching the Gospel and in looking after the spiritual interests of the people. The Lord of the harvest greatly blessed his labours and hundreds of precious souls were won to Christ through his instrumentality. As the work expanded application was made to Mr. Wesley and Dr. Coke for missionaries to be sent to Antigua; but the claims of other countries for a long time prevented this being done. At length the Lord fulfilled the desires of His people in a manner quite unexpected. When on his voyage to Nova Scotia with Messrs. Warrener, Hammett and Clarke, three other missionaries, Dr. Coke was driven by stress of weather, in a leaky ship, to Antigua, where he landed with his companions early on the morning of Christmas Day, 1786. On walking up the streets of St. John's to inquire for Mr. Baxter, they met that gentleman himself on his way to worship with the people in a chapel, which he had built chiefly with his own hands. They went all together to the house of God, where Dr. Coke preached with his wonted power and freedom, and all rejoiced that the messengers of mercy had been brought in safety to their shores.

Believing that the Lord had brought him and his fellow voyagers to the 'sunny isles of the West' by a way that they knew not, and that He had a work for them to do there, Dr. Coke began at once to look around to see where missionaries could be placed to the greatest advantage. Leaving Mr. Warrener to take charge of the work

in Antigua, he embarked with Messrs. Baxter, Hammett and Clarke on a tour of observation among the islands. They visited in succession Dominica, St. Vincent, St. Kitt's and St. Eustatius. In almost every island there appeared to be openings for missionaries; but as only two were disengaged they were stationed in the most important colonies, Mr. Hammett being appointed to St. Kitt's and Mr. Clarke to St. Vincent. As the work advanced more missionaries were sent out, and these, with other islands which were afterwards occupied, were united in what has ever since been called the Antigua district.

On the departure of Dr. Coke for England and the other brethren for their respective stations, Mr. Warrener, the first regular missionary appointed to labour in ANTIGUA, pursued his beloved work with a cheering measure of success, assisted by Mr. Baxter and others who were raised up from time to time to take a part in the holy enterprise. The congregations rapidly increasing a new chapel was erected in the city of *St. John's*, the capital of the colony and the headquarters of the mission, and prosperous stations were established at *English Harbour*, *Parkam*, *Bolans*, *Zion Hill*, *Freetown* and other places, where commodious chapels were built, societies formed and schools established. Indeed, in the course of a few years, the Wesleyan mission in Antigua became one of the most prosperous in the West Indies; and notwithstanding many drawbacks from emigration, droughts, shipwrecks, earthquakes and hurricanes, it will still compare favourably with many others, whether we regard the number and piety of the members, or the intelligence and respectability of the people generally. According to the last returns there were connected with the various stations in the island:—Chapels, 11; other preaching places, 4; missionaries, 3; local preachers, 14; Church members, 1,933; scholars, 1,409; attendants on public worship, 6,500.

To the westward of Antigua, at a distance of about

sixty miles, lies the island of ST. CHRISTOPHER, or, as it is generally called, St. Kitt's. In a missionary and Methodistic sense it ranks second to none in interest and importance. The Wesleyan Missionary Society commenced its labours in this island in 1787, when Dr. Coke left the Rev. W. Hammett there to commence the work as already mentioned. The Lord of the harvest greatly blessed the labours of His servant; and on revisiting the island in 1789 the zealous doctor was delighted to find 700 members united in society, most of whom gave satisfactory evidence of a real change of heart, as the result of a simple acceptation of the Gospel of Christ as faithfully preached by the missionary.

Mr. Hammett was succeeded in St. Kitt's by the Rev. Messrs. Harper, Andrews, Truscott, Brownell and others, and this soon became one of the most prosperous missions in the West Indies. Spacious and substantial chapels were erected and stations formed with well organised societies and schools, not only in *Basseterre*, the capital of the colony and the headquarters of the mission, but also at *Old Road*, *Sandy Point*, *Half-way-Tree* and other towns and villages, to say nothing of the numerous estates in various parts of the island which were regularly visited by the missionaries for the purpose of catechising and otherwise instructing the poor negro slaves, just emerging from their long night of cruel bondage. The results of these self-denying labours are delightful to contemplate. Multitudes of precious souls have been won for Christ, and the people generally have been elevated to a pleasing state of intelligence and respectability. From the annual report for 1883, just issued by the parent society, we learn that the mission in St. Kitt's is now entirely self-supported and that on the respective stations and out-stations there are:—Chapels, 12; missionaries, 4; local preachers, 11; Church members, 3,633; scholars, 1,268; attendants on public worship, 11,200.

NEVIS is a beautiful little island, separated from St. Kitt's at its south-eastern end by a narrow channel only three miles broad. It could once boast of a population of 30,000, but many changes have taken place both before and since the era of emancipation, and it is doubtful whether it would now amount to much more than one half that number, the people having been scattered by emigration and otherwise.

This lovely little isle has, nevertheless, an interesting missionary history; no part of the British empire being more indebted to Wesleyan Methodism than this. Dr. Coke first visited Nevis on January 19th, 1787, and in the course of the following year a mission station was established there by the Rev. W. Hammett, who came over from St. Kitt's to preach to the negroes at the invitation of a Mr. Brazier,—one of the few planters in those days who acknowledged the right of the slaves to religious instruction. This humane gentleman, together with the Messrs. Nisbett, supported the cause most nobly for many years, and from the beginning the work was favoured with uninterrupted prosperity. At an early period of the enterprise we find the names of the Rev. Messrs. Kingston, Brownell, Taylor, Turner, Isham, Woolley, Morgan, Hurst, Mortier and other devoted missionaries connected with this station; and by the blessing of God upon their earnest and self-denying labours, and those of other zealous men by whom they were succeeded, commodious chapels were erected and the work firmly established not only in *Charlestown*, the capital of the colony, but also at *Gingerland*, *Cumbermere* and other places. Notwithstanding all the changes which have taken place in Nevis of late years, there are still connected with the Wesleyan mission in that island:—Chapels, 5; missionaries, 2; local preachers, 11; Church members, 1,996; scholars, 1,297; attendants on public worship, 5,600.

On the opposite and north-western side of St. Kitt's

lies the pleasant little island of ST. EUSTATIUS, which belongs to the Dutch. The population is in all respects similar to that of the neighbouring colonies. Dr. Coke earnestly desired to establish a mission in St. Eustatius in the latter part of the last century, having found there a few pious Methodists from other islands; but the attempt was met by the most determined resistance on the part of the Dutch governor and other officials. It was not till the year 1811 that the preaching of the missionaries was permitted, when the Rev. M. C. Dixon commenced the mission under the most favourable circumstances, all opposition having entirely ceased. Indeed, from the very first the special blessing of God rested upon the enterprise, sinners being convinced and converted under the faithful preaching of the word and the Church being built up on the true foundation. The Dutch having no religious establishment of their own upon the island, the government officials henceforth encouraged the Wesleyan mission, and ultimately made liberal grants from the public funds towards its support, for the benefit of the people both there and on the small Dutch island of *Saba*, which was occasionally visited by the missionaries. The population has decreased of late years by emigration and otherwise; but there are still in St. Eustatius 1 chapel, 1 missionary, 266 Church members, 250 scholars and 568 attendants on public worship.

ST. BARTHOLOMEW'S, or, as it is more frequently called, St. Bart's, situated farther to the north, is the only island belonging to Sweden in the West Indies. It has a good harbour, but the soil is comparatively poor and the scenery not particularly interesting. The Wesleyan mission in this colony was commenced by the Rev. W. Turton, in the year 1796, under the most encouraging circumstances. The governor at first granted the missionary the use of the national church, but as it was not available for evening services and social meetings a commodious chapel was ere long erected, and the blessing of God rested upon the

labours of His servant. Mr. Turton was succeeded by the Rev. Messrs. Dobson, Whitworth, White, Gilgrass, Felvus and other zealous missionaries; and notwithstanding the many changes which have taken place of late years we have still in St. Bart's 1 chapel, 1 missionary, 83 Church members, 50 scholars and 250 attendants on public worship.

ST. MARTIN'S is an interesting little island belonging to the French and Dutch conjointly, both nations having settlements in it which are, however, separated from each other by a high ridge of mountains, which forms an excellent natural boundary line. The protestant portion of the population of both colonies are entirely dependent on the ministrations of the Wesleyan missionaries for religious instruction. It may be stated to their credit that the government functionaries and the people generally attend the services with remarkable regularity, and a goodly number of the inhabitants have been won to Christ and united in Christian fellowship in the respective societies which have been organised in the French and Dutch capitals. It is, moreover, worthy of notice that both governments contribute liberally to the funds of the society for the carrying on of the work in their respective possessions. The mission was commenced in 1819, a coloured young man, a native convert of another island, leading the way by his earnest evangelistic labours, and the Rev. Jonathan Rayner being the first regular missionary appointed to the station. This devoted servant of God was called away by death soon after the work was begun; but he was succeeded by other zealous missionaries whose labours were crowned with abundant success.

ANGUILLA, or Snake Island, as it is sometimes called from its peculiar serpentine form, is thirty miles long and seven broad. It lies to the north of St. Martin's, from which it is separated by a narrow channel only five miles wide. The principal article of export is salt, of which

large quantities are manufactured and sent to America and other places. The Gospel was first preached in this island by a native convert, himself the fruit of missionary labour and one who was afterwards called to the Christian ministry. When the mission had been regularly organised an English missionary was appointed to occupy the station; but of late years, from the smallness of the population and the pressing demands of more important fields of labour, Anguilla has been obliged to put up with a share of the services of the missionaries stationed in St. Martin's, from which island the brethren pass over and attend to the spiritual interests of the people as best they can. St. Martin's and Anguilla unitedly report 5 chapels, 4 other preaching places, 2 missionaries, 3 local preachers, 813 Church members, 577 scholars and 3,500 attendants on public worship.

TORTOLA lies still farther to the north and is the largest of a group called the 'Virgin Islands.' Dr. Coke first landed on the shores of Tortola in the year 1789, when he found the inhabitants living in a fearful state of spiritual destitution; but a wonderful change has since taken place by the regenerating power of the Gospel. The Rev. W. Hammett was charged with the duty of commencing the mission, and by the blessing of God upon his labours many were brought to a saving knowledge of the truth. He was succeeded by the Rev. Messrs. Owen, M'Kean, Turner, Murdock, Brownell and others and the results of their zealous labours were most encouraging, as many as 2,035 blacks and forty-two whites being reported as members of society in 1823. At an early period a commodious chapel was built in *Road Town*, Tortola, and the work was extended to *West End*, *East End*, *Spanish Town*, *Joss Van Dyks* and other places in the adjacent little islands. To many of the out-stations the missionaries had to travel in small open boats, and were consequently much exposed; but the Lord took care of His servants and greatly blessed

their labours. Tortola, in common with many other small islands in the West Indies, has suffered by the emigration of the inhabitants to larger and more prosperous colonies, where we have met with hundreds of native Christians who were brought to God there; but we have still in the Virgin Islands 7 chapels, 9 other preaching places, 2 missionaries, 14 local preachers, 1,193 Church members, 287 scholars and 3,100 attendants on public worship.

To the south-west of Antigua, at a distance of about 100 miles, lies the pleasant little island of MONTSERRAT. It is only twelve miles long and seven broad; but along the shores and in its numerous valleys the soil is fairly fertile and productive. The population was once estimated at 50,000, but it is doubtful whether it now exceeds one half that number, emigration having taken place on a large scale of late years to Trinidad, Demerara and other places where agricultural and commercial prospects are more bright and encouraging. Dr. Coke was unable to commence a mission in Montserrat when he visited the neighbouring islands in the latter part of the last century, but he makes mention in his journal of a Methodist class there which was regularly met by a pious coloured leader. It was not till the year 1820 that a mission was regularly organised in this island. The first missionary appointed to labour there was the Rev. John Maddock; but he had scarcely entered upon his work when he was called away by death, and the people were left as sheep without a shepherd. He was succeeded by the Rev. Charles Jannion and others, who laboured with much success both in town and on the respective estates in the country which they were allowed to visit. As the work spread chapels were built, congregations gathered and societies formed at *Bethel*, *Salem* and *Cavalla*, as well as in *Plymouth*, the capital of the colony and the headquarters of the mission. It is a pleasing fact that notwithstanding the decrease of the population already alluded to, there are still in connec-

tion with the Wesleyan mission in this little island 4 chapels, 2 other preaching places, 1 missionary, 7 local preachers, 589 Church members, 607 scholars and 1,700 attendants on public worship.

DOMINICA is the last island which calls for our notice in connection with the Antigua district. It is situated farther to the south, between the French islands of Guadaloupe and Martinique. It is twenty-nine miles long and sixteen broad, with a population of about 22,000. [Only a part of the land is cultivated, the interior of the country, which is generally mountainous, being still covered with forest trees and jungle, which, together with extensive swamps found in some localities, may account for its proverbial unhealthiness. The valleys and lowlands being watered by numerous streams, the ground is fertile and it is regarded as a valuable colony.] As already mentioned Dr. Coke called at Dominica in the course of his voyage of observation in 1787, and preached to the people with much acceptance; but nothing more was done at that time. About two years afterwards he visited the island again, accompanied by the Rev. William M'Cornock, whom he left to commence the mission. The zealous servant of God had only laboured a few months, however, when he was called away by death, being the first Wesleyan missionary who fell in the West Indies, or indeed in any part of the foreign field. After this afflictive bereavement the station was left vacant for several years. In 1793 Dr. Coke once more visited Dominica, and being much affected by the destitute condition of the people, the following year he sent the Rev. John Cook to re-commence the mission. Mr. Cook was succeeded by the Rev. Messrs. Dambleton, Taylor, Bocock, Shipley and others, several of whom fell a sacrifice to the climate. But notwithstanding the difficulties arising from the unhealthiness of the island and the prevalence of popish ignorance and superstition, the work was extended to *Lasoye*, *Prince Rupert*

and other places, where commodious chapels were erected and societies formed, as well as in *Roseau*, the capital of the colony, and we have now in Dominica 7 chapels, 4 other preaching places, 2 missionaries, 31 local preachers, 584 Church members, 404 scholars and 2,100 attendants on public worship.

The following are the aggregate statistics for all the Wesleyan mission stations in the Antigua district according to the last report:—Number of chapels, 54; other preaching places, 23; missionaries, 18; local preachers, 94; Church members, 10,675; scholars, 6,149; attendants on public worship, 34,530.

ST. VINCENT DISTRICT.

Having spent nearly fourteen years of earnest personal missionary labour in the various islands comprised in the St. Vincent district, it is with feelings of gratitude and joy that I now call the attention of the reader to this interesting portion of the mission field. Whilst the islands which have already passed under review are regarded as belonging to the Leeward portion of the group, those now to be considered are designated the 'Windward Islands;' but the distinction is more imaginary than real, and they all resemble each other in many important respects, especially in the character of their inhabitants and in the results of missionary labour.

ST. VINCENT itself is a rugged, mountainous and romantic island, twenty-four miles long and eighteen broad, situated in lat. 13° N. and long. 61° W. The population is estimated at 30,000, and is of the same mixed character as that which is found in the other West India colonies. The Wesleyan mission to St. Vincent's was commenced by the Rev. Mr. Clarke, whom Dr. Coke left there in 1786 for that purpose. He was afterwards joined by the Rev. Messrs. Gamble and Werrill, who were sent to aid him in carrying on the work among the negroes in *Kingstown* and

neighbourhood, whilst Mr. Baxter, from Antigua, who had now devoted himself entirely to the work of the mission, was appointed to labour among the native Caribs at *Grand Sable*. For some time the work of the mission was very prosperous, except that among the Caribs, which from various adverse circumstances failed of its object. At length there burst forth a storm of persecution which has seldom been surpassed in violence during the short time that it lasted. One of the missionaries was imprisoned, the chapels were closed and the progress of the Gospel was seriously retarded by persecuting enactments passed by the local legislature. An appeal having been made to the imperial government through the intervention of Dr. Coke, the persecuting laws were disallowed and a measure of religious liberty was once more restored to the island.

When every hindrance was removed, the 'word of the Lord had free course, ran and was glorified.' Additional missionaries were sent out from time to time and in the course of a few years the work was extended from Kingstown, the capital of the colony, to *Layou*, *Barrowallie* and *Chateaubellair* to leeward, and to *Calliaqua*, *Calder*, *Biabou Union*, *George Town* and other places on the windward part of the island. At all these stations and at a few outposts commodious chapels were ultimately erected and prosperous societies formed, and the whole island became permeated with the leaven of the Gospel, as faithfully preached by the Wesleyan missionaries, there being scarcely any other clergymen in the country to minister to the people. In its palmy days St. Vincent exhibited a grand specimen of missionary success. At least two-thirds of the entire population were connected with the Wesleyan mission on their respective stations, as members, scholars, or hearers, nearly 8,000 of whom were united in Church fellowship. Many changes have taken place since emancipation, when the work became more pleasant and easy,

and ministers of other denominations eagerly pressed into the field; but it is a pleasing fact that we have still in connection with the four circuits into which the work in St. Vincent is divided 15 chapels, 23 other preaching places, 9 missionaries, 18 local preachers, 3,416 Church members, 2,751 scholars and 12,900 attendants on public worship.

BARBADOES is a beautiful island situated about seventy miles to the eastward of St. Vincent. It is only twenty-five miles long and fifteen broad; but being gently undulating rather than mountainous, the whole surface of the country is highly cultivated and sustains a comparatively large population, estimated at 130,000. The Wesleyan mission to Barbadoes was commenced by the Rev. B. Pearce, whom Dr. Coke left there on the occasion of his first visit in 1788, and who was greatly encouraged in his first efforts to evangelize the inhabitants by a few pious soldiers whom he found in *Bridgetown*, who had already begun to hold religious meetings for their mutual edification. It was in the hired room of these godly men that the zealous doctor preached his first sermon on the evening of the day on which he arrived, and from the attention paid by the people the success of the mission seemed hopeful. Mr. Pearce was succeeded by the Rev. Messrs. Kingston, Bishop, Lumb, Graham and other devoted missionaries, but for several years the cause was less prosperous in Barbadoes than in most of the other islands. At length, however, under the earnest ministry of the Rev. W. J. Shrewsbury, there appeared signs of improvement; but no sooner did the work of God begin to revive than the enemy came in like a flood. A storm of persecution burst forth such as has seldom been witnessed in any country. It culminated in the entire destruction of the chapel and mission-house in Bridgetown, and the banishment of the missionary from the island.

During the gloomy night which succeeded these acts of

violence and opposition to the Gospel, the timid flock who had lost their shepherd were kept together chiefly by the vigilant care and zealous efforts of Mrs. Ann Gill, a pious coloured female leader, who was truly a 'mother in Israel.' In 1826, a better state of feeling prevailing in the island, the mission was re-commenced by the Rev. Moses Rayner, who erected a new and more commodious chapel in *James Street*, on the site of the sanctuary destroyed by the ruthless mob. Henceforth the work of the mission was carried on in peace; a tide of almost unparalleled prosperity set in and in the course of a few years Barbadoes became one of the most important and prosperous Wesleyan mission stations in the West Indies. Another spacious chapel was at length erected in Bridgetown which received the name of *Bethel*, and the work was extended to *Providence* in the parish of Christ Church, to *Ebenezer* in the parish of St. Philip, as well as to *Spightstown*, *Scotland* and other places. In the five circuits into which the island has been divided there are now 15 chapels, 34 local preachers, 2,022 Church members, 2,436 scholars and 12,700 attendants on public worship.

GRENADA is another interesting little island of which we have some very pleasant recollections. It is situated to the south of St. Vincent at a distance of about 100 miles, and the usual sailing course from one to the other is under the lee of a chain of little islets known as the Grenadines. It is only twenty miles long and thirteen broad, but it possesses a large quantity of fertile, undulating land well adapted for tropical produce and is extensively cultivated.

The first Wesleyan missionary appointed to labour in Grenada was the Rev. T. Owens, who arrived in the island in the early part of 1782, and after labouring for some time and forming a society in *St. George* he removed to St. Vincent. He was succeeded by the Rev. A. Bishop, a man of untiring zeal and energy, but his day was short.

He had only laboured in the island about six months when he was cut down by fever. Other devoted missionaries occupied the station in after years and laboured with acceptance and success, and the work was extended to various parts of the island, several respectable planters and government officials patronising and encouraging the mission by their contributions and influence, to an extent not often witnessed in the West Indies in those days. The names of the Rev. Messrs. Pattinson, Sturgeon, Dixon, Mortier, Lill, Shrewsbury, Goy and other early missionaries were long and lovingly remembered by those who had been benefitted by their earnest ministry. In the course of years the work became well established in St. George, the capital, and out-stations were formed at *Woburn*, *Constantine*, *Duquesne* and *Labay* where chapels were erected, societies formed and schools established. There are now connected with the Wesleyan mission in Grenada 5 chapels, 2 missionaries, 12 local preachers, 766 Church members, 998 scholars and 1,720 attendants on public worship.

TOBAGO is also a pleasant little island, thirty-three miles long and nine broad, with a soil and climate similar to those of Grenada. It is situated to the south-east of the island last named, at a distance of about 100 miles, and within sight, on a clear day, of Trinidad and the Spanish Main. For reasons not easy to explain, Tobago, with a large extent of fertile land unoccupied, has never become so important and populous as some other West India colonies of even smaller dimensions; but it has an interesting missionary history at which we can only briefly glance. Repeated visits of observation had been made to the island by Wesleyan missionaries, when in 1817 arrangements were made for its permanent occupation as a mission station. The Rev. J. Rayner was the first missionary of our society appointed to labour in Tobago, but a few months after his arrival his wife died, and being left with

an infant he was obliged to remove to another station. Mr. Rayner was succeeded by the Rev. Messrs. Smedley, Larcum, Nelson, Stephenson, Powel, Wood, Blackwell, Ranyell, Bickford, Hurd and others, most of whom have long since rested from their labours; but the efforts of these dear servants of God and of the devoted men who have occupied the station more recently, have not been in vain in the Lord. The good work has been gradually extended from *Scarborough*, the capital of the colony, to *Mount St. George*, *Mason Hall*, *Courland* and other places, where out-stations have been formed and multitudes of precious souls have been won for Christ. We have now in connection with our Tobago mission 9 chapels, 3 missionaries, 17 local preachers, 1,059 Church members, 1,175 scholars and 3,000 attendants on public worship.

TRINIDAD is the last island which we have to notice in connection with the St. Vincent district. But although mentioned last it is not by any means the least in extent or importance. Indeed, next to Jamaica, it is the largest and most important of West India islands belonging to Great Britain. It is eighty miles long and thirty broad and separated from the mainland of South America only by the Gulf of Paria and two narrow straits known as the Bocas and the Dragon's Mouth. The land is uncommonly rich and fertile and cultivation may be carried to almost any extent as the population increases. Trinidad, having formerly belonged to the Spaniards, the original colonists and many of the negroes were professed Roman Catholics, and the island has an ample supply of priests and converts. Of late years, however, there has been a constant stream of emigration flowing from the smaller West India islands to Trinidad, which has largely increased the number of protestant inhabitants. A number of Indian coolies have also been introduced.

The Wesleyan mission to Trinidad was commenced by the Rev. T. Talboys, who having been much impressed

with the spiritual destitution of the people on the occasion of a visit, he began to preach and at length obtained the permission of the committee to take up his residence there to attempt to evangelize the inhabitants. He was very successful for a time, but the work had not advanced far when its progress was seriously retarded by a storm of persecution which burst forth with fearful violence. When this had passed over the mission greatly prospered and a commodious chapel was built in *Port of Spain*, the capital of the colony. Mr. Talboys was succeeded by the Rev. Messrs. Blackburn, Pool, Wooley, Edmondson, Stephenson, Fletcher, Fidler, Wood, Mann, Ranyell and others, whose labours in the city were very successful; but it was not till a later period, when the present writer laboured there, that the work was extended to *Diego Martin, Caranage, Couva, San Fernando, Savannah Grande* and other localities, where places of worship were erected, societies formed and schools established. In the two circuits into which the island of Trinidad has been divided we have now 9 chapels, 5 other preaching places, 5 missionaries, 9 local preachers, 1,313 Church members, 608 scholars and 4,800 attendants on public worship.*

The following are the aggregate statistics of the St. Vincent District:—Number of chapels, 53; other preach-

* The Gulf of Paria was the scene of the author's second shipwreck, when on returning from a country station in an open boat, with two negro boatmen, on August 5th, 1846, the vessel was struck by lightning in the midst of a fearful thunder-storm and shivered to pieces beneath our feet. One of the men was struck dead in a moment, whilst the other was paralysed, and we were all immersed in the mighty deep. We who survived made a strenuous effort for life by swimming to the wreck and holding on as best we could, till we were seen by a passing vessel which sent a boat to pick us up, when almost all hope of deliverance was gone. Thus were we saved as by miracle, and after tossing on the sea another night we were restored to our families, who united with us in praising God for our wonderful, providential deliverance.

ing places, 40; missionaries, 25; local preachers, 90; Church members, 9,187; scholars, 7,560; attendants on public worship, 34,530.

BRITISH GUIANA.

BRITISH GUIANA is not an island, as has sometimes been erroneously stated, but an extensive province or colony of Great Britain situated on the continent of South America, and generally classed with the West Indies in consequence of its proximity to them and its similarity in climate, population and natural productions. It is difficult to give a definite description of its extent, but its coast line cannot be less than 300 miles in length, whilst its depth inland from the coast is considerable, though not well defined. The province of British Guiana embraces what were once the separate settlements of *Demerara*, *Essequibo* and *Berbice*, but in 1831 they were united in one government under the general name just mentioned. The united settlements are nevertheless still sometimes spoken of as the colony of Demerara.

The city of *Georgetown*, the capital of the province, occupies an extensive plain at the mouth of the river Demerara, in lat. 6° N. and long. 58° W. The population of the colony in its main features resembles that of most of the West India islands, consisting of a mixture of Europeans, respectable persons of colour and emancipated negro slaves and their descendants, with a considerable number of Indian and Chinese coolies introduced of late years to supply the alleged lack of labour.

It was not till the year 1815 that the Wesleyan Missionary Society succeeded in establishing a mission in British Guiana, or *Demerara*, as the colony was then called; a previous attempt in 1805 having been frustrated by the expulsion of the Rev. J. Hawkshaw from the country by order of the governor. Nor was it without difficulty and much opposition that the Rev. T. Talboys

commenced the work ten years afterwards, aided as he was by Messrs. Claxton and Powell, two pious men of colour, who had come from Nevis some time before and who were themselves the fruit of missionary labour in that island. Having laid the foundation of the work with a fair prospect of success, Mr. Talboys was removed to another sphere of labour, and the Rev. John Mortier, a man of quiet zeal and amiable disposition was appointed to take his place. Mr. Mortier, who was much respected by all classes of the community, continued his useful labours in Demerara for many years with credit to himself and advantage to the mission. As the work expanded additional missionaries were sent out, some of whom were called to rest from their labours at an early period. On November 1st and 2nd, 1821, the Rev. Messrs. Belamy and Ames were both called away by death, being cut down by a malignant fever after a few days illness, and the station was left for a short time without a missionary.

The dear brethren just named were succeeded in after years by the Rev. Messrs. Cheeswright, Edmondson, Rayner, Vigis, Hornabrook, Ranyell and other zealous missionaries, whose self-denying and persevering labours were crowned with a cheering measure of success. Two excellent chapels were erected in Georgetown, one at *Werken-Rust*, which afterwards received the name of *Trinity*, and the other at *Kingston*, on the opposite side of the city. As opposition to the Gospel, for which Demerara was at one time so notorious, subsided, the work of God in the capital of the colony and neighbourhood rapidly advanced, hundreds of precious souls being sometimes won for Christ in a short space of time. During a gracious revival of religion which was experienced in 1868, upwards of 1,000 new members were received into Church fellowship in the course of six months. Most of these hopeful converts proved faithful, and at the present time the Wesleyan Church in Georgetown would compare

favourably with that of any other country for numbers, intelligence, respectability, piety, liberality and general excellency.

When the work was well established in the city, the missionaries extended their labours to *Mahaica*, an ancient village on the west coast, about twenty-five miles from Georgetown. From this important centre of population the work was extended still further down the coast to *Mahaicony*, *Perth*, *Virginia*, *Stanleyville* and other places in the Mahaica circuit. At a subsequent period a missionary was appointed to *Victoria* and *Golden Grove*, new villages which were formed soon after the era of emancipation, about midway between Georgetown and Mahaica. These places, together with *Friendship*, *Buxton* and *Ann's Grove*, form an interesting circuit where a good work has been carried on for many years. Another station, at a place called *Goed Fortuin* by the Dutch settlers in former times, has been more recently established and is now favoured with the services of a missionary who is labouring with a fair prospect of success.

Essequibo is the name now given to a circuit formerly known as *Abrim Zuil* on what is called the *Arabian Coast*, to the west of the Essequibo river. This mission was commenced by the Rev. R. Hornabrook, and has exerted a very beneficial influence on that part of the country. Outstations belonging to this circuit were ultimately established at *Zorg*, *Queen's Town*, *Ebenezer*, *Anna Regina*, *Daniel's Town*, and more recently in the island of *Wakenaam*. At most of these places chapels have been built and societies formed, and at others strenuous efforts are being made to give permanence to the work, with encouraging prospects of success in the near future.

Berbice is comparatively a new station, having only had the advantage of a resident missionary since 1853, after a protracted period of painful conflict. At the commencement of the work the Dutch Reformed Church

buildings in *New Amsterdam* were generously placed at the service of the Society and substantial aid was otherwise rendered by parties who had long been without the services of a regular minister. The first Wesleyan missionary appointed to Berbice was the Rev. John Wood, jun. He was succeeded in after years by the Rev. Messrs. Padgham, Banfield, Dickson and others, whose united or successive labours have been made a great blessing to the people. Out-stations were subsequently formed at *Smith Town*, *Stanley Town* and *Cumberland*, and there is a fair prospect of still greater extension in this interesting circuit.

In addition to the important spheres of missionary labour in British Guiana thus briefly described, there is another department of Christian work which deserves a passing notice. With a view to evangelize the thousands of emigrants from the East Indies, a *Coolie Mission* has been established by the Wesleyan Society. The Rev. H. V. P. Bronkhurst, assistant missionary, is the agent at present employed among them. Being himself a native of India he is able to preach the Gospel to the poor Hindus in their own languages, and he has already been the honoured instrument in the hands of God in bringing several of them into the fold of Christ. A school has also been established for the instruction of coolie children, and it is hoped that in future a rich harvest will be reaped from this somewhat unpromising soil, notwithstanding the numerous difficulties which have hitherto tended to retard the progress of the work, arising from the heathen practices of the people and otherwise.

The numerical strength and present position of the Wesleyan Mission in the British Guiana district, which has for several years past been entirely self-supporting, will appear from the following statistics gleaned from the last report:—Number of chapels, 35; other preaching places, 24; missionaries, 10; local preachers, 81; Church

members, 3,423; scholars, 4,198; attendants on public worship, 8,385.

BRITISH HONDURAS.

On the southern part of the continent of North America, on the margin of a deep bay in the province of Yucatan, an English settlement was formed several years ago by mutual arrangement with the parties claiming a right to the country, which has since been known as British Honduras. From the similarity of the soil, climate and other circumstances, including its constant intercourse with Jamaica and the other islands, it is generally classed with the West Indies, although the staple articles of produce for exportation consist of mahogany, logwood, india rubber, etc., rather than sugar, coffee and cotton. The inhabitants are a mixed race of Europeans, Spanish creoles, negroes and Indians, and all classes were in a fearful state of spiritual destitution when they first attracted the attention of Christian missionaries.

The Wesleyan mission to Honduras was commenced in 1825, the Rev. T. Wilkinson being the first missionary. He commenced his labours in the town of *Belize*, the capital of the settlement, situated in lat. 17° 25′ N. and long. 88° 30′ W., with a fair prospect of success. He also paid a few visits to the scattered settlements of the woodcutters on the banks of the numerous rivers that intersect the country; but he had only laboured a few months after his arrival when he fell a sacrifice to the climate, which is generally admitted to be more trying to the European constitution than most of the West India islands. The next missionary appointed to Honduras was the Rev. T. Johnston, who was also called away by death before the end of the first year after his arrival at Belize. Other zealous missionaries followed, who by the good providence of God were spared to labour for a longer period, and who were the means of laying the foundation of a

good work which has continued to advance with steadiness if not with rapidity to the present time. The mission has been made a great blessing to all classes of the community and a goodly number of sincere inquirers have, from time to time, been led to Christ and united in Church fellowship.

A substantial and commodious chapel was erected in Belize at an early period, which a few years ago was totally destroyed by fire, but it has since been replaced by a more spacious and elegant structure. The congregation worshipping in this place is large and respectable, and the presence of the Lord has often been manifested in the midst of His people. This was especially the case in 1868, when a gracious revival of religion was experienced, in the course of which a goodly number of hopeful converts were gathered into the fold of Christ.

Of late years the good work has been extended to *Freetown*, *Ruatan*, *Corosal* and other places which have now become important and interesting stations. To supply, as far as possible, the spiritual necessities of the strangely mixed population of this country, preaching and teaching are carried on in English, Spanish and Maya. Into the language last named, which is used by a considerable tribe of Indians, portions of the Holy Scriptures have been translated, and it is hoped that access will thus be obtained to native populations which have not yet been brought under the influence of the Gospel.

In the year 1829 an effort was made to establish a mission among the wandering tribes of Indians inhabiting the *Mosquito Shore* in Honduras Bay. The Rev. James Pilley was the missionary appointed to this new and arduous station. He persevered in his zealous efforts for some time, but the difficulties were so numerous and the prospect so discouraging that the undertaking was at length relinquished, other openings of a more promising character calling for the attention of the Society.

The Honduras mission was formerly attached to Jamaica, but a few years ago it was organised into a separate district. According to the last returns the following are the general statistics of this section of the mission field:—Number of chapels, 17; other preaching places, 8; missionaries, 5; local preachers, 29; Church members, 1,268; scholars, 1,696; attendants on public worship, 4,250.

CONCLUSION.

In taking a retrospective view of the rise, progress and present state of Wesleyan missions in various parts of the world, according to this brief and imperfect survey, we can scarcely fail to notice the repeated and special interpositions of Divine providence in opening up new fields of labour, in preserving the lives of the missionaries when exposed to imminent peril, and in disposing the hearts of His people to provide the means for carrying on the work. Whether we consider the extent of the field occupied; the multitudes of souls won for Christ from among different nations, tribes and peoples; or the wonderful development of missions into circuits, districts and separate conferences, some of which in their turn have sent forth missionaries to the 'regions beyond,' we are constrained to exclaim with the prophet of old, 'What hath God wrought!' and to sing with the devoted Wesley,

> 'See how great a flame aspires,
> Kindled by a spark of grace!
> Jesu's love the nations fires,
> Sets the kingdoms on a blaze.'

But thankful as we are for what has already been achieved through the instrumentality of the Wesleyan Missionary Society under the blessing of God, we must not fold our arms in careless ease and indifference, thinking that the work is done, the battle fought and the victory gained. It is not so. There are still vast regions

of our globe on which the foot of a missionary has never trod, and tens of thousands of dark, benighted heathens who have never beheld the face of a Christian teacher, or heard the precious name of Jesus, or seen that blessed Book which alone reveals the mercy of God to dying men. 'The battle fought and the victory gained' indeed! Why the battle is only fairly commenced. We have only taken the mere outposts of the enemy's stronghold. The citadel of idolatry and pagan superstition, the place where 'Satan's seat is,' remains to be conquered. Our past successes should tend to encourage us to expect still greater triumphs and to nerve our arms for future and still more successful conflicts. Let us gird on our armour afresh and in the name and strength of the God of missions, go 'up to the help of the Lord against the mighty.' In the name of our God we will set up our banners, and enlisted under the Captain of our Salvation we will 'fight the good fight of faith,' divinely assured that we shall win, for the never-failing word of Jehovah has gone forth, 'every knee shall bow' to Jesus, and every tongue shall confess Him to the honour and glory of God the Father. He who is 'King of kings and Lord of lords,' and He whose right it is, shall sway His sceptre over a subjugated world, and He shall reign for ever and ever.

'Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom stretch from shore to shore,
Till suns shall rise and set no more.'

TABLE OF STATISTICS OF WESLEYAN MISSIONS.

FOR EACH YEAR FROM THE ORGANISATION OF THE SOCIETY.

Year.	Principal Stations.	Chapels and other preaching places.	Missionaries.	Church Members.	Scholars.	Annual Income. £	*s.*	*d.*
1815	43	430	59	18,747	1,324	9,554	4	4½
1816	46	460	74	18,987	1,805	11,042	19	2
1817	75	650	103	21,037	2,573	17,227	8	9¾
1818	80	810	114	23,473	3,840	18,434	0	7
1819	91	942	120	25,150	4,652	23,010	4	8½
1820	106	961	133	27,452	6,420	26,581	14	8
1821	118	975	148	28,699	7,504	30,803	3	4
1822	124	993	152	29,758	9,553	31,748	9	11
1823	126	1,015	159	31,411	11,949	35,830	14	8
1824	131	1,065	167	32,038	13,462	38,046	9	7
1825	136	1,084	175	32,334	15,320	45,766	1	1
1826	138	1,135	183	33,152	17,642	45,380	17	2
1827	138	1,182	193	34,892	19,304	43,235	7	9
1828	147	1,206	194	36,917	22,640	50,005	19	4
1829	150	1,225	204	39,660	24,360	56,063	15	0
1830	156	1,263	217	41,206	26,440	50,017	18	
1831	159	1,287	218	42,743	25,420	48,289	13	
1832	150	1,302	229	43,849	27,676	47,715	12	7
1833	156	1,340	240	45,786	35,917	54,767	9	7
1834	177	1,355	260	48,304	37,965	60,130	0	6
1835	173	1,387	290	54,226	43,692	62,196	14	0
1836	180	1,406	300	61,803	47,106	75,526	11	1
1837	186	1,454	314	66,629	49,538	83,648	10	6
1838	215	1,501	341	72,650	56,512	84,818	12	2
1839	245	1,543	371	78,504	55,078	92,697	18	8
1840	265	1,572	367	84,234	58,604	90,182	8	8
1841	268	1,593	376	91,207	61,078	101,688	14	7
1842	277	1,631	366	95,198	60,404	98,253	12	8
1843	277	1,656	385	101,527	65,088	99,280	11	7
1844	288	1,865	382	102,750	65,431	105,687	5	7
1845	284	2,522	397	103,150	71,625	112,823	9	6
1846	294	2,567	417	102,330	72,000	115,762	3	2
1847	288	2,472	411	99,021	74,580	103,619	1	9
1848	290	2,302	393	100,231	74,318	104,126	19	7
1849	324	2,992	427	105,394	78,548	111,685	13	6
1850	322	3,106	432	104,235	80,070	104,661	14	4

STATISTICS OF WESLEYAN MISSIONS.—*Continued.*

Year.	Principal Stations.	Chapels and other preaching places.	Missionaries.	Church members.	Scholars.	Annual Income.		
						£	*s.*	*d.*
1851	356	3,092	476	108,078	79,841	111,730	19	6
1852	361	2,986	465	108,286	79,461	105,381	19	6
1853	367	3,116	504	110,228	78,811	114,498	14	3
1854	378	3,092	525	111,655	87,358	111,048	14	4
1855	425	3,321	588	113,895	92,349	119,122	4	9
1856	429	3,655	632	114,528	94,599	119,205	8	2
1857	493	3,903	693	121,479	113,601	123,062	18	11
1858	509	3,936	759	128,165	117,190	129,076	16	10
1859	509	3,962	763	132,726	121,760	140,005	5	11
1860	540	4,168	816	135,184	128,374	140,678	9	9
1861	565	4,379	849	142,285	147,638	137,280	0	7
1862	605	4,618	889	142,789	146,457	141,638	2	6
1863	634	4,648	920	142,449	154,629	134,258	7	0
1864	655	4,659	958	141,735	154,584	141,899	15	3
1865	661	4,800	981	145,081	152,284	145,885	0	2
1866	688	5,227	1,011	140,900	161,402	148,140	14	9
1867	707	5,509	971	148,788	170,273	144,663	14	11
1868	699	6,037	994	154,187	174,721	146,249	7	8
1869	738	6,068	987	160,295	181,840	145,750	17	10
1870	779	6,230	1,029	166,392	204,060	149,767	5	11
1871	833	6,501	1,071	168,505	264,694	148,585	15	1
1872	847	6,647	1,125	170,360	245,733	156,910	12	5
1873	908	6,953	1,213	173,551	261,983	167,995	1	8
1874	972	5,949	1,228	176,186	284,527	184,039	8	8
1875*	651	5,990	797	136,189	146,418	159,105	11	9
1876	617	6,260	853	141,286	209,998	146,234	12	1
1877	630	6,496	890	147,103	185,537	146,022	17	9
1878†	676	6,643	917	148,597	222,106	135,140	7	3
1879	483	2,620	519	92,527	92,439	127,876	1	2
1880	501	3,108	535	93,162	94,223	130,093	3	0
1881	499	3,072	607	94,496	98,745	151,757	8	0
1882	607	2,568	602	96,703	109,423	169,361	0	3

* From this date the returns of numbers and contributions of the Canadian Conference are not included in the Report of the British Wesleyan Missionary Society.

† From this period the Missionary contributions and statistics of the Australasian Conference are not included in the report of the Parent Society, which will account for any *apparent* decrease.

N.B. These and other affiliated Methodist Conferences now carry on their own Missionary operations, and publish their own reports and statistical returns, although they are all the offspring of the parent body.

TABULAR VIEW OF METHODIST CHURCHES THROUGHOUT THE WORLD

Showing the Statistical Results of Wesleyan Missions, according to the latest Returns and the most careful Estimates.

Churches.	Number of Ministers	Local Preachers	Church Members	Adherents
Wesleyan Methodists:—				
Great Britain	1,909	18,711	434,407	1,737,628
Foreign Missions	562	5,600	96,303	305,212
Irish Conference	261	1,800	25,251	101,004
French Conference	30	95	1,895	7,780
Australasian Conferences	449	4,480	69,392	277,568
Canadian Conferences	1,220	1,266	127,115	508,680
Methodist New Connexion:—				
Great Britain and Missions	186	1,149	35,561	142,244
Primitive Methodists:—				
Great Britain and Missions	1,152	15,728	191,329	765,316
Bible Christian Methodists:—				
Great Britain and Missions	228	1,908	28,624	114,496
United Methodist Free Churches:—				
Great Britain and Missions	432	3,403	84,047	336,188
Wesleyan Reform Union:—				
Great Britain and Missions	22	611	8,714	33,856
Welsh Calvinistic Methodists:—				
Great Britain and Missions	565	2,615	119,809	479,236
United States:—				
Methodist Episcopal Church	12,507	12,106	1,724,420	6,897,680
Methodist Episcopal Church, South	4,011	5,865	850,811	3,423,244
African Methodist Episcopal Church	1,832	9,760	391,044	1,564,176
African Methodist Episcopal Zion Church	2,000	2,750	300,000	1,200,000
Coloured Methodist Episcopal Church	638	683	125,000	492,000
Evangelical Association Methodists	926	619	117,027	468,108
United Brethren Methodists	2,196	2,000	157,835	631,340
Union American Methodist Episcopal Church	112	40	3,500	14,000
Methodist Protestant Church	1,335	939	117,263	468,892
American Wesleyan Church	250	200	25,000	100,000
Free Methodist Church	271	328	12,642	48,568
Primitive Methodist Church	196	162	3,210	12,840
Independent Methodist Church	24	50	12,550	36,650
Canada:—				
Methodist Episcopal Church, Canada	272	255	27,765	111,060
British Methodist Episcopal Church	45	20	2,100	8,400
Totals	33,621	73,453	6,092,613	18,325,966

Total number of Methodists in the world, including ministers, local preachers, members and adherents 24,525,653.

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HAYMAN BROS. & LILLY, PRINTERS, 113, FARRINGDON ROAD, E.C.